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Published By
Alhaj Muhammad Amin Bhatti
of
STAR BOOK DEPOT
Urdu Bazar, Lahore-2

QUALITY RECORD

ESSAYS SET IN UNIVERSITY AND COMPETITIVE EXAMINATIONS PAPERS FROM 1948 TO-DATE ARE TREASURED IN THIS BOOK

PRICE :: Rs. [redacted]

Printed at
Sadaat Electric Press
Maclagon Road, Lahore

PREFACE

ESSAY-WRITING is now recognised in all Colleges and Universities as a training of great educational value. Every student, desirous to learn how to express himself clearly, definitely and forcefully is now enjoined to practise essay-writing. From this point of view, "The NEW ADVANCED ESSAYS" may be regarded as a book of the hour—perhaps the only book of its kind. The essays herein contained cover most of the important subjects and they are of all varieties, carefully selected from different competitive as well as university examinations.

The sole apology for this preface is to make one this quite clear that the opinions expressed in these essays do not in any way represent our own views on the subjects dealt with. This book was written for helping the students and not for propagation of our beliefs. Therefore the essays have been written from various stand points, *i. e.*, the one on evolution deals with scientific outlook and another one look at it through the spectacles of religious belief. Similarly the one on *Political* Evolution of Pakistan represents the mild liberal view which sufficiently differs from our own.

Secondly, in this book I have kept in mind the difference of standard required in various examinations as between C.S.P., P.C.S., and P.A.A.S.

As entry into almost all high government posts is through competitive examinations in which the English Essay is a compulsory paper, and their is dearth of essay books of the required standard the author has ventured to place in the hands of young aspirants some model essays. Every effort has been made to keep in each essay a high level of expression as well as subject matter.

A definite attempt has been made to remove the three great lacks, experienced by every novice in the art of essay-writing, *viz.*

1. Lack of information,
2. lack of ideas and
3. lack of concise and clear expression.

The book is meant to be of practical help and is planned and devised with that end in view. The treatment of the subject is exhausitve, without being verbose or superfluous, laboured or learned. Some of the essays may perhaps be felt to be trifle too long to serve as models, but the author's chief concern in these essays has been to help the student who must of necessity contract and compress his ideas when they have to be reproduced from memory at the examination. This book furnishes the student with a standard of correct essad-writing. The author is convinced by experience that well-chosen models afford mueh more help to the student than mere theoretic instructions.

These essays have been written also with a view to meeting the needs of students of the Degree Classes of the Universities of Pakistan (East and West). The subjects of most of the essays have already been set at the Degree Examinations of Pakistani Universities in different years in both the wings; some of them *e.g*, Television, United Nation's Organisation, India's Nuclear Threat and Pakistan (6th September 1965), and 20 years of Independence (1947—1967) War in the Desert (6th June 1967) *i. e.*, of course new but are likely to be set.

Many examinees do not know how to handle the essay form and have scarcely an idea of what an essay essentially is. The essay turns out to be a jumble of words without proper sequence, unity of structure or grace of style. The treatment of the subject may be too trivial. To such students, the essays collected in this volume, if studied intelligently, will prove to be a sort of object-lesson. It is very gratifying to note that in spite of the existence of numerous essay books in the market, this essay book continues to enjoy the patronage of college professors and commands a wide sale. It is a book that meets all demands, and can serve as a guide to the teacher and the taught. No student need despair who goes through it carefully. It will increase the resources of their mind, in culcate fresh habits of thought, offer suggestive ideas, foster the critical faculty and remove the inferiority complex so common to Pakistani students, who feel shy of independent self-expression and seek to draw upon help books in writing their essays. The author has freely drawn his statistical data from reliable Government publications.

The subject of the Essays are varied, they cover a wide ground of general knowledge. The style of every Essay is simple and its

evelopment easy to follow. Much matter has been packed within a nall compass in an *interesting manner* and *in an assimilable form*. It claimed that even *the most brilliant students* of the Degree class of akistani University will find much matter and suggestion in them. is equally claimed that *even the weakest students* of the Degree ass can assimilate the whole of an Essay on any subject after read- id through it once or twice. In fact just half of the matter of an ssay will make *a good passable piece of composition* for any of the eaker boys of the Degree class in the Examination Hall.

The author has brought to bear on the selection and management f the different themes for the Essays a sympathetic understanding nd a balanced judgment, derived from a source of deep and wide perience—extending *over more than a quarter of century*. Every say, it may be added in the end, has been written in the modern irit and from a *distinctly Pakistani point of view*.

The planning of this work has been given careful consideration. contains 252 essays of different varieties. It starts with an essay "How to write an Essay?", which sets forth the technique, scope l correct mode of essay-writing. New Advanced Essays contains:

(*i*) Descriptive essays with latest additions. They are meant to set a standard in descriptive Composition.

(*ii*) Essays on abstract subjects of an informative kind, varied their interest.

(*iii*) Essays on biography and brief sketches of some of the world's greatest men of to-day.

(*iv*) Some essays on Commercial and Economic subjects.

(*v*) The most modern essays of general interest.

(*vi*) Literary essays, calculated to train and encourags the students critical faculty. They teach the reader incidentally some of the permanent values in philosophy, art and literature which underlie all sound criticism.

(*vii*) Number of Quotations from the most outstanding writers which are eminently worth while for a college student as well as a competitive examinee to learn. These are often taken and set for expansion in different examinations.

ii) Political topics and aims at helping the student towards a

clearer grasp of political concepts like Pakistani Constitution," Rise of Communism in Asia." Pakistan's Foreign Policy," U.N.O. and Pakistan," etc, etc.

The reader may be inquisitive about the success of the "New Advanced Essays" over innumerable other essay books available in the market. This because most of the books in the market do not cater to the requirements of the candidates sitting for the various competitive examinations conducted by Pakistan Civil Service Commission. The author has very judiciously selected and exhaustively dealt with the popular and current important topics.

The book is indispensable for the candidates sitting for C.S.P., P.C.S., P.A.A.S., and other examinations conducted by Pakistan Civil Service Commission and the Universities.

All suggestions for the improvement of the book in subsequent editions are cordially invited.

My deep gratitude is due to Messrs. Saeed Akhtar Bhatti M. A. *Lecturer Islamia College, Lahore,* and Mr. G. N. Khawaja, M. P. A., for their co-operation in making this publication possible. Acknowledgement are also due, for help received during the printing of the book to Alhaj Muhammad Husnain Bhatti B.A.,LL.B., Sufi Sanaullah B.A.B.T. and Mr. Nasir-ud-Din M. Sc., (*University Distinction, Gold Medalist*).

M. A. BHATTI

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AMPLIFICATIONS

HOW TO WRITE AN ESSAY

1. Introduction

It is but meet that a book of essays should begin with this subject. Whatever reflection, conviction or impression a subject evokes in the mind of a writer its methodical, harmonious, well-balanced and personal presentation in writing remains the chief purpose of an essayist. We cannot define it as a short piece of prose because prose is of different kinds and then many essays are anything but short. But the essay must express the writer's personal opinions about something. This strikes the key-note. It may thus aptly be called the subjective literature of self-expression. But generally the students are shy. They never express their original ideas but only content themselves with borrowings. It is just the point where the shoe pinches. Minds dlffer as finger-prints and every independent personal opinion is many times more valuable than the repetition of others, views. A new approach is always desirable. It is always possible to say an old thing in a new way and with a new gusto. In an essay the personality of the writer counts most and it must reflect itself thoroughly in his writings. The writer feels strongly influenced by his treatment of the subject. As such an essay is an attempt at correct and personal writing. It must have lightness, grace and ease.

2. Importance & Scope.

It occupies an important place as a form of literature. The world can never forget the contributions of Montaigue, Aristotle, Bacon, Cowley, Swift, Johnson, Ruskin, Addison and Steele. The most famous essayists of the last century were Charles Lamb, Macaulay, Emerson, Hazlitt, De Quincey and Sidney Smith. They rendered valuable services in reviving this branch of literature. It is adaptable to all subjects, imposes no restrictions and conveys information in a clear, easy and pleasant manner. Its importance from the examination point of view is also significant. It is the crucial test of a student's abilify. Then again it encourages thoughtfulness and serves to form a habit of reasonableness, fairness and of lucid writing. Its scope is unlimited. Anything from the stars to dust will serve an essayist. He may even attempt an essay on "Nothing". The subject does not

matter, but what matters is clear thinking, vivid exposition and an individual mode of presentation or expression.

3. Technique

Some students start writing an essay and find themselve lost in the subject. There are others who always complain about lack of material and ideas and can hardly tackle half the points on the subject. An essay must reveal the mental discipline of the writer and the thoughts must be put down in an orderly manner. The essay should have artistic unity, design and proportion of parts like a well finished work of art. The subject for an essay must be thought over a number of times. The best side should be put foremost in the introduction which will win the interest of the reader. Haste often makes waste. Therefore careless handling of the subject often results in failure. Having carefully understood the subject, the necessary materials should be gathered. Human memory, contains more things than one is conscious of and study of several books by different authors on the subject may be found to be useful. Consula-tion of standard books is always desirable. One must write often to write well Practice alone will make him a good essayist.

Then comes the most mportant stage in essay-writing namely, planning. All the thoughts, ideas, arguments, etc., should be given a definite and systematic form and a skeleton should be set up. Every-thing written must have some bearing on the subject. There should be no wandering into outside matter no beating about the bush and no uncalled for digression. The arrangement should be made carefully and thoughtfully. Exaggeration indicates bad tastes and must not be indulged in. Planning is of much importance. It is more than half the battle. To do this facts are to be collected. They are to be properly arranged. The right word is to be used in the right place. It is always advisable to write from one's knowledge observation, reflection and imagination. Once the outline or the skeleton of the essay is formed, the task is facilitated enormously. In writing an essay it must always be remembered that the introduction and con-clusion should be attractive and convincing. Well begun is half done, and similarly if the essay is not well concluded it may not appeal to the reader. The conclusion should be brief striking and natural. Clarity and precision are as essential as originality. There should be unity of structure in paragraphs as well as on the whole. All parts

should be properly linked to one another like the links of a chain. Repetition of words and ideas should be avoided. To sustain interest in the composition it is essential that the meaning should be expressed clearly and plainly. Unnecessary words and phrases should not be introduced. Some variety in ideas and words is essential to create a lasting impression on the reader.

4. Classification

Essays may be divided in many ways according to subject-matter or style. We have roughly divided them into three clasess :—

(1) Descriptive essays describe the size, appearance, growth or uses of any given object, place or material.

(2) Narrative essays narrate a story, an event or the life of a person in logical sequence.

(3) Reflective essays express the ideas or reflections of the writer on any subject, even an abstract one.

This classification is neither rigid nor conventional, because there is much room for reflection even in descriptive and narrative writings. Rather it is mostly arbitrary. Convenience, simplicity and ease are at the bottom of this division.

5. Practical Hints

1. (*a*) Select the essay which suits you best.
   (*b*) Think before writing, Raise questions.
   (*c*) Put down on a piece of paper the principal ideas that suggest themselves to you.
   (*d*) Arrange them in a proper order.
   (*e*) Develop them and let every principal idea have a harmonious paragraph to itself.
   (*f*) Add fresh details if found necessary.
   (*g*) Provide an introduction and a conclusion.
   (*h*) Set a limit to your essay.
   (*i*) Cut down irrelevant stuff and stick carefully to the outline.
2. In descriptive writings :
   (*a*) Long descriptions should be avoided.
   (*b*) Accuracy must be the primary consideration.
   (*c*) Important features and details must not be overlooked.

(*d*) The details should be so arranged as to present a clear picture to the reader's mind.

(*e*) Comparisons, if used properly, can produce satisfactory results.

(*f*) The description should read as interesting and realistic as possible.

(*g*) Personal method is preferable to the objective method of expression.

3. In narrative writings :

(*a*) Make sure about the plot.

(*b*) Make a direct beginning. Link up the points in a natural manner.

(*c*) Do not have a lengthy introduction.

(*d*) Never write a long story.

(*e*) The narration should have a crisis, should be developed to a logical conclusion and should be brief.

(*f*) Conversation can also be introduced with advantage.

(*g*) A title is necessary, but a moral should be avoided.

(*h*) While narrating historical events, causes, incidents, results and reflections should be given under clear heads.

(*i*) While attempting a biography, date and place of birth, parentage, early life and education, career and achievements, cirumstances of death, estimate of character are relevant points, to be borne in mind.

(*j*) If a phenomenon of Nature is to be described, its causes and effects should be clearly brought out.

(*k*) It is sometimes desirable to end a biographical or natural narration with a quatrtion.

4. In reflective writings :

(*a*) Exact scope of the essay should be clearly understood.

(*b*) Do not exceed due limits. Bring out all the points for and against clearly.

(*c*) Truths should be established.

(*d*) Their application or otherwise to life should be explained.

(*e*) Conclusions should be justified.

(*f*) Give instances.

(*g*) Short and appropriate quotations may be used.

(*h*) Points should be illustrated by examples, references and quotations.

(*i*) The essay should bring forth original thoughts and attractive ideas.

5. (*a*) The essay must not start anywhere and end nowhere.

(*b*) It must have a proper beginning, a main part and an end.

(*c*) There should be method in treatment.

(*d*) Haphazard reflections are to be avoided at all cost.

(*e*) Every idea should grow out of the previous one and paragraphs should be joined together in a logical manner.

(*f*) A sense of proportion and balance is necessary.

(*g*) Each idea should be developed in a paragraph under a subheading.

(*h*) The length of an essay depends on its subject.

(*i*) But one essay should be too long.

6. (*a*) An essay devoid of the personal touch and without a proper and well-determined scope is worth nothing.

(*b*) Be as frank and sincere as you can.

(*c*) The language used should be direct, lucid and forceful.

(*d*) The essayist must decide for himself what he has to say and how.

(*e*) He should use the minimum number of words to convey the maximum meaning.

(*f*) Capital must not be made of triviality and importance should not be slighted over.

(*g*) Each point should have its due in the treatment.

(*h*) We can have a relevant and attractive beginning either by taking up the subject directly.

(*i*) But it should not be too long.

(*j*) The main body of the essay is its middle portion.

(*k*) It should consist of appropriate facts, reflections and arguments.

(*l*) The end also should be short and natural.

(*m*) It should not exhibit signs of haste or want of time.

(*n*) A few striking sentences, a climax or a brief summary would provide an effective conclusion.

(*o*) It should be like the last taste of a mango.

(*p*) It is good to end with a quotation.

(*q*) Do not try to adopt an impressive style.

(*r*) Such attempts are often disappointing because when the real substance of what you write is known, the impression formed is more damaging than appreciative.

(*s*) Let your expression simple, natural and unaffected.

(*t*) That will carry more weight and win more appreciation.

7. (*a*) Due regard should be paid to spelling, punctuation and grammatical correctness.

(*b*) Revise your essay carefully. The stops and erros should be corrected.

(*c*) Revision is as necessary as planning, treatment and proper conclusion.

(*d*) It is always desirable to allot sometime for it.

1. SCIENCE AND HUMAN HAPPINESS

Outline. *1. Introduction. 2. Scientific outlook. 3. Its. Uses. 4. Its contribution.*

This age of ours is the age of science, and much of man's happiness depends on how man utilises the immense power of science. Imagine how the man of today can survive writhout the various scientific discoveries and inventions made from time to time, which have rendered his life comfortable and worth living. Think of electricity, the wireless, the aeroplane, the railway, the motor car, wonderful drugs, and thousand and one other achievements of science, which have become indispensable for our day-to-day existence. Science has also given man something which is much more useful—the scientific outlook—without which he cannot make progress that lies in store for him.

Scientific outlook helps a man to ascertain facts, grap them accurately. It gives him a training in observation, a rational habit of mind. It widens immensely the horizon of the mind, extends its range, gives it a sense of infinite possibilities, and makes life more interesting and alive. It is rare to find a scientist who is pessimist for he lives in an atmosphere of progress. The scientist is an explorer of an unknown world with infinite possibilities of discovery; and not only is the act of discovery exciting, but it leads on to actions, to practical results. It seeks to know, but also to transform the world, and this is a further stimulus to those who follow it.

Scientific outlook tends to analyse every object. Chemistry resolves matters into elements, physics resolves it into atoms, biology resolves organic life into cells. Now this spirit which is born of scientific outlook, has become characteristic of any kind of scientific inquiry in any field.

But the various scientific discoveries and inventions and the scientific outlook which the study of science has engendered have not proved to be unmixed blessings for mankind. Science has, no doubt, made man's life more comfortable, healthy and

bright, and it has given him the forward look, and the spirit of inquiry, but it has also brought about certain complications and created some new problems which stand in the way of human happiness.

For example, science has upset international relations by annihilating space. It has abolished distance, made the five continents adjacent countries, and unified the world. At the beginning of the nineteenth century a letter from England took weeks, in favourable circumstances to reach America, and its arrival was uncertain. Today one can speak from London to a friend in New York within fifteen minutes and be with him in twelve hours. All kinds of materials can be now brought from distant countries at a much cheaper price than could be imagined a hundred years ago. Under such circumstances the international relations of the past are an anachronism, and fit the body politic as ill as the clothes of a child fit a grown up man. But the people of different nations have not yet developed the outlook demanded by modern condition, and they still think in an isolated and provincial manner of an earlier age to which steam and electricity were unknown. This fact has created a serious problem which is responsible for much of modern conflicts in the international field, and which has led to much human misery in the form of wars.

Another problem created by science is that it has given man the power to abolish poverty, but this power has brought fortune in the hands of a few nations, who are too uneducated to spend it intelligently. Instead of using huge amounts of wealth placed in the hands of the scientifically advanced nations of the world, for the good of mankind as a whole, these nations are trying to exploit the poorer nations, and dominate them politically and economically. Every capacity is a capacity for evil as well as for good, and each addition to human power is a chance to misuse it. For example, the printing press has distributed more falsehood, corruption and rubbish to men than wisdom, knowledge and beauty.

Modern technology, whereas it has greatly accelerated the industrial progress of the world has impaired craftsmanship—replacing it by mass manufacture, turning the skilled worker into

an automaton on the production line, making men richer in their possessions and poorer in themselves. Ruskin rightly remarked: "No changing of place at a hundred miles an hour, nor making of stuffs a thousand yards a minute, will make us one whit stronger, happier, or wiser. There was always more in the world than men could see, walked they ever so slowly; they will see it no better for going fast. As for being able to talk from place to place, that is indeed, well and convenient; but suppose you have, originally, nothing to say! We shall be obliged at last to confess, what we should long ago have known, that the really precious things are thought and sight, not pace. It does a bullet no good to go fast; and if a man be truly a man, no harm to go slow; for his glory is not at all in going, but in being."

The outlook is also not free from certain glaring disadvantages. A purely scientific education has a narrowing effect. Natural science seems so all-embracing, that we do not notice that vast regions of life—and these the most important—do not come within its view, and a mind dominated by it would naturally be inclined to ignore or underestimate them. It has little to say about those creations of the human spirit which alone are immortal, great literature or great art. Moreover, the spirit of analysis engendered by scientific outlook, has got its own serious limitations. By subjecting everything to minute analysis we, in the words of Wordsworth, 'murder to dissect.' The parts, even if they are complete, are not the same as the whole. Dissolved into atoms the solid world is no longer itself. Reduced to cells or to an amalgam of psychological impulses, human beings 'no more make that whole which commands our devotion, than some shredded dissections of human tatters is that warm and breathing beauty of flesh which our hearts find delightful'. Analyse a thing and the life leaves it, but life is the most important thing in the world, and analysis not only does help us to see it, but it encourages us—so potent and interesting and engrossing is it—to forget the existence of what it cannot reveal.

Science has also created some crucial problems, which, if not adequately solved, will jeopardise human existence, and bring untold misery to mankind. But we cannot blame science for

this; it is man who is to blame. Under the new conditions created by science, man must change his primitive outlook. Science is guiltless; it is our hands that are unclean. Science goes steadily about her work, revealing the greatness of man, and if he misuses it, he is to be blamed for it. The gifts of science do not corrupt man. If new problems are created by the discoveries and inventions of science, and man is exposed to new temptations, and thrown into confusion, it does not mean that he should go back on science. We must go forward. A great new force that comes into the world is revolutionary, and for the moment upsets and confuses the minds of men. That was true of all great movements as of science. In course of time man will prove himself equal to the task of solving these problems and meet the new challenge successfully, and will certainly survive the crisis precipitated by science as the past.

The most astounding modern inventions is the invention of the atomic and hydrogen bomb. But we do hope that man will be able to survive this crisis, and use these tremendous energies for his benefit rather than for his destruction, as in the past. Already the Atomic Energy Commission of the United Nations is devoting extensive and unflagging attention to the effects of radiant energy —both those that may prove to be beneficent and those that may maim or kill. When man first discovered fire he began a large apprenticeship to caution in dealing with what is both useful and dangerous— and the end is not yet. To control the use of this power, explore its nature, its implications and potential applications, and at the same time to protect us against all dangers—these possibilities set a series of tasks that also are all but immeasurable. Ultimately 'man is the measure of all things,' and we do hope that he will in course of time learn to control the power that science has placed in his hand, and also adjust himself to the changed conditions in such a manner that it will contribute to his happiness.

Albert Einstein, the greatest of modern times, gave the key to the problem of science and human happiness, when he remarked: "Why does this magnificent applied science, which saves work and makes life easier, bring us so little happiness? The simple answer runs—because we have not yet learned to make a sensible use of it.

" In war, it serves that we may poison and mutilate each other. In peace, it has made our lives hurried and uncertain. Instead of freeing us in great measure from spiritually exhausting labour, it has made men into slaves of machinery, who for the most part complete their monotonous long day's work with disgust, and must continually tremble for their poor rations.

" Certainly we want science to be used for the betterment of human beings and humanity. Pure science is important because it is a search for truth. Nevertheless we want to apply it for betterment of human beings. It is not only justified but it is right. On the other hand, if in the pursuit of that objective you make science and the pursuit of truth a kind of handmaid to set policies which you have in mind—political or other—then, perhaps the temper of science is affected and the approach to science is not exactly what it should be.

"One sees on the one hand people some time praising science and other times becoming very apprehensive because science has led to discoveries and use of the tremendous powers of nature which can be used for good or evil and which has produced terrible weapons of mass slaughter. Surely that is not the fault of science. It is the fault of human beings which misuse science. Science is neutral as truth is neutral. There is no question of its being positive or negative. It is no good blaming science or scientists. If you blame science you can as well blame knowledge. Knowledge misused is dangerous, yet we want and seek knowledge. We must know how to use it properly.

" We do live in an extraordinary age when skies are filled up day and night by planes carrying hydrogen bombs. It is an extraordinary thought that a loss of nerve by the commander of the aircraft or a slight mistake of organisation might lead to terrific consequence. All these are being done as a measure of precaution. It does appear strange that we have been reduced to such straits as to take such enormous risks as a measure of precaution. It is no good blaming science for it. Science must go on. The moment science ceases to develop, the nations become static and decay. We have to establish ourselves to the approach and ways of science so as to benefit by it and not to use it for evil purposes.

"Scientists, therefore, should gradually develop something of the wisdom of the sages and something of the compassion of saints. Science thus far had not been conditioned by saintly things. Sometimes those who dealt with them in that way deluded themselves and went astray. It was rather dangerous. Yet, the fact remained that a good deal of wisdom was necessary as also a good deal of compassion and not merely scientific discoveries and achievements, good and essential as the latter were."

"The scientist is supposed to be an objective seeker after truth. Science has grown because in a large measure the great scientists have sought truth in the way. But I suppose no man today, even a scientist, can live in a world of his own, in some kind of ivory tower, cut off from what is happening. Therefore, science today has perhaps begun to cross the borders of morals and ethics. If it gets divorced completely from the realm of morality and ethics, then the power it posseses may be used for evil purposes. But above all, if it ties to the gospel of hatred and violence, then undoubtedly it will have taken a wrong direction which will bring much peril to the world.

2. IMPORTANCE OF SCIENCE

Outline. 1. *Introduction.* 2. *Importance of science.* 3. *Possible misuse of science.* 4. *Conclusion.*

We are living in an age of science. Now we will see the products of science. At home, abroad, in the streets, markets and pleasure houses, the evidence of science is universal. Science has changed life in many important ways. If our ancestors were to visit our world today, they will not be able to recognise this world. Science has shaped our ways of living. We see the effects of science more clearly in our means of transport and communications, railways, aeroplanes, radios are some of the most common gifts of science to mankind. In days before science, people lived different lives. They were at the mercy of the elements of nature. Earth, air, fire and water were worshipped as gods because they ruled our life most powerfully. We were afraid of these elements. We were helpless when floods came or when tempests set in. In other words mankind would not know

the laws of nature and not knowing these laws, they were unable to govern nature. It is only by laws that anything is ruled, controlled and governed. Not until man discovered these laws of nature, did they find it possible to control nature in the broadest sense of the word, therefore, science means the knowledge of the laws of nature. When we apply these laws to produce things, we call this method technology. Our world today is most definitely shaped by science and technology.

Science is the product of reason. It is the enemy of superstition and sentiment. It is concerned with the discovery of the causes of things. If any thing happens the scientists begin to find out how it came about. In the absence of science, people gave fanciful reasons for such happenings. If a person is suffering from fever, students of medical science find out the cause of this fever by studying the physiology of human bodies. And so is with several other aspects of our life.

Science, therefore, means, systematic knowledge of causes. Science does not depend upon the use of our senses. Our senses are limited in their range and capacity. For example we do not see with our eyes how water is formed. It is using by instruments that we come to know that it is made up of oxygen and hydrogen. The instruments for observing, measuring and analysing are the means by which science proceeds to find out to true nature of things.

It is impossible to exaggerate the importance of science. Its greatest importance is seen in the control of natural forces, and in the use of these for raising our standards of living. Even for a bare mention of the branches of science it is enough to tell us how valuable is the contribution of science. Physics, Chemistry, Biology, Botany, Medical Science, Engineering, Technology, Astronomy and Mathematics are some of the most important branches of science. And now-a-days we have science in almost every subject. There are, for example, the sciences of psychology, politics, economics and sociology. These are less exact than the physical sciences. But all the same, we have gained a good deal from the application of scientific methods in the study of these subjects. So the physical, mental, moral and social sciences together form a body of knowledge which we apply in making life comfortable, prosperous and happy.

If I were a poet I would sing the song of the science and its gifts to mankind. I would say that science has given eyes to the blind, ears to the deaf and speech to the dumb. It has freed us from epidemics like plague, cholera and small-pox. It has freed our fields and gardens from pests and sterility It has lengthened the duration of individual human life. It has increased production of all sorts of goods. It has bridged rivers and controlled floods and famines. It has conquered distances. We have conquered space and time. We can communicate with the remotest corners of the earth. We can fly like birds and swim like fish. We can tame deserts and turn them into green fields and gardens. We can bring waste land under cultivation. We can bring light from the heavens. We can build huge power-houses which supply electricity. We can equip factories in such a way that all that we need can be manufactured therein.

By applying scientific discoveries to agriculture and industry, we can remove poverty, ignorance and disease. We can educate everyone and give them means of enriching their lives. In short, science can be used to create all the wealth we need.

These are some of the physical and meterial adventages we get from science and its applications to life. But there is a still more important value of science. It is the gift of mental freedom. This is its greatest gift to mankind. Science frees our minds from the bondage of superstition and ignorance. Our minds become sources of light. They will be freed from the darkness of ignorance which is our chief enemy. Knowledge gives power. Ignorance causes weakness. We suffer when we are ignorant. We enjoy when we know. The habits of reasoning, inquiring and questioning is the greatest gift of science. It is this dispassionate, rational outlook which tells us the causes of all things. This is the emancipation of the human mind from the errors of ignorance. We see clearly when we think scientifically. We do this when we control our passions, prejudices and sentiments. I do not suggest that passions are not good or important. They are so. But we must not use them in knowing things. We will never know the truth of things unless we see them dispassionately. It is the clear light of reason that shows the truth of things.

Science, thus, is a blessing to mankind. It increases our

power over nature and helps us to raise our standrad of life. The world of science is a world of order, efficiency and plenty. It frees us from wants by supplying our needs. In addition, it makes our minds free from superstition, prejudice and passion. In this way, science gives us both physical and mental benefits. Our bodies as well as our minds become fed and develop. We can live a very comfortable life with the benefits of science.

But scienee has its dangers. We are not all merely bodies and minds. We are spirits and souls as well as bodies and minds. We feel and imagine and dream as well as chat, sleep and reason and think. It is precisely because we have hearts and souls that we are truly human. We are men with sparks of the divine soul in our make-up. Unless we live a life in which hearts and souls are fed and developed equally with our bodies, we will become at best well-fed and well-clothed, two-legged animals. Now how does science affect our hearts and souls ?

To put it simply, science stares our hearts and souls. The reasons for this is that science cannot work unless feelings and passions are completely controlled. Our hearts do not get any exercise when we become scientific in our outlook. It is a law of life that those parts which are not exercised will grow weak and may be even destroyed. So it is with our hearts and souls in a world ruled by science. That is why religious beliefs become discredited in the world of science. Our faith in God and spirit becomes weak and finally destroyed. We develop our heads and brains and we weaken our hearts and souls. This is a great tragedy. Such things as kindness, love, devotion, worship and compassion do not develop in a world which is wholly given to science. This accounts for the misery of mankind even today.

Science and reason tell us that we can and do create wealth. But we see that even in our world of science there is widespread poverty and suffering. Not only this, we are today in the grip of a very terrible fear. We are terribly afraid of atomic wars. Why should we be thus afraid ? Because men are drunk with power which science has given them. Power born of science is dangerous if it is not ruled by love, wisdom and compassion. Power without wisdom is tyranny. It is dangerous to give sharp weapon in the hands of an ignorant or foolish baby. Men without religion and love are such babies. They are grants in powers

and abuse their power like grants. It is a terrible thing to think of this state of affairs. Yet this is a true picture of our age of science. Some one said that the scientist produces an aeroplane, but the monkey in us takes charge of its driving! This is a good description of the world of science which does not value such things as goodness, love and wisdom.

We do not mean by this that science must be stopped. It cannot be done even if we wish to do so. But we do mean that power born of science must be controlled and used for the benefit of mankind. If wo do not do this, we will be worse than we were in days before science. We must organise power and use it for good purpose. But we must first see that power is not generated before we are sure of its use for good purpose. What is the use of doing everything scientifically is fighting and killing scientifically is also included in it? This is in fact what we are doing in this age of science. We kill most scientifically. We prepare atom bombs which are very scientific in destruction. Unless we learn to use power creatively, we must not let science produce any power at all.

So the importance of sciencc is granted on all hands. There is no doubt that science can make our world heavenly. It can turn our earth into a paradise. It can control nature and create great power and wealth. But it is at last equally important to train and control human nature which is to use power created by science. So we must develop our moral political and social sciences along with our physical and biological science. This is the only solution for the problems created by science. Science, physical science, creates power but it also creates problems. These problems are problems of war and domination. We can meet and solve these problems only by training our hearts and souls along with our brains and bodies. Only when we have done this we can say that science is a blessing.

3. SCIENCE AND HUMAN THOUGHT

Outline. *1. Science and human comfort. 2. Science and main intellect. 3. Science and morality. 4. Science and spirimating.*

The effects of the advance of science on mankind have been

the subject-matter of conflicting opinions. In the beginning the march of science was generally welcomed and its discoveries and inventions were regarded as a great blessing to humanity. However, as time passed and science brought about far reaching changes in economic and industrial life, people became highly critical of the so-called progress of science. They blamed science particularly for the high destructive weapons of war which brought death and disaster to mankind. Science, which once appeared to man a great blessing, turned out to be a terrible curse.

There is no doubt that science has played a very great part in human life. It is today the most influential and powerful factor governing the activities of mankind. The advance of science is considered to be an advance of civilization. Civilization is not easy to define. It stands for a number of things. It refers to the progress of mankind on several plans, physical, intellectual as well as moral and spiritual. If science is a part of civilization, it is to be seen how far it has helped the different kinds of progress civilization stands for.

At the very outset it must be admitted that science has added largely to the physical and material comforts of mankind. Man can produce more food, manufacture fine articles, travel speedily, enjoy various kinds of recreation, take advantages of new medicines and method of surgery, get heavy work done by machines, fight wind and weather, utilise the various forces of nature and so on. All this is the fruit of scientific discoveries and inventions.

As regards the influence of science on man's intellectual, moral and spiritual growth, the position is very different. It is true that to a certain extent, science has sharpened man's intellect. The study of science is a matter of intelligence as well as industry. Science has trained man's intelligence to discover the secrets of nature. But this is different from a general elevation of man's intellect. The intelligence of a scientist is highly technical and specialised. It is not of much use in approaching the wider problems of life. The specialised study of science seldom gives one a wider or liberal outlook on life.

It is clear that science may sharpen human intelligence in a limited way, but it does little to raise our intellectual level. It

may be true that science has drawn man's attention to reasons and rational thinking and thus removed superstition and blind faith to certain extent. But in fact this cannot be claimed to be purely a gift of science. Centuries before the birth of modern science, Socrates in Greece and countless sages in our country thought man the value of reason and search for truth. Of course, the study of science has removed man's ignorance about certain phenomena of nature and to that extent made him less superstitious. But that does not amount to any real improvement in man's intellectual level.

In order to know whether science has enriched human civilisation, the real test is to find out if it has given us better ideas and a nobler conduct of life. "Are we better men than our predecessors?" that is the real question. The question can be answered when we find out whether we are more just, more kind, more honest, more humanitarian and peace-loving than our forefathers. Again are we more respectful towards women, more chivalrous towards the weak, more God-fearing, and more interested in the finer things of life such as art, literature and philosophy? In one word is modern man more moral than his aucestors?

It appears that our ideas and conduct have improved in some ways. For instance, today democracy is accepted as the best form of government almost everywhere. And democracy implies a certain equality which was unknown before. Again, women today enjoy the same rights and privileges as man. In international politics, the right of every nation, however small, to govern itself is accepted. We do not support begging and show greater kindness to animals. Child sacrifice and practice *Sati* have been abolished.

These improvements have been made. We may not discuss whether these improvements are real or not. But it is certain that we cannot give credit to science for them. It is the result of the general improvement in man's thought, brought about by the influence of religion, philosophy, social and civic sense and chiefly the needs of changing times.

These changes apart, there has been little improvement in man's basic ideas of justice, honesty, truth, kindness and love of

peace. In fact, the advance of science has made life so complex and free of speed and hurry that man seems to have forgotten the elementary virtues, of love, kindness and charity. Man is highly materialstic in his outlook. This makes him selfish and greedy. The struggle for existence becomes more bitter. And when nations as a whole act selfishly, the world is plunged into disastrous wars. Here again science plays a devil's role by forming hellish weapons of war. There have been more destructive war since the dawn of modern science than ever before.

Science is only a kind of knowledge. It is an unthinking, unfeeling force. It is the first of man's intelligence and intelligence and morals are quite different from each other. Therefore, if we connot hold science responsible for wars and other disasters we cannot at the same time give science any credit for improving man's moral principles. The fact is that science only gives physical comforts, it does not teach us better principles of life. We may know more than our forefathers, but we do not act in a nobler manner. Science may have sharpaned our intellect but it has not raised our moral stature.

4. SCIENCE AND WAR

Outline. *1. War existed before science. 2. The real cause of wars is not science. 3. Science as a weapon tn modern wars. 4. Changes brought about by science in war. 5. The role of science in ending wars. 6. Conclusion.*

Is science responsible for wars? According to some, it is. They blame science for bringing great destruction to the world. In this they are wrong. It is not science but war which has brought great destruction. War existed long before the modern inventions of science took place. All that science has done is to supply new weapons. But to blame science for this would be stupid. The discovery of iron was a blessing though it resulted in making of swords for war. Similarly, we can only feel happy that science has given up the power to make ships and aeroplanes, in spite of the fact that these aeroplanes can be used for destruction.

The real causes of war lie elsewhere. War is not caused by

science but by the political, economic and psychological factors. Men fight because they disagree with each other. They fight because they want to take what belongs to others. They fight for more territory or for more food. Some of them who happen to be in a leading position may also fight for their own glory. But science has never impelled men to fight. At best it has supplied the weapons for fighting. These weapons are bound to be changed according to the development in knowledge. Such development cannot be blamed simply because knowledge is used for destruction.

There is no doubt that science has become the most powerful weapon in modern war. Science has developed new means of communication and transport. During war these are used for destruction. Telegraphs, telephones, radios, buses, trains, ships aeroplanes—every thing is mobilised for carrying on mutual destruction. Factories, mines and mills work at top speed for the same purpose. These are weapons of peace as well as tools of war. But then science also invents weapons which can be used only in war. Poisonous gases are invented. Now machine-guns are made. Bombs with huge destructive power are manufactured. Germs are bred and stored in order to spread diseases in the country of the enemy. The latest addition to the weapons of war is the terrible atom bomb and hydrogen bomb. Without science as a weapon, modern war could not be what it is.

Science has not given rise to war, but it has certainly changed it altogether. Wars of today are in every way different from the wars of yesterday. In the past wars were confined to the armies. Of course, the victorious armies might plunder and destroy peaceful villages also. A marching army may rob the peasant of its own country as well as of the enemy country. But mainly wars were confined to soldiers and it were they who died on the battle-field. In the wars of today, however, are the nations are involved. Peaceful cities and even villages are bombed. A horrible example of this is the war in Korea. The Americans bombed systematically even the peaceful villages of Korea only in order to ruin the people.

Wars in the past were fought only by a part of a nation, Wars of today are total wars. Every factory, every mine, every

field must work for war if war is to be won. Therefore the enemy also tries to destroy every factory and field. In a modern war, the whole nation is mobilised. The worker who produces destructive weapons or even food is as much a soldier as the sodiers who fight on the fields of battle.

Again, science has shortened all distances and the whole world has become a small place. Wars in the past were confined to selected areas. The battles of Panipat were fought at Panipat. The peasant continued to work peacefully in his fields and some did not even know that such a battle had ever been fought. But wars of today are widespread wars. Every war today has the tendency to become a world war. Even if a nation is not dragged into a war, it has to suffer. The supply of goods is stopped. There is a great hardship because of rising prices.

Science has made war far more destructive than even before. Atom and hydrogen bombs take no time in destroying millions of people. The tiny atom bombs thrown on the cities of Japan killed lakhs of people in the twinkling of an eye. Never before had so many people died in a war. Never was human suffering so great. If a new war may become impossible in the future, science has and will continue long after the war is over.

But this is only one side of the part played by science in changing war. In a way, science is the greatest factor against war. It is the greatest force because of which war has become so destructive and senseless that it is no longer a profitable adventure. Nations fight for gain. There is no gain in an atomic war. The country that uses hydrogen bombs causes as much harm to itself as to the enemy. Then there are hydrogen bombs on both sides. No country today can escape harm in a war. Again even if a country destroys another with the help of atomic weapons and itself escapes, it will gain nothing. A country on which a large number of hydrogen bombs are dropped becomes uninhabitable. Human beings can no longer live in such a country. Thus science seems to have banned war.

New scientific weapons no doubt cause greater destruction in a war. But at the same time, science brings down the rate of death because of the new medicines it has invented. In the past,

a larger number of people died in war as a result of disease than of actual fighting. Today many are killed, but a much larger number is saved because they are protected against disease.

Again, science has developed powerful factors which go against war. Modern means of communication and transport have brought man nearer to man. They have made closer contacts possible. The nations of the world meet at the U.N.O. They meet and exchange ideas through the press, the radio and the films. They meet each other in a thousand other world organizations. They have opportunities to come closer in worldwide organizations. They can start movements that spread over the whole of the world. Thus men now have feelings of brotherhood which goes against the feelings of war. In recent years, great organizations and movements against war has been formed.

For example, a greate peace movement spread over the whole of the world. It united the people against the use of atomic weapons. This was one of the reasons why not atom bomb was used in Korea by Amercia. Science has thus made it possible for the common man and woman of the world to make their opinions felt. The time is gone when war could be decided upon by a few individuals who ran the government. The people, and not governments, now decide the issue of war and peace. Surely the common people of the world will not allow wars. This is possible only because science has given them the power to meet each other.

It is senseless to blame science for the modern wars. Science is no doubt a factor in war, but it is even more a powerful factor for peace. The future of the world lies with science. Science and science alone can deliver man from the constant fear of the terrible war. Without science, there would be no possibility of abolishing war. Science has put this question of ending war on the agenda of world history.

5. SCIENCE AND THE MODERN WORLD

Outline. *1. The rapid development of science in the last two hundred years. 2. The great changes resulting from this. 3. Changes in daily life. 4. Change in the position of common man—rise of democracy. 5. There can be no democracy without science. 6. Science makes one world possible. 7. Science changes war. 8. Science has improved the life of the common man. 9. Conclusion.*

In the last two hundred years science has made very great progress. Great inventions of science began in the middle of the eighteenth century. In the nineteenth century this process was further speeded up. In these two hundred years man has come to learn more of nature than during the thousands of years before that. This rapid development of scientific knowledge has brought about great changes in the world in which we live.

The fact of nature, society and man have changed as aresult of the growth of science. No one could have dreamed of such great changes two hundred years back. The progress of centuries has been packed into these two hundred years. There is hardly any sphere of life which has not been affected by science. Even the village side, away from the currents of modern life, has been influenced by science. Science has proved to be like the Alladin's lamp. Almost overnight it has changed everything—Governments, politics, the daily life of the common people, war, relations between countries, national economics—all these have become very different from what they once were.

There are, first, the changes that all eyes can see. There are the railways, the buses, the aeroplanes, the fast travelling ships. There are the radio, the telegraph, the telephone, the wireless. There are refrigerators, air and water coolers, electric fans, cookers, electric presses. All these have made life so different, so much easier. There are the films to cheer us. Our daily life has changed greatly.

The greatest change is to be seen in the position and status of the common man. In the past, the common man was expected only to work for a few rules. He had not the right of vote. He had no share in government either. He was not consulted in

forming governments. The policies of a country were made by a handful of rulers. Things have changed now. Science brought industrialisation. It created a new class of workers in factories and mines. These workers soon demanded their rights. Things began to change. Modern democracy arose. People now elect governments. Without science, these changes would never have come about.

Thus science has made democracy possible. Without science democracy would die. For example, it would be impossible in Pakistan for political parties to exist on a country-wide scale, and to approach the voters without the newspapers, the raido and the help of trains and buses. Even the recording of votes would not be possible without the help of modern scientific developments. In the last general elections, about ten crore of people voted in Pakistan. How could arrangements have been made for this if there were no science?

Science has brought about a great transformation in the relations between various countries. Various means of communications have brought the people of the world nearer to each other. Science has linked them with each other through trade and commerce. Goods manufactured in one country are sold in another thousands of miles away. Man has come closer to man. It is now possible to talk of all men as neighbours.

This has resulted in new ideas in the political field. It is now possible to talk 'one world.' Man's dream of living as one family throughout the world can be realised only with the help of science. It is possible now for the statesmen of all countries to gather at one place again and again. The headquarters of U.N.O. are the centre for the statesmen of the whole world. If there were no science, there would be no railways, huge ships, radios and telegraphs. This would make living and close contact between nations in the U.N.O. impossible. Again, science has given us the means to rule the whole world from one centre if there is common agreement.

Science has changed the complexion of war. War is no longer an affair which concerns only armies. Every war now affects the whole population of the countries involved. Nobody is safe when a war starts these days. War cannot be fought to-

day unless everybody works. All the factories begin to produce articles of war instead of articles of peace. This causes scarcity and therefore hardships. Thus wars have become more widely spread, more destructive, more expensive because of science. Terrible weapons of war like hydrogen bombs can destroy the whole world.

In a way, even this a blessing of science. War has become so difficult, so full of suffering, so destructive, so dangerous, that it is not easy today to start a fresh war. The governments of the world have to think ten times before they go to war. The people of the world also are wide awake on this question. The danger of war has made them take interest in the question of war and peace. They would not allow their governments to start a war easily. Thus the development of science has brought about a powerful feeling against war throughout the world.

The greatest achievement of science is the improvement in the life of the common people. Science has brought many good things within the reach of common people. Science produces goods on a large scale and at cheap rates. Who could have dreamt, for example, that even ordinary people would be able to buy books? Books when they were written by hand, were so expensive. How could the common man have heard Rafi's golden voice without science? Again the common people now enjoy better health. Many diseases which were thought to be incurable are now cured. Epidemics which were out of the control of man can now be controlled. Thus small-pox, cholera, plague and othe similar diseases can now be easily checked in the very beginning. Human suffering has been lessened considerably by science.

Science is the very breath of the modern world. Without science the world would not be what it is. There would be no democracy, no idea of large-scale co-operation between different countries, no thought of world government. In fact, the huge modern populations can no longer live without science. The food that we need can be produced in sufficient quantities only with the help of science. Factories alone can cope with the demand for things that the people need. We cannot go back to the old ways

of producing things. Without science, life in the modern world would be impossible.

6. SCIENCE IN THE SERVICE OF MANKIND

Outline. *1. Science—a great blessing. 2. Science is an all-round servant of mankind. 3. Science and the life of common man. 4. Science and our health. 5. Science and travelling. 6. Science and the housewife. 7. Science and workers. 8. Science and education. 9. Science and peace. 10. Conclusion.*

Science is a great blessing to mankind. Nothing better has happened in the history of man than the advent of science in his life. The world into which science came was a world of ignorance, suffering and hardship. Science has come to relieve us of our sufferings, to remove our ignorance and to lighten our toil.

In fact, science is a faithful servant. It serves us in all walks of life. Its helping hand is to be felt everywhere, It is our servant in the home, in the field, in the factory. It serves us at every step in life. Never was there a more helpful servant. It is only when we spoil the servant and do not keep in him proper control that he may cause some harm to us. But this is our own fault. A servant has to be kept under control.

Science has transformed our daily lives. Gone are the days when only rich men would afford luxuries. Science has made them cheap and has brought them within the reach of everybody. Science produces goods on a large scale. These are sold at cheap rates in every bazar. Books, music and all other forms of entertainment have been brought to our door. Radios and cinemas help us in passing our time in entertainments. Books, magazines and interesting journals bring us information and delight. Shoes, cloth and other necessities of life are produced on a scale larger than ever before. Surely the daily life of the common man is very different from what it used to be once.

Science is our most faithful medical attendant. It shows every care for own health. Science has cured us of many diseases. It has given us the power to keep epidemics in check. No longer are small-pox, cholera and plague the ravages of mankind. Science gives us the power to kill the germs which spread these

diseases. Wonderful drugs relieve us of pain and disease. There is hardly any disease today which can be called incurable.

Science has made travelling pleasure. No longer do we need to part sadly from our relatives and friends when we go to visit holy places. We can travel from one end of the country to the other in comparative ease. We can go anywhere in the world without any danger or much inconvenience. Scores of means of transport are at our disposal. Cycle, rickshaws, scooters and taxis carry us from one end of a big city to the other in no time. There are local trams and buses and electric trains at our service. Railway trains, bus services and aeroplanes are there to carry us swiftly over longer distances.

Science is the greatest blessing to the poor housewife. Now she need not always remain busy in the kitchen. A thousand devices have been placed at her disposal to lighten her toil. There are electricity-run kitchens in which cooking is a pleasure. There is no dirt, no smoke, and cooking is done in the twinkling of an eye. Electricity serves the housewife to press and wash her clothes and to sweep her floors. No one could be more grateful than the housewife to the science for the blessing. It has given her leisure to rest, to study and to attend better to her children.

No less happy could be the labour with science. Science has taken upon itself the duties of jobs. Man no longer needs to do the back-breaking jobs of digging into the coal and iron mines with his bare hands. Huge machines have taken such killing jobs upon their hands. Every factory is a standing tribute of ease and comfort that science has brought into our life.

But this is by no means the end of the blessing of science. Another great job that this servant does for us is to educate us. Science has built great printing presses which produce a large number of books at cheap rates. It has placed at our disposal scores of means to expel ignorance from mankind. News is brought to us from every corner of the world through the newspaper, the radio and the television. The result is that superstition and ignorance find it difficult now to thrive. No longer can clever people deceive the simple and ordinary people of the world.

Another great service done by science is to bring man nearer

to man. The people of different nations are no longer strangers to each other. They have now opportunities to meet each other in a thousand different ways. The U.N.O. is one big meeting place. The different parties hold international conference. Big world-wide exhibitions and festivals are held. People having similar social aims gather together to think of great reforms. Countries exchange cultural missions with each other. The scientists of all countries may gather at one place. The singers, dancers and artists of one country may visit another.

Thus science has become a great factor for peace and friendship among nations. Science has compelled man to think in terms of peace instead of war. Wars are no longer profitable. They have become so dangerous that the whole world has come to desire peace. Science has forced the Big Powers to forget their jealousies and rivalries and to sit together for finding a common language.

Thus science has proved to be a great blessing. It is a servant which can do everything. It is the domestic servant, the doctor, the teacher, the educator, the guide who takes us round the world. It is peace-maker of nations. It is our duty to see that the services of science are utilised by us properly.

7. ATOMS FOR PEACE

Outline. *1. Importance of power in human life. 2. Atomic energy—a new source of power. 3. Advantages of atomic energy as compared to other sources. 4. Attempts at peaceful development of atomic energy. 5. The obstacle—destructive use of atomic energy. 6. Disagreement among Big Powers over the use of atomic energy. 7. Atomic energy and our future. 8. Conclusion.*

Man has made great progress. There was a time when he was a helpless creature. Today he rules the world. His authority extends even the winds and the waves. He is dreaming of visiting the moon and the planets. All this progress is based on man's ability to find new sources of power. One big source is steam. It runs our ships and our trains. It runs many engines in our factories. Another source of power is oil. It runs our bus system and many other types of engines. Another source of

power is electricity which is doing so many jobs for us. The energy that comes from these is derived mainly from coal. But deposits of coal are not inexhaustible. Our supply of coal and oil is fast coming to an end.

Without such power, human life would become unsupportable. Already, scientists are worried where to find new sources of power. A big new source has now been found in the shape of atomic energy. Atomic energy can do all the jobs that are now done by steam, oil, etc. The sources of atomic energy are unlimited. It is produced by splitting the atom of uranium or hydrogen. Man can invent ways of splitting the atom of metals which are more easily available. Then the problem of power will be resolved for ever.

Atomic energy has great advantages over other types of energy. In the first place, it is inexhaustible. It will go on even when oil and coal are no longer available. Secondly, atomic energy is more concentrated. It is far more effective and powerful than any other form of energy. It requires much labour but yields much more power. Thirdly, atomic energy is cleaner. Thus if we can develop atomic energy properly, a great source of trouble will be over for ever.

Attempts have already been made to harness atomic energy for peaceful uses. The first attempt in this direction was made by the Soviet Union. The Soviet Union set up the first atomic energy plant for peaceful purposes. This plant produces fifty thousand kilowatts of electric power. A nother attempt was made in England. The atomic energy station at Harwell is doing useful work. America also has her plans of peaceful development of atomic energy. These attempts when fully successful will open a new chapter in the history of mankind.

But the job is not so easy. There are many obstacles in the way of peaceful development of atomic energy. The first obstacle is the present race for armaments. Every major country is concentrating on producing more and more atom and hydrogen bombs. No country wants to be left behind in this mad race. Three countries at present are in the possession of hydrogen bombs. They are U.S.A., Soviet Union and Great Britain. Most of the money that should have been spent for peace is

being spent for war. So the work of peaceful development of atomic energy suffers.

Another obstacle is the existing set-up in some countries. In America and England, private companies have invested millions of pounds in running plants, mills, factories and the transport system. This system at present is run with the help of oil and steam. If atomic energy is developed the old engines and machines will have to be scrapped. These companies will have to compete with superior machines run by atomic energy. This they do not like. Thus job of developing atomic energy for peace comes up against stiff opposition because these millionaires have a great influence on their government. Luckily, the Soviet Union is free from such influences. That is why such development is bound to be more rapid in that country.

Another obstacle is the disagreement among Big Powers. Science progresses only when there is free exchange of informations throughout the world. This is impossible because the relations among the major Powers are not cordial. The scientists of the Soviet Union on the one hand and Britain and America on the other are not allowed to learn from each other. Each government is working secretly. It does not want its progress to be known to other governments so that they might not produce better weapons of destruction. If the scientists of these countries could consult each other, development would be more rapid.

In spite of these obstacles, the future of atomic energy for peace is assured. Matters can be delayed, but atomic energy has come to stay. Whenever the tension goes down a little, a new competition is bound to start among the Big Powers. This will be competition in the peaceful development of atomic energy. Already, the Soviet Union has huge plans for the use of atomic energy for peaceful development. With the help of the energy, they hope to change the face of their country. Big rivers which now flow northwards and waste their waters will be diverted to the south. If the Soviet Union succeeds, other countries will either have to catch up or will have to go into the background.

What will be our future if atomic energy were to be used only for peaceful purposes? The world would find itself in a new

era. This will be an era of prosperity, happiness and joy. Atomic energy gives man the power to do almost anything. It can demolish mountains and divert rivers. It can change deserts into fertile lands. It can help us in conquering diseases which are thought to be incurable at present. It can give us machines which can produce enough and more than enough for every body even if we work for two hours a day. It can banish poverty from the world. Thus atomic energy can bring heaven on earth if it is properly used.

How will man use this immense power? At present nations of the world have plans to use this great power for destruction. But this cannot go on. Man cannot be so mad as to end his own life with his own hands. Wisdom is bound to prevail in the end. The time is not far off when the great Powers will be forced to agree on this issue. Then the fate of man will be transformed. But if this does not happen, this world and all that man has made in it will end in a huge blaze caused by atom and hydrogen bombs.

8. DANGERS TO WORLD PEACE

Outline: *1. Danger spots of the world. 2. Balance of Power. 3. Role of the U. N. 4. Nuclear threat to world peace.*

During the present century in course of three decades, there have been two major World Wars. Even now so soon after the Second World War, there is lack of amity and friendliness between the nations of the world. The world is now divided into two distinct blocs. One is led by the U. S. S. R. and consists of Communist countries, the other being led by the U.S.A. and the U.K. comprises the capitalist countries of the world. These two ideologies — Communist and Capitalist—are opposed to each other, and the intolerance of their followers constitutes the greatest threat to the world security today. In addition to the two Power blocs, there are other countries, which are not attached to either of these camps.

We have seen in the not very remote past the consequences of such an ideological conflict. There were wars in Korea and Viet Nam. There were occasions when it appeared that these

regional wars would precipitate major wars. In Central Europe also there were times when a major war appeared to be imminent. Germany is still divided into two parts by an artificial boundary. How long a divided Germany can remain as such, is a problem affecting world peace. In the mainland of China there is the Communist Government; in Formosa it is the Kuomintang Government and both are irreconciled to each other's presence.

Not only diverse economic theories, but also lack of respect for each other's territorial integrity leads to struggle. In our own country, we have seen how India violated the territory of Kashmir and there was an armed conflict between Indo-Pak forces. In West Asia, the Arab nations have not reconciled themselves to the existence of a Jewish State. Both the sides are fully prepared to face each other in men and material.

Let us then examine how we can eliminate the threat to world peace. There is no denying the fact that the foreign policy of the U.S.S.R. during Stalin's regime was violent and aggressive. The world reached the brink of war several times, and it is fortunate the shells did not actually start bursting. One of the greatest reasons, which kept the tempers of the opposite camps under control was their balance of power. Both the sides are so evenly balanced in their military strength that neither can be sure of a conclusive victory. Added to the effect of counterbalanced power is the role played by a few nations which are not aligned to either of the blocs. Pakistan is one of the most impotant of such countries, and her role in bringing peace to Indo-Pak has been universally acclaimed.

The U. N. Security Council has also contributed in a large measure to peace in the world. End to the war in Korea and West Asia could be localised by the efforts of U. N.

The world is happier today as the danger of war is much less than what it was a few years ago. The international relationship has considerably improved. The efforts of the U. N. Disarmament Commission for ten years have ultimately borne some fruit. As a first step, the big nations have agreed to cut down the strength of their armed forces. Of course the next step of reduction of the armanents—both conventional and nuclear—must follow if disarmament has to be real. In this age of technology it is not so much the number of the forces as their equipment and armament

which count for their war effort. Any agreement on the reduction of armaments must also be supported by an elaborate ground and aerial inspection plan to eliminate any chances of surprise attack and secret preparations.

The greatest threat to mankind today is from thermonuclear weapons. A single hydrogen bomb, or intercontinental ballistic missile with an atomic warhead can cause more devastation than a million pounds of gunpowder. Here again the balance of strength of both the U.S.S.R. and the U.S.A. acts as a deterrent to each other in using them. Besides, the ensuing destruction by way of radio-active fall-out and pollution of air and water by increased radio-activity does not accept any polititial barriers. Due to these ravages both friends and foes will suffer and the degree of destruction is unpredictable at present. It may lead to the annihilation of mankind. The fear of total destruction, including that of self-destruction, has proved a great check on war-like tendencies of the nations and the greatest guarantee against a major war at present. It is ironical the weapon with the maximum destructive capability has also the greatest security against a world war.

9. HORRORS OF WAR

Outline. *1. Wars ware always full of horror. 2. Modern wars have increased in horror. 3. The world has become one, and so every war is a world war. 4. War spares no one today. 5. War brings cruel and large-scale killing. 6. War brings poverty and disease. 7. War brings material destruction. 8. War destroys culture; makes us brutal. 9. War brings high prices and scarcity. 10. War breaks up family life.*

Wars have always been horrible. They have always meant death and destruction and disease. The earliest battles had their horrors. Even when the weapons of war were simple and comparatively less dangerous, they killed and diseased people. Normal civic life was upset. Things were scarce. Prices were high. Passions were wild. All these consequences of war were there and yet the wars were less horrible than modern wars.

Modern wars have become far more horrible. The process

began in the nineteenth century. Progress in science and industrialisation went hand in hand. Modern wars came in the wake. By now the horrors of war seem to have reached their peak.

Let us look at some of the major horrors of a modern war. We need not anticipate the horrors of the next world war if it comes. Quite possibly it will mean just one big horror. And that will be the total destruction of the whole world. For the time being we shall confine our glance to those other horrors with which the two world wars have made us familiar.

In order to do even that we must have an idea of the modern world. It is a world unified by science. Space and time have been controlled, if not conquered. Various countries of the world are linked with one another economically as well as politically. There are other links also. Geographically countries are still separate units. But actually the physical distance between even the remotest two countries is not very great. This miracle has been performed by science, in times of peace this unification of the world is a wonderful thing. In times of war it becomes a source of great misery and horror.

Thus the first horror of a modern war is that it must ultimately become a world war. The time for local or regional wars is over. Now few countries can hope to keep out of war for very long. Any battle can now flare up into a major world war.

Then the horrors of war are widespread. They are distributed all over the world. Just as epidemics like flu travel all over the world these days, the disease and misery brought about by war also embrace the whole world. No corner of it remains safe. The neutral countries suffer almost as those that are active participants. The economic structure of the world is upset. Even the smallest and the briefest war has its impact on prices everywhere in the world.

War means large-scale killing. It is no longer a face-to-face, hand-to-hand fight between two armies. That also had its horrors. But now death drops from above, or erupts from below. Land and air, and sea are all full of death during war. No one is safe anywhere. The innocent die in large numbers than ever before. The soldiers suffer but the civilians are no better. Bombs are dropped over cities. Passenger ships are destroyed by

submarines. Conditions of starvation prevail in the world. Poisonous gases and germ warfare are two of the most painful devices of destruction invented by the modern man. They are even more horrible than the atom bombs and the hydrogen bombs.

Once we mention these bombs our hair stand on end. The scientists of the world have made it clear that the use of these bombs in the next world war will mean the end of the world. It will be a horrible end.

Then war means poverty and disease. Some people try to enumerate the benefits of war. They say it removes the unemployment. We might as well say that it removes the employed. No problem is really solved by any war. It always gives rise to a fresh crop of problems. It is followed by pestilence and agony. It is accompanied by groans and tears. It is no remedy for unemployment or for anything.

Material destruction in a modern war is incalculable. Huge buildings costing billions are destroyed. Railway stations, cinema houses, hospitals, factories, museums, theatres, art galleries, big plants, gardens and parks, road ways and railways ....things that have cost human beings time and energy and money are reduced to nothing. One has to visit the war-ravaged countries of the west to form an idea of this loss. If you go to Paris or Berlin or London you will see the debris of buildings destroyed in the last World War. Even after fourteen years you can see the ruin caused by the war in Japan and Russia.

Culturally war is the biggest calamity. Places of cultural interest are no longer safe in the war. Paintings of the masters, rare manuscripts, scriptures, rare antiquities, in short nothing is safe. These things cannot be measured in terms of money. Their value is beyond money. They cannot be replaced. They are the fruits of the best faculties of man. But war does not spare them. Moreover, there is collapse of good sense and reason during war. People forget that they are human beings. They even think like animals. War means the end of sanity and balance. It means the beginning of brutality and madness. Hatred is one of the product of war—Hatred of the enemy, disgust with life, frustration, purposelessness.

During the war, they say, science progresses. But this progress is bought at great price. We should let this progress come in normal manner. It is better that the rate of progress is slow than fast and disastrous. Perhaps, war stimulates scientific research. But it positively discourages creative and cultural activities. All creative activity practically comes to a standstill. Artists cannot paint and writers cannot write. The singers do not have the heart to sing and dancers sit idle. Thus war puts back the cultural advancement of the world by several years. On the one hand it destroys the works of art and culture already there. On the other hand it makes a further addition to the cultural achievement of the world impossible.

One of the worst horrors of war is high prices and scarcity. This continues for years after the war. Many years have gone by since the second World War ended. We are not yet back to normal prices. Our standards of living are poorer than before. The cost of living is of course higher. Life during the war is dreary and dull. Cinemas are closed. Theatres are deserted. Restaurants are poor lonely places. Friends are far away from one another. To crown it all you find you cannot have an egg in the morning or a cup of milk in the evening. Life becomes an endless misery.

We have so far talked of the horrors of war which are felt by all alike. The poor are the worst sufferers. They literally starve during and after war. The rich can manage. The big bussinessmen of course make a lot of money. Some of them live anxiously from war to war. But the poor find it difficult to keep body and soul together. They may surive bombing. But who can survive countinuous hunger or disease? Similarly the old and the diseased suffer a lot more than the young and the healthy. The pain caused to the children is unimaginable. Many private tragedies are enacted during the war. Homes are crippled as much as men. The father is dead ; the mother is left behind with a baby in arms. The house has been razed to the ground and a young girl survives. She does not know how to start her life all alone. Similar other horrors can be imagined and described.

Prisoners of war and refugees of war suffer great miseries. Prisoners are tortured and killed at will. Refugees knock about

in search of shelter. During the last World War thousands of Jews had to flee Germany. They were persecuted and tortured. Even now there are thousands of these refugees spread all over the western world awaiting rehabilitation. We Pakistans can have some idea of the miserable experience of being a refugee.

The task of making a list of all the horrors of war will be enormous. Let us hope that our fear of a total destruction will save us from the suicidal folly of another war.

10. HOW TO PREVENT A NUCLEAR WAR ?

Outline. *1. Introduction. 2. Is the existence of nuclear weapons a guarantee of peace ? 3. Details of the possible havoc of an atomic war. 4. Need for public agitation against nuclear wars. 5. The role of atomic scientists in preventing war. 7. Conclusion.*

It seems that the memory of the savagery betrayed by the U.S.A. in atom-bombing the Japanese cities has faded from the minds of these who dominate and shape the international scene. The atom, despite its hellish powers of havoc and devastation, continues to be the favourite object of study among scientists, who take unimaginable pains in learning to split it to the ever-mounting detriment of mankind. Research in atomic weapons has attained an exceeding high level of perfection and efficiency and the persistent nuclear explosions and tests in Siberia or the Pacific are hailed as the most laudable achievements of modern science.

Those who see the threat of an atomic war in these activities, are often set down as lop-sided thinkers. They are told scornfully that safety always lies in re-arming and not disarming and that the existing pile of nuclear weapons in the world is the best guarantee of future peace. Since both the rival blocs—Russia and the U.S.A.—are almost evenly balanced in atomic power, the chances of a nuclear war are completely ruled out. Hence the splitting of the atom and the stock-piling or H-bombs and allied weapons should go on unchecked.

Faith in atom bomb as a promoter of peace is one of the greatest falsehoods ever imposed upon humanity. It is the work

of a handful of people, drunk with power, pride and selfishness. Perhaps they know too well in their hearts the hollowness of this gospel but their self-interests and vanity goad them to deceive their fellow beings. And the bulk of the common people who have no axe to grind, are certainly not deceived by such misleading propaganda. The vast mass of disinterested humanity is only too well aware that the piling up of armaments is an inevitable prelude to actual fighting and bloodshed. The ostrich-like policy of atomic re-armament is bound to bring about a most lementable strophe in the years to come.

War is one of the most futile and foolish of human follies. And this futility and folly have multiplied a thousand-fold in regard to fighting with atomic weapons. The experience of the two World Wars has demonstrated beyond a shadow of doubt that in a modern war the so-called victor is no better than the vanquished. The distinction between the winning and the losing parties will be wiped off altogether in a nuclear war. If this dreadful knowledge is really brought home to the lovers of armaments, they will probably choose to revise their opinions.

The layman does not have much detailed knowledge of the possible havoc and annihilation caused by an atomic explosion. But the leading statesmen, atomic scientists and military spokesmen both in Russia as well as in the U.S.A. and Great Britain should certainly know better. Periodically, however, some of the people and independent thinkers like Bertrand Russell give out statements which throw valuable light on the potentialities of atomic destruction. Even a single day's atomic-bombing of the U.S.A. is estimated to cause the death of about 50 million people and serious injury to about half the number. Such large-scale casualties will paralyse civic life, making it impossible to attend to the wounded or feed the survivors. In addition to these immediate consequences, the delayed effect of the fall-out and the radiation, spread over scores of years, would give rise to mysterious diseases and ailments, besides producing very harmful genetic effects. Radio-activity released by nuclear explosion is calculated to affect the coming generations, resulting in the birth of mis-shaped and defective children.

This is a highly grim and gloomy picture. This knowledge should be made known to everybody through intensive propaganda. Nothing can be a more justifiable cause for starting a worldwide campaign for banning all research in atomic weapons and destroying the existing stock of such hellish armaments. Isolated protests against nuclear tests have been made from time to time in some countries, including England and Japan. But such sporadic agitation is not likely to yield much fruit. There have been in the world pacifist organisation like the Red Cross Society and Society for the Prevention of Cruelty to Animals. Should there not be a society, with a network of branches all over the world, for rousing the people to protest energetically and effectively against the menace of the atom? It should be clearly borne in mind that the distinction between the belligerent and the neutrals, which had become quite thin during the last world war, will disappear altogether during future nuclear wars. Radio-activity is a monster, which once let loose gets completely out of control. In fact, the neutrals will be subjected to long and painful suffering and race deterioration through the delayed effects of the radio-active fall-out. Hence the attempt to banish atomic warfare is the sacred duty of all people, for that is the only means of saving mankind.

A famous physicist struck a note of stern warning and advice to scientists, while presiding over the *Atoms for Peace* Conference at Geneva. He pointed out that scientists owe a duty first to mankind and civilisation and then to any other thing. There allegiance to humanity is higher than their loyalty to the nation to which they belong. Therefore, scientists should not allow their intelligence and talents to be bought or exploited by their statesmen and leaders, who are guided by nationalist pride and jealousy. The good of humanity is more precious than the good, real or imaginary, of a particular nation. If the scientists of the world refuse to carry on atomic research for destructive purposes, the menace of a nuclear war will be buried for good.

A worldwide anti-atomic campaign or a universal strike of atom-scientists may seem utopian schemes or aspirations. But it is also equally true that unless some such drastic or sensational measure is taken, the future of the world will continue to be very dark. It is idle to expect any useful result from the activities of the United Nations or a conference of the Big Four. The so-called Summit meetings and conferences are merely clever moves on the international chess-board in which each player is anxious to checkmate the other. The future of

mankind and civilisation can be safeguarded only by selfless, disinterested people. It is they alone who can ultimately bring about a change in the international climate which really means a change of heart. Without giving up selfishness, pride and jealousy the nations of the world will neither give up nuclear tests nor dump their A-bombs and H-bombs into the bottom of the Atlantic.

11. PROBLEMS AND PROSPECTS OF SPACE FLIGHT

Outlines : *1. Introduction. 2. Technical problems in Space Travel 3. Structive of Lunar Surface. 4. Prospect of travel to Mars and Venus. 5. Cosmic flights. 6. Spaceman.*

Is space travel accessible? Does life exist on other planets ? Is it possible to land on Mars, Venus, Moon and other celestial bodies? These are a few of the very many questions for which the scientists are trying to find out a practical solution. The experiments so far made, and the results analysed have encouraged the scientists to work still more vigorously in this direction.

Our generation is witnessing and taking part in events that were but recently considered fantastic. What happened to be only yesterday an unattainable dream has today become a reality. The Soviet artificial earth satellites, the space rockets, the launching of the automatic interplanetary space station have made remote inter-stellar space accessible to man. Who could have thought of it but a decade ago? Due to these marvellous achievements of science, it is now technically feasible to reach the moon.

To fly beyond the earth, to fly to other planets...cannot be realized without full and reliable knowledge of the conditions existing beyond the earth's atmosphere in interplanetary space.

What is the intensity of different spaceship colliding with meteorites moving at tremendous speed and representing a grave danger to the ship ?

When chance is there of future types of traditions (Cosmic, Ultra-Violet and Corpuscular radiations of the sun), which may materially influence a living organism ?

And finally, how will a living organism react to the unusual conditions of a space flight—overstrain during the boost period, weightlessness and intensive radiation stream ?

Very precise and clear answers will have to be found to these questions. The study of the Ultra-Violet region of the solar spectrum,

the structure of the lionosphere, the micrometeoric shower, etc. will have away for preparing for man's flights into space.

The upper atmosphere is now usually understood as the region above the altitude of 30 to 40 kilometres. Of great practical interest, it is the medium in which man-made satellites will revolve and through which the routes of future spaceships will strike. The process in this part of atmosphere have as their characteristic traits a whole series of specific features, usually not characteristic of its lower regions. These include peculiarities linked with the unceasing chemical modifications of atmospheric melocules and atoms and their ionization under the effects of rigid ultra-violet, X-Ray, and corpuscular solar radiation.

Furthermore, meteors greatly influence the properties of the upper atmosphere. When they dive into the atmosphere, highly changed oxides of nitrogen and shock sound-waves provoking medium density vacillations are formed. Thus the outer layer at the atmosphere somewhat resembles forthy waves during the storm.

Artificial satellites and research rockets provide for long continued observations above various points of the globe and therein lay their basic advantages. The other worlds............the sun, the stars and individual atoms of interstellar gas are constantly sending invisible signals and these too can tell us a lot about the composition of matter, the temperature and other properties of upper atmosphere.

At present man has begun to study the moon and the time will come when explorers will land on its surface. Hence the problem of ascertaining more accurately the structure of the lunar surface has become one of pressing agency. The study of the lunar surface is done by many scientists in the Soviet Union and outside. As a result several hypotheses, often contradictory ones have been put forth. But the basic conclusions are, the lunar surface is covered with tufa-like crushed rock with granules ranging in size from three to ten millimetres. This type of surface could have been formed owing to sharp changes of temperature on the moon; from...200 to 130 degrees centigrade, and also as a result of frequent hits by meteorites. In all probability, the layer of crushed matter on the surface of the Moon is not more than three centimetres thick and can therefore hardly impede the landing of space ships.

Man will travel to still remoter parts of the universe; he will go first to Mars and Venus which are the nearest planets and then to more distant celestial bodies. Scientists are specially interested in Mars and Venus because according to the available astrophysical data, of

nine planets in the solar system, besides the earth they are the only planets which have conditions suitable for the development of organic life.

It has been calculated that at a speed of 11.1 kilometres per second a one-way trip from the earth to the moon will take five days and, 146 days and 259 days to Venus and Mars respectively. The return trip from the moon to the earth can be made at any time, but from the Mars and Venus it can be made only when the planets are in a definite position. The waiting time on Mars will be 456 days and on Venus, 470 days. The entire trip to Venus will take about two years, and to Mars about three years. A trip of Pluto, the remotest planet in the solar system, will take about 45 years.

The creation of a permanently operating manned stations near our planet would greatly advance research in the Cosmos. This type of station will have to be built and tested on earth. Then its parts and sections will be rocket-flown to an altitude of 2,000 to 3000 kilometres where the astronants will assemble them and build a station that will be able to accommodate travellers for a long period. As there is little atmosphere resistence at this height, such a sputnik will be able to circle round our planet endlessly.

This type of sputnik will differ from the sputniks we know today in outer appearance, dismensions and equipments. It will be very much bigger and serve as stop-over station for spaceships travelling from the other celestial bodies. What will be the advantages of such stations ?

These stations will be located at a height where the pull of the earth' gravity will be very much weaker. Consequently, the velocity added to the rocket's speed must exceed that of the stellite it is located on by no more than about three kilometres a second to enable it to entirely overcome the earth's pull. This means that the space ship leaving the satellite will need less fuel. Such stations will be of great help for trips to Mars and Venus. The trips to Mars & Venus will probably have to be made into laps with a transfer being made either on the Moon or at an inhabited artificial satellite of the Earth.

A flight into space engenders a prolonged stay of man in space. Man can easily stand and speed but not acceleration. The first man sent from the Earth to any celestial body will find himself in entirely different conditions. He will be in a "weightless" condition. The insignificant gravity of the space will be left. So far we still know too little about what he will feel, how the alimentary and blood circulation

processes will proceed and how the brain will function. This is all being given serious study now both in the Soviet Union and abroad.

There will be special suits to maintain human life in space. These space units will have special devices to allow the human organism normally function in space. It is not possible to produce all the conditions of flight on the inrerplanetary ship. This refers especially to problem of prolonged dynamic imponderability and cosmic radiation. Thus experiments were made on dogs and, other animals which after the corresponding training easily tolerated a prolonged stay in hermetically sealed cabin and space suits. The physiological functions thus registered made it possible to see the behaviour of the animals in the unusual conditions. The same behaviour can apply to the human beings as well.

And hence special overstrain resisting suits, training and the choice of a man's pose in the moment of the rocket's rise, will permit the crew to move about inside the space ship, to take food, water and so forth.

The success of cosmic flights is based on rocket power engineering. Many other interesting ideas in the theoretical sphere of rocket engine fuel have been advanced by Soviet scientists. Working on the idea of K.E. Tsiolkovsky, Soviet scientists concentrated their attention on the fuel problem for liquid jet engines. Soviet scientists proposed that metal fuel be used in rockets. This would allow for increasing the thermal effect of the reaction and would make it possible to transform metal tanks into useful fuel during flights to other planets.

12. MORAL RE-ARMAMENT

Outline : *1. Introduction. 2. Atomic age. 3. Philosophy of enlightenment. 4. Why is it necessary?*

"Movement towards the build-up of the Fraternity of mankind," says Bertrand Russel, "has already been at work, not only in the material texture of human life, but also in the hearts and minds of men. But its ultimate success depends upon the success of Moral Rearmament."

Commenting on the 19-Nation Nuclear Disarmament Conference Prof. Turton James, one of the eminent Philosophic Thinkers of the age, says that one of the most significant basic needs of the members, taking part in the Conference is to create a psycho-ethical condemnation of the devastating impact of Nuclear——armament in the mind of

the Big Bosses of the Political World———. This can be done not by passing international laws, banning Nuclear tests, but by re-arming humanity into a compassionate moral fervour.

"The reason why we need unity so urgently now is both sensational and commonplace. It has been put curtly in the epigram 'one world or none'. It is obvious to every politically conscious man and woman in the world today that, in the Atomic Age, if we do not abolish war, war is going to abolish us. One is half ashamed in repeating something so trite as this, yet we cannot afford not to dwell on it so long as war continues to be recognised institution and so long as human beings are willing to resort to it."

However the situation is not so hopeless. Technically, all, the age-long barriers to world unity——distances, geographical difficulties of access, difficulties of communication—are down. It is technically possible to ensure a decent living for every human being on the earth. The human mind, inured in traditional beliefs and vanities, lags somewhat. There is reason of hope. That reason derives partly from man's religious and ethical quest, the universal projection in man's best moments of the transcendent qualities of loving kindness.

If it may be thought that politically, with the gradual break-up of imperialism and colonialism, the general outlook appears to be one of greater fragmentation in the world, that the process is in fact two-sided, which on balance more than compensates the decisive factor. "The current revolutions, in non-Western countries, is, in fact, a double one ; and, of these two simultaneous revolutions, the political revolt against Western rule, is a mild and superficial movement by comparison with the Western-inspired ethical revolt against pre-modern domestic legacies from the past. On this plane, the newly-independent people have immediately started to make radical changes in their traditional ways of life—changes that are far more radical than any that the foreign rulers of these countries under the previous colonial regime ever dreamed of attempting to introduce. This break with a number of local ethical and cultural traditions is the great upheaval of our time ; and this radical revolution is leading mankind in the opposite direction to the tendency of the preliminary political revolution. It is leading, nor away from unity, but towards it. Since civilisation counts for much more in human affairs than politics does. We guess that the ethical and culture current making for unity is going to prevail over the political current making for disruption".

The miseries of the world cannot be cured by physical help only. Until man's nature changes, his physical needs will always arise, and

miseries will always be left, and no amount of physical help will remove them completely. The only solution of the problem is to make mankind pure. Ignorance is the mother of evil and of all the misery we see. Let men have light, let them be pure and spiritually strong and educated; then alone will misery cease in the world. We may convert every house in the country into a charitable asylum, but human misery will continue until man's character changes.

We must all work incessantly. We cannot do any work which will not do some good somewhere; there cannot also be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their consequences. Good action will entail upon us good effect; bad action bad. But good and bad both forget fetters for the soul. The soul. The solution in regard to this cramping influence of work is, that if we do not attach ourselves to it, it will not hold our soul in bondage.

With the decay of the Medieval way of thinking people were, for the first time, aware of the approaching chaos and the crisis in our system of evaluating civilization. They notice, though a bit dimly, that the religious and moral unity, which integrated the Medieval Society, was crumbling slowly and slowly and ultimately vanishing. Still, the disintegration was not quite apparent, because the Philosophy of Enlightenment seemed to offer a new approach to life with a unified purpose, out of which developed the secularized systems of Liberalism and Socialism. No sooner had we made up our mind that the future would resolve into a struggle for supremacy between these two points of view than a new system of valuation emerged—that of Universal Fascism. The basic attitude of the new outlook is so different from the previous systems that their differences seem almost to vanish.

Thus, in the very same social environment we now have the most contradicatory philosophies of life. First, there is the religion of love and Universal Brotherhood, mainly inspired by Christian tradition (in some of the Western countries), as a measuring-rod for our activities. Then there is the philosophy of Enlightenment and Liberalism, with its emphasis on freedom and personality, and its appreciation of wealth, security, happiness, tolerance and philanthropy as the means of achieving them. Then we have the challenge of the Socialists, who rate equality, social justice, basic security and a planned social order as the chief desires of the age. Beyond all this we have the most recent philosophy, with the demoniac image of man, emphasizing

fertility, race, power the tribal and latest scientific virtue of conquest, a rigidly disciplined order and blind obedience—the Scientific Totaliterianism.

We are not only divided against each other in our evaluation of the bigger issues, such as the principles governing the Good Life on this planet and those of the best social, organization, but we have no settled views, espicially in our democratic societies, concerning the right patterns of human behaviour and conduct. One set of educational influences is preparing for the new generation to practise and defend their rational self-interest in a competitive world, while another lays the emphasis on selflessness, social service and sub-ordination to common ends. One set of social influences is guided by the ideal of asceticism and repression, the other by the wish to encourage self-expression.

Thus, having no settled views on freedom and discipline, it is not surprising that we have no clear-cut criteria for the treatment of criminals, and do not know whether punishment should by retributive and deterrent or a kind of re-adjustment and re-education for life in society. We hesitate whether to treat the law-breaker as a sinner or as a patient, and cannot decide whether it is he or the society at fault. Again, it is not only in the world of education that we are hazy; we are equally vague, concerning the meaning and value of work and leisure. The system of working primarily for profit and monetary reward is in process of disintegration. The masses are craving for a stable standard of living, but over and above that, they want to feel that they are useful and important members of the community, with a right to understand the meaning of their work and society in which they live.

Man must realise the wholeness of his existence, his place in the infinite; he must know that hard as he may strive he can never create his honey within the cells of his hive, for the perennial supply of his life-food is outside their walls. He must know that when man shuts himself out from the vitalising and purifying touch of the infinite, and falls back upon himself for his substance and his healing, then he goads himself into madness, tears himself into shreds, and eats his own substance. Deprived of the background of the whole, his poverty loses its one great quality, which is simplicity, and becomes squalid and shamefaced. His wealth is no longer magnanimous ; He grows merely extravagant. His appetites do not minister to his life, keeping to the limits of their purpose ; they become an end in themselves and set fire to his life and play fiddle in the lurid light of the conflagration Then it is that in our self-expression we try to startle and not to

attract ; in art we strive for orginality and lose sight of truth which is old and yet ever new ; in literature we miss the complete view of man which is simple and yet great. Man appears instead as a phsychological problem, or as the embodiment of a passion that is intense because abnormal, being exhibited in the glare of a fiercely emphatic artificial light. When man's consciousness is restricted only to the immediate vicinity of his human self, the deeper roots of his nature do not find their permanent soil, his spirit is ever on the brink of starvation, and in the place of healthful strength he substitutes rounds of stimulation. Then it is that man misses his inner perspective and measures his greatness by its bulk and not by its vital link with the infinite, judges his activity by its movement and not by the repose of perfection—the repose which is in the starry heavens, in the ever flowing rhythmic dance of creation.

13. THE SPUTNIK AGE '——ITS GRAVE POLITICAL IMPLICATIONS

Outline. *1. Introduction. 2. Its implications. 3. Cultural issues.*

The present age of 'Sputniks' and "Rockets" has opened up a new vista of wonder and awe, of the supreme joy of creativeness and the grim horror or destruction, of vision and reality. It has raised the human creative potentiality to the climax of sublimity : and yet at the same time, makes man shudder even to imagine the terribly dark chaor into which the human civilization may be cast, should this sublimity of scientific ingenuity takes a turn towards crisis.

" Man's conquest of Space is the greatest symbol of his ultimate triumph over the challenging forces of Nature. Man is today the Proud conqueror of almost the entire Universe. But alas ; he has failed to conquer and triumph over his uncivilized passion for declaring war of haterd and malice over his own kin", says Bertrand Russell.

It is not an irony of terrible magnitude that man has sent through stellar space to hit the moon, but hued children connot play ball in the parks of South Africa or the Southern States of the U.S.A.

Man souring through uncharted skies, has conquered his ancient fear of the Great Unknown, but man has not conquered his fear of his neighbour, his brother. Man still lives in fear of man, and because of this fear he maintains Armies, Navies, Air Forces ; he manufactures

rockets to his specific targets.........Moscow and Washington and Warsaw and London......he makes and stock-piles Atom bombs and Hydrogen bombs sufficient to blow up this world of ours into stellar smithereens.

Man has reached OUT to the Moon, but man has not reached IN ....to Man ? or may be he has taken a step in that direction too.

And thus the most fantastic of fantasies Jules Verne (whose trip to the Moon is one of the most favourite books read by Soviet Youth) are becoming scientific facts and will soon be a part of the normal routine of life. Man has taken the Big Leap towards the stars, or has he......... ?

He has still to leap out of the confines of national boundaries, the phantom barriers of racial and caste prejudices, the space traveller is still earth bound, rooted in some little insignificant geographical loyalty.

Man has sent a love-letter to the Moon, soon he will pay a courtesy call and begin regularly courting the Moon-faced beauty of the skies.

Man has reached the moon.........but man cannot move out of his country without Pass-port, Visa Travel Permit, Foreign Exchange Permit.

The launching of artifical satellites by the Soviet Union, and the possibility of man extending the sphere of his activities far beyond the surface of earth have given rise to certain speculative trends, of which the earlier generations had no idea. The advancement, scientific industry has so far made, centres mainly round problems created by the physical and ethical values of man has closely followed the pattern of environs, in which he has hitherto found himself. To mention but one of them by way of an example, the development of audible speech is direct result of atmosphere——the carrier of sound——with which we, on earth, are gifted. In a place like the moon, where their is no appreciable atmosphere, the communication of ideas by spoken words, is out of the question and if a civilisation had developed there, writing and other symbolic methods of expression would have been developed to the degree of perfection, while the speech organs would have been left at a rudimentary stage. Similarly our digestive system is dependent, for its functioning, upon the attractive forces of the earth—the

passage of food from one end of alimentary canal to the other is assisted by its tendency to gravitate, or move downwards. In a satellite, where bodies lose their weight, food would not normally move in and out of the system and special devices will have to be employed to "keep thing going"

So the scientific implications of man's conquest of extraterrestrial space will be a further increase in the artificialities of life and an incentive to probe deeper into its mysteries. The protective cover of air, which absorbs most of the injurious radiations, burns away the dangerous shooting stars, and gives us the very breath of our life, is absent in the interstellar and interplanetary space, and the circumstances will expose life to hazards, of which we have no experience so far. Speciel medicines, special food stuffs and special wearing "suits" are being perfected to make living in those conditions possible. The building materials for the spaceship must be able to stand very unfamiliar ranges of temperature and pressure ; so besides complex alloys of magnesium and aluminium, which possess great tensile strength, a special 'space cement' has been prepared for construction work in airless conditions.

One of the most intricate problems facing space enthusiasts is the production of food. Will the space-conquerors always look to Mother Earth for their food?. Hence, on earth, how do we get it?. We grow vegetables and fruits in fields ; we eat them, convert them into waste products and return them to the fields, where they are reconverted by the action of tiny organism——into edible stuffs. This cycle goes on again and again. The problem is, how to accelerate the activity of the organisms, so that instead of in four or five months, the "waste product" may be made into food in much less time. Fortunately a method has been discoveted to achieve this end. It will thus be possible in the spaceship itself to transform all the human "waste products" into edible fats and proteins by suitably acelerating the activity of weeds, called algac. "Waste water" will also be likewise distilled in the prevailing vacum, properly disinfected and stored for future use. These problems are being studied in Russia and America, under a special branch of Agriculture, known as Space Agriculture.

The list of scientific and technical problems connected with space travel can be stretched to any length. The topic, which interests the layman more is, however, its political aspect. The Soviet Sputniks which ushered in the era of spacetravel YEAR BEFORE

last, made their appearance all too suddenly to give man time to gauge their military, political and cultural implications dispassionately. The contemporary human mind had hardly come out of the national grooves, and was just beginning to take cognisance of international society, when it was called upon to comprehend something utterly beyond its capacity——the idea of interplanetary brotherhood. In the world we live in, there are sovereign states, exercising their authority, not only over well-defined areas, but also in air and space above them. National vanities are at a high pitch and pan-human consciousness is so far in a helpless infancy. The nations are divided into blocs, each veying with the other in armaments' race. The rise of the sputniks at such a juncture could not but give rise to misgivings on both sides. On the side of those, who accomplished this marvel, there is a feeling of vain arrogance. The event is being used by them as an instrument of propaganda in favour of their favourite social order. Instead of inviting one and all to share their joys in a spirit oi humility, they are using their scientific achievement for purposes of self-glorification and self-aggrandisement—to over-awe their political adversaries and to demoralise them by shock tactics.

And on the side of those, who have been left behind in the race, a complete lack of sportsmanship is to be noticed. Instead of congratulating the winner, they are rationalising their mortification in a manner, which is not becoming of sobre runnersup. When the Western Powers were leading in the Atomic race, the Soviet Union became the main champion of a ban on nuclear tests ; and now that the Soviet Union is leading in the conquest of space, the Western Powers are protesting against satellite experiments, because they allegedly involve cruelty to animals.

But with the passage of time, passion are bound to subside and people will realise that launching of satellites does not imply victory of man over man, but of man over nature. The expension of human influence in space should minimise "state consciousness" among people and arouse the feeling that the ultimate nationality of man is humanity and his ultimate motherland is the earth. The Sputniks violate the 'space boundaries' of every state, and if the international law had not been suitable modified by mutual agreement, for the duration of the International Geophysical Year their movements could be taken as a criminal trespass by any nation, and become the cause of outbreak of hostilities. After all, the Soviet 'moons' are nothing but Intercontinental Ballistic Missiles, with a very high

initial speed, and can be any day used for military purposes. Their operational value is immense and their destructive potential tremendous. The nation, which first launches manned satellites in space will steal a decisive advantage over others in controlling the affairs of this planet. Despite all that, humanity as a whole has hailed the Soviet achievements.

The popular sentiment in the modern world is against colonialism, but for colonising moon, Mars and other celestial bodies, even the most virulent opponents of the system are equally zealous. This necessitates a revision in our moral and political outlook. So far it is not known with certainly, whether intelligent life, as we know it, exists on other planets or not, and we have been going ahead with our space projects in an attitude of sublime indifference towards this possibility, as if we alone are the deciding factor in the scheme of nature, and "our right there is none to dispute." Man's greatest surprise will spring upon him when, and if, he comes across, somewhere in the vast cosmos, inteligent beings like himself, having sentiments and emotions, and claiming their share in the administration of heaven. He will have to recognise their legal rights. But which law prevails in the extraterrestrial space? So for none, but the law of the jungle. Might alone is right. Let us hope, and pray, that there is none to dispute our sovereignty on the moon, Venus and Mars, and to oppose our colonisation of these words. But if there do exist some rightful owners of land and property there, the sale of plots on them by earthly agencies will turn out to be an illegal Act. Before man embarks upon the 'conquest' of space, he must be clear in his mind as to the rights of others affected by his advantures and evolve an interplanetary code ethics. The question is not merely of safeguarding the interests of various sections of humanity venturing in space, but also of respecting the claims of altogether new contestants in the field. Are we going to a supend our space operations, if inhabitants of Mars or Venus, if any, take exception to our activities? How are we going to induce them into a friendly, co-operative enterprise, when communication of ideas is not possible?

These culture, legal and constitutional issues are absolutely new in the present context and must be decided upon immediately, if we do not want that the germs of internecine warfare, with which our earthly existence is infested, should spread to the ethereal regions, too. Growth of pan-human consciousness and a will to stand united against

nature, are the two essential pre-requisites for bringing about peaceful conditions in the future interplanetary brotherhood. Awakening of moral sense in man must, keep pace with the advancement of rationalism in him. At present, the former is lagging behind ; in the historical past, it was leading—at least in some sections of humanity. In an ideal social order, ethical values and analytical thinking should progress harmoniously. The appearance of Sputniks should not only lead us on to an age of material prosperity, but also broaden our political horizons, deepen our knowledge of nature, and elevate our moral standards.

14. ANCIENT AND MODERN METHODS OF WARFARE

Outline :—*1. Introduction. 2. Man responsible for bringing about changes. 3. The way to control the external forces. 4. War is no new thing. 5. Methods have changed. 6. Difference between the modern and ancient methods of warfare.*

Great changes have been brought about in the last hundred years or so. There are grounds to believe that the world we live in is the outcome of a gradual process of evolution and that this process is still going on. Apart from the biological evolution of the species, however, which is a matter of millions of years, other, minor processes of evolution are constantly going on. These are like eddies in the steady flow of a stream, the influx and outflux of smaller waves in one big wave rushing onwards, the ripples near the bank which appear and disappear apparently regardless of the flow of the main stream, but in reality the result of the currents and cross-currents in it. Man himself is the result of the evolutionary process of millions of years, so that every little line that appears on your forehead has a history behind it, and may be traced back to the very beginning of time. But man himself is reponsible for bringing about changes—he is not a mere plaything, not merely the inert outcome of different forces working upon him, but a conscious weapon of all. He destroys and recreates and moulds. And he has reached a stage where he has seen able to capture and control forces that seem to be inexhaustible in their possibilities. From the very beginning of his history he has been struggling with enternal forces and trying to subdue them are but the victories he has scored in recent years, have surpassed all. That he had previously triumphed.

The way to control the external forces was considerably accelerated in the last century, so that the changes wrought were so rapid and

astonishing that man was bewildered. As he went on, he gathered momentum, every new one easier and more speedy. The result is before us to-day Is n't a war that has cropped due to it?

But war is no new thing. The warring instinct in man is as old as he himself, it was born with him, and some say it will die only when he himself dies. The rapid and revolutionary changes wrought in the external world by new inventions have not changed man essentially, for this "progress" is progress only in one direction divorced from progress in other directions. Intellectually man has advanced, emotionally he is the same. Biologically, man is still in a slow process of evolution, and it may take him millions of years yet to become different in his mental habits from what he is to-day. The world we live in is vastly different from the Athens of the third century—even from the Europe of the 18th century—but the poet, the philosopher and even the man in the street of to-day are in no way better than those of the third century. Hence man is as quarrelsome today as he was yet in his infancy, only he has found better weapons of destruction today. While he killed—or made a clumsy, inartistic attempt at killing—with a stone in the stone age, he is now able to kill with a rifle—speedily, scientifically, neatly. This is almost all the difference that has come about in man as a warring animal.

Yet this difference is a very great difference indeed ! The savage fought and killed, but he fought single-handed, and he killed but a few, in spite of all his efforts. War was then a very petty affair—even such wars as Seven Years War and the Crimean War look like petty quarrels when compared with wars of today. Then the savage killed less. There were widows then, and orphans, but they were few enough. War was a matter of personal bravery ; it was very much like a football match of to-day—it was a sport, more savage than football, but conducted on the same principles. The combatants were trying to win glory, and if heads rolled instead of rubber balls it was only because the methods of winning glory happened to be different from those in a football match. The medieval knights tilted at each other in sport, unhorsed each other, killed each other, and were crowned with laurels for doing so. The warrior was everywhere the most glorious figure in society.

The methods have changed. The scythe has been replaced by the moving machine. To-day war has become a vastly bigger affair. The scale has changed. Where we killed in hundreds we now kill in

millions. Science has given us weapons which are not only more effective and deadly, but which have also a large field. Machines, rather than of man, fight to day. It is fight of tanks and aeroplanes rathers than of men. Battleship fights battleship now, of course man is there to work the machine, and he does matter—he has to be as courageous as his ancestors used to be, he requires as much presence of mind and resourcefulness, but it is after all the machine that matters. It is not the more courageous one who wins, but the one whole has the better machine.

This substitution of man by machine has resulted in the passing away of that glory from which once always accompanied it. Now, when you kill, you do not even know that you have killed—certainly not whom you have killed. When the ancient worrior killed his man he felt triumphant. You may kill a thousand today and you will feel anything but disgust if you don't happen to be altogether an idiot.

But it is not merely on account of the passing away of the glory that surrounded King Arthur of old that war has thus become disgusting. It is rather because warfare is today more destructive, bloody and ravaging than it ever was before. The battles of the past were fought in the battlefields, the battles of to-day are fought in every home of the countries involved. The battles of the past were named after places, the battles of today after continents. There are no battles of Blenheim and of Plassey now—we have battles of Europe and of Africa instead. When Germany and England fought it was not merely the soldiers whom they sent to fight that were in danger, the civilian living far away from the scene of actual battle may died sooner than his son fighting in the field. The arm of the R. A. F. was long, and of the Luftwaffe too.

The very conception of war, therefore, is altogether changed today. While war was comparatively an isolated affair in the past it is to-day an affair in which everyone is involved. Of course, wars always had their effects on the whole nation so that the pocket of the merchant who had never handled a gun was affected by a victory or defeat. But it is not merely the pocket that is now affected, it is the head which has to be protected in under-ground air shelters. The wars of today are won and lost in factories, and a labourer helping in producing a part of a machinegun is striking as much at the enemy as the soldier who handles it when it is ready. There was a time when two tribes would exterminate each other, and no one sixty miles away

would be any the wiser. Then came the time when two nations fought and other nations far away knew nothing of their wars. Today it is the whole world that is fighting, and every man and woman of the world, so that the differ nt countries are but so many armed camps.

This change in scale has necessarily led to other changes in the methods of warfare. It is not merely that we fight scientific wars instead of fighting with mere man-power. It is not merely a question of change of weapons, or means of warfare. It is not even a mere change in the scale of the war. It is a question of a change of the whole psychology of war. Modern warfare is a warfare of machines; it is also a warfare of nations, an affair of the whole world—but, more than that it is a warfare of nerves. Even to-day, in spite of the introduction of machines and our reliance on them it is ultimately the man that counts. It is morale of the nation that counts more than anythingelse. What had the English when the Second World War began? They had much less than the French, who had been equipping themselves for war while the English had been sleeping. Yet France succumbed at the first blow while England stood firm. It was because of the morale of the British. Those who conduct the wars to-day know this, and therefore, along with the war af machines there goes on the much more deadly war of words. Much more is wrought by propaganda than the world dreams of. The Press today is a more effective weapon than even tanks, for it is the Press,—and the radio, too—which keeps war going. Propaganda, therefore, has become a vital part of warfare to-day.

The difference between the modern and ancient methods of warfare is thus very great indeed. It is so vast that we may well hesitate in giving the same name to two very different phenomena. The wars of the past seem to be no wars at all, it seemed that then people did not fight, they only played. Today they fight. Today it is not fire and sword that is carried to another country, it is death itself. We don't toy today with our weapons, we use them. While the older wars were wars between man and man, the present war is war between men and men. And yet if we see but a little deeper we will find that man has not changed at all—he happens only to change his methods. Modern war is only the ancient war plus science. Science has increased our heroism, it has added to our range. It is the same instinct that impels us still, only we have better means of satisfying that instinct. And even the change in methods is only superficial—a change in quantity, not quality, if one may so put it. The method of waging warfare is still the same—that of killing as many as possible of the enemies—only the means have changed.

15. THE MENACE OF "A" AND "H" BOMBS

Outline. *1. Atomic bomb, exploded over Hiroshtma: 2. Its destruction. 3. Hydrogen bomb. 4. U.S.A. and Russia have been effecting test explosions. 5. It is necessary to control the uuclear weapons.*

For thousands of years a race has been carried on between the arms of attack and those of defence. The invention of a stronger spear led to that of a new shield, a more effective shell was answered by a more enduring armoured plate. But this race ended on 6th August, 1945, with a fuller victory for the arms of attack, when the atomic bomb, for the first time exploded over the Japanese town of Hiroshima.

All living things, human and animal of that town were literally scarred to death. Hiroshima with its population of 318,000 was a city of ruins and the dead were too numerous to be counted, the heat comparable to that of some stellar body was generated when the bomb burst and that fires had still been raging two days later.

Though the atomic bomb which exploded over Hiroshima was a terribly destructive weapon, we are now told that such bombs are utterly obsolete. Not only that the new atomic bombs are 28 times stronger than those playthings of 1945, but atomic bombs as a whole rank very much lower in the scale, of destructive weapons. Radio-active, climatological, bacteriological bombs are 'better', because they are able to exterminate the men, animals and plants of whole countries, not only of single towns, as can the atomic bomb.

The latest in the heirarchy of these giants of destructions is the Hydrogen Bomb. It is claimed that the destructive power of the H-Bomb is six to seven hundred times greater than the Hiroshima bomb. It is in fact the deadliest weapon of mass destruction invented so far and threatens the very existence of man and civilisation. We are told that there is no effective protection against this new bomb and that millions of human beings may be exterminated by a single explosion and that many more injured, and perhaps still many more condemned to slow death. The late Prof. Einstein expressed the fear that with the invention of the H-bomb the "radio-active poisoning of the atmosphere and hence an annihilation of any life on earth, has been brought within the range of technical possibilities." We also learn that whereas the atomic bomb could be used both for destructive as well as constructive purposes, the H-bomb was incapable of being utilised for civil or industrial purposes.

Both the U. S. A. and Russia possess H-bombs, and during the past ten years they have been effecting test explosions, which are in themselves fraught with horrible consequences. The explosions of the H-bomb by the U. S. A. in 1954 in the Pacific sent a note of terror, nervousness and resentment throughout the world. Details of explosion in the little island of Bikni were not made public, and nobody knows how many people have suffered or may suffer hereafter. But reports indicated that a number of Japanese fishermen had suffered as a result of the horrible explosions; people in Japan and the neighbouring islands were afraid to eat fish because of the radio-active substance which might injure them.

The tragedy of the situation is that both the U. S A. and Russia have not yet come to any agreement regarding the ban on the use of nuclear weapons, and instead of desisting from any further development in the field of destruction, are trying to outrun each other in this devilish race. They seem to be pursuing their rival economic ideologies with the same zeal, fanaticism and bigotry as the medieval crusaders. Russia and the United States represent two different ideologies and are afraid of each other. If their ideologies were peaceful, it would be possible for the people of the world to make a choice between the two. The United States is frantically and almost hysterically trying to stem the tide of Communism by economic aids to underdeveloped countries, through military assistance to "friendly" nations and by inventing fierce weapons of war for destroying the enemy countries. The U. S. S. R. talks loudly about peace but has been trying its hand at some kind of a Nitrogen bomb which is expected to be more powerful than even the H-bomb. Each bloc thinks and fondly hopes that the invention and explosions of such bombs would promote the necessary climate for world peace by frightening and 'cowing down' the enemy. But it is too fantastic work that the H-bomb would be helpful in averting the third world war and preserving international peace. Violence can never succeed in promoting non-violence and mutual good-will.

As no defence is possible against such weapons, all regular armies, with their marching soldiers, machine guns, tanks etc. are of no use for a real war. They may be good only to keep down weak colonial peoples, as the Africans, the Chinese, the Germans. But in a real war between the two great powers, they do not count.

"It is, this type of war and these new weapons of destruction that have to be abjured for the sake of civilisation. There is a point at which man's insturments unfortunately and without his knowing it, become his master instead of being his inanimate instrument. That dangerous point has been almost reached in the case of nuclear weapons. It is necessary to halt before it is too late and to restore man's control over his tools and prevent his becoming a helpless victim of his own inventions.

Thus the Big Power's race towards giobal annihilation continue, and no solution seems to be in sight.

16. RELIGION AND SCIENCE

Outline. *1. Introduction. 2. Characteristics of science 3. Root of misunderstanding.*

Religion and Science are two important aspects of social life of which the former has been dominant as far back as we know anything of man's mental history, while the latter has come into prominence during the last three hundred years. Since the appearance of science there was a prolonged conflict between science and religion. In order to understand the basis of this conflict between science and religion, and to find out whether they can usefully co-operate with each other, let us examine what they stand for and their fundamental approach to life, and methods adopted by them.

Science as Bertrand Russel has defined it, is "the attempt to discover, by means of observation, and reasoning based upon it, first, particular facts about the world, and then laws connecting facts with one another and (in fortunate cases) making it poss ble to predict future occurrences." It comes to nature (including human nature) with *specific* questions which it tries first tentatively to answer, and then to test, in as specific a way as possible. Whether it uses the inductive or the deductive method, the main point is that it is the nature of science to be as specific as possible. To as precise questions as possible these are formulated as precise answers as possible, very often expressed in quantitative terms and in mathematical equations.

In the second place, scientific knowledge is *public* both in regard to observation and experiment on the one hand, and to theory and hypothesis on the other. Observations and experiments are devised to be such that any trained and competent person who knows what to

look for may make a test for himself, and may communicate his feelings to other competent persons. Thus scientific knowledge is impersonal, or detached from pesonal involvement. "Personal relations and emotions are not essentially involved and are not wanted. It, of course, does not mean that the scientist as a human being is, not involved in his life-work, that he never has any emotion about it, and that he does not care, and is a mere bloodless intellect. Nevertheless the great strength of scientific knowledge is that it is striving after the objective and the personal.

Finally, science is concerned with matter of fact, and not essentially with values, with good or evil or beauty or the wise providence of God. Aesthetic and even religious considertions may certainly enter into the life of the living scientists; sheer mathematical elegance may lead to preference for one of hypothesis over another. Still the hyphothesis is not one natural science if it is not releveant to the matter of fact. And if we want to know good or evil or beauty or ugliness we should not employ scientific, but other methods.

These. then, are four general characteristics of science—to be specific, to be public, to be impersonal, to be concerned with facts. When we examine the characteristics of religion, we find that they are opposed to those of science. For example, religious experiences belong only to exceptional religious persons, who have an insight not given to common men, and thus their claims are not of the kind that can be put into abstract formulae which any competent intellectual person can comprehend, or which can be verified by some sense observation which any one can make. The most important religious claims are often exceptional and extraordinary. This does not mean, of course, that they are self-validating: perhaps extra-ordinary claims of religious insight are in the end only acceptable if they illuminate human experience and help other men to see relations and meanings which they had not seen before. Yes, this is certainly not the kind of validation which is subject to what we commonly call 'scientific method.' It may for instance be said to be characteristic of the mystic that he sees what the common eye cannot. Thus religious experiences are fundamentally different from the netural observations and experiments of science. Again, religious knowledge is *involved* knowledge, in which the commitment of personality, and same feeling, is a necessary part if the knowledge is to exist at all, and thus it is very different from impersonal scientific knowledge. Moreover, if science is

a matter-of-fact, religion is not. It claims insight into good which is not human through scientific scrutiny ; and it claims that in religion there is a strange and yet uniquely infinite form of the I—thou knowledge, in which the thou of the divine being is not an object to be examined or defined. In human affairs, this I—thou relationship is in complete contrast to the attitude of science.

When we look back over the past thousand years, it is an undeniable fact, that on account of the obvious incompatibilities between religion and science, conflicts between them have arisen. Even at the present time there is still a misgiving, that there really is at bottom a a certain contrariety between the declarations of religion and the results of physical enquiry ; a suspicion such that, while it encourages those persons who are not over-religious to anticipate a day, when at last the difference will break out in open conflict, to the disadvantage of religion, it leads religious minds, on the other hand, who have not had the opportunity of considering accurately the state of the cause, to be jealous of researches, and prejudiced against the discoveries of Science. The consequence is, on the one side a certain contempt of religion ; on the other, a disposition to undervalue, to deny, to ridicule, to discourage, and almost to denounce, the labours of the physiological, astronomical, or geological investigator.

The root of this misunderstanding is undoubtedly a lack of knowledge of theology among scientists on the one hand, and of science among theologians on the other. Rarely do they know sufficient to be able to learn from the professional writing of the other. Often the theologian's idea of science is derived from little pamphlets newspaper reports which draw no distinction between what is observed, and what is conjectured, or between what is established and what is hypothetical. Likewise the scientist's idea of religion is sometimes a compound of nursery religious stories vaguely remembered from the distant past and perhaps some sickeningly native pious pamphlet he has encountered. So the misunderstanding between religion and science are due to mutual lack of knowledge and a tendency to go beyond what can be proved, and make statement that are not justified by the evidence. No religious man can look back on the writings and actions of many theologians with unmitigated satisfactions, and scientists will readily admit that they have been just as guilty.

Instead of coming into conflict with each other, religion and

science should co-operate and help each other. The general impression that the spirit of science is opposed to religion is unfortunate and untrue. In fact both can be of assistance to each other in the future. There is no doubt that most of religlous beliefs are such that science can have little effect on them. But in a more modest way science can be of some assistance to religion. For example, all religions teach that apart from Divine Revelation, we know God through created things. All things reflect in some way the perfection of God; they bear the imprint of their Maker. Now science can help us to learn more about them, and thus learn more about God. Science can also be of much assistance to religion in another way. All religious command to feed the hungry, to give drink to the thirsty and to clothe the naked, and it is obvious that science enables us to do this much more efficiently than our forefathers could. Further more, modern methods of communications from printing and radio to greater audiences than could be reached before they were invented,

The main way in which religion can help seience is by what it does for the individual scientist as a man, and also by providing the climate of thought, necessary for its growth. During the Middle Ages, the main intellectual effort was concentrated on philosyphical and theological problems, and so the development of science was rather slow. Nevertheless, many important advances were made by such men as Robert Grosseteste, Bishop of Licoln, who did much to found experimental science. As Prof. Whitehead said: "The Middle Ages formed one long training of the intellect in the sense of order. The greatest contribution of medievalism to the formation of science was to inculcate the inexpugnable belief that every detailed occurrence can be corrected with its antecedents in a perfectly definite manner, exemplifying general principles."

At present, it is essential that religion and science shonld cooperate, because neither science nor religion alone can solve the modern problems. All the claims made on behalf of science are admitted, but no one can deny the fact that the command of the Nature has been put into man's hand before he has learnt how to govern himself. At the present time such spirits of selfishness and hostility are being shown by the two power blocs, that it is probable that the Western world along with many of its fine achievements in the domains of human culture may be consumed in the holocaust of strife and destruction. It is clear that a solution of these problems cannot be achieved by politicians, for they represent the egosim of

nations or groups, and people saturated with egoistic ideals cannot look upon a problem from a higher point of view. Neither can such problems be handled by the scientists who are usually immersed in problems of their own far removed from life. Religion can come to our help, but in order that it may again become a living force, it is necessary that religious leaders should take the help of science, and study existing religious knowledge as a science. Moreover, these studies should be supplemented by a scientific study of the problems of human life, a careful analysis of the human mind, in fact as Spinoza put it: "Not to laugh or weep over actions of men but simply to understand the .., and to contemplate their affections and passions, such as love, hate, anger, arrogance, pity, and all other disturbances of the soul, not as vices of human nature, but as properties belonging to it in the same way as heat, cold, storm, and thunder belonging to the atmosphere. For these, though troublesome, are yet necessary, and have certain causes through which we may come to understand them, and thus by contemplating them in their truth, gain for our minds as much pleasure as by knowledge of things that are pleasing to the sense."

17. RECENT ADVANCES IN THE APPLICATION OF ELECTRICITY

Outline. *1. Introduction. 2. The wireless invented in 1895. 3. Wireless Telephone. 4. Talking picture. 5. Television.*

In this century electricity had made such tremendous progress that its past miracles fade into insignificance when compared with its present wonders. Ours is truly the age of electricity. Today electricity is doing all that work which was done by steam in the nineteenth century. From the ironing of our clothes to the sending of a wireless message there is no work wnich it is incapable of performing.

The telephone and the electric telegraph appear to us as child's playthings. We are no longer struck with wonder. Undoubtedly the greatest wonder of electricity to-day, is the wireless. Invented in 1895 by the young Italian scientist Marconi, it was perfected and improved during the first quarter of the twentieth century. In the beginning the scientist could send a message on the wireless up to a limited distance. To day we can flash a message from the South pole to the North pole. The wireless has annihilated time as well as space. It is one of

those things which have made the whole world one. Who in the past would have ever dreamt of such a thing? Undoubtedly it transcends even the wildest conjectures of a poet or a visionary.

From the wireless, the radio was only a natural and inevitable step. The radio, nowadays, ranks as the hightest form of recreation and entertainment. Alike in towns and villages it is dispelliing gloom from, and radiating sunshine and laughter into thousands of homes. Undoubtedly it has superseded the gramophone around which we used to sit so joyously in the past. It is being used in educating the illiterate masses and its educative value is being increasingly recognised.

The wireless telephone is another recent miracle of electricity. Every sailing vessel and every flying machine is equipped with this apparatus. So that while a ship is sailing on the ocean or an aeroplane is flying in the sky, the passengers can communicate with the people residing in any part of the world. If a ship catches fire, a timely S.O.S. flashes the news across the entire globe. Every police car, in most of the western countries, is equipped with a wireless set; so that the investigating officer can always consult the headquarters.

Another miracle of electricity is the talking picture. The idea of changing the movies into talkies came first to the American scientist Edison. To-day the talking picture is such a commonplace thing that we hardly give it a thought.

Today television has become a reality. Already the experimenters are able to transmit pictures over the television set up to a distance of 40 to 50 miles. Just imagine the difference that television makes! We are able to see the speaker in addition to listening to his voice exactly as we see him talking in a talking picture. We can now enjoy the golden voice of a charming actress or a songstress, and can also see her dancing and singing before our very eyes.

Electricity is not only entertaining and amusing us, it is nowadays curing us of many diseases also. It has been recognised as a sure and infallible remedy for numerous nervous disorders and chronic diseases. We must also make a special mention of X-ray which has been regarded as one of the boons of electricity to medical men. With its help doctors are able to detect and locate troubles which are invisible to the naked eye. Whereas in diagnosing lungs diseases they had to depend upon conjecture or guess work in old days; now they can make a sure diagnosis by taking an X-ray photograph of the affected part.

In factories, ships and printing presses, electricity has replaced steam. The electric presses can print as many as 22,000 sheets in a

day. In Germany several trains are being run by electricity. It is just probable that in future all trains and automobiles may employ electricity as motive power. Another recent application of electricity is the hydro-electric schemes. In Pakistan Warsak Project, Mangla Dam Project and Karnafali Project are familiar instances. In this way electricity is being supplied to so many remote towns, villages and cities. In Pakistan great canal systems are being worked and regulated by electricity. Ghulam Muhammad Barrage in Sind, is only one of the many examples of utility of electricity in regulating water-supply.

Electricity is helping architects and engineers in constructing sky-scrapers and digging big canals. The electric cranes and machines lift huge weights like heavy girders and swing them into their right position. Many storeyed buildings, which are such a characteristic feature of America, are built with the help of ingenious electric machines. Electric lifts are used in ascending such buildings and electric heaters are employed to keep their temperature warm in winter.

Lastly, we must refer to domestic work which electricity is doing. An American scientist has called electricity as "our best maid-servant." This description is both correct and justifiable. For to-day electricity has made it possible for us to dispense with a man-servant or a parlour-maid. Electricity dusts and sprinkles our floors, cooks our meals, heats our rooms and water, washes and irons our clothes and gives us a hot or a cold bath. And the point of the joke is that unlike a maid-servant it never complains, never sits idle, and never gives us the one month's notice to leave our service.

We can well imagine the time when all the work that is done by human beings will be performed by electricity. It will sweep our streets, clean our chimneys, drag our cart loads, plough our fields and water our gardens. Enterprising scientists are putting it to novel and fascinating uses. In America some of them are employing it in reviving the dead; others are thinking of making artificial rain possible with its help. Harvests are being ripened before their time by using electric power; and artificial sunlight is being manufactured by producing electric rays of great intensity. Mechanical men called Robots have been invented, and armed with electricity, man is going to vie with God in creating, moving, talking and understanding human beings!

18. MACHINE VERSUS MAN

Outline. *1. Introduction. 2. Modern mechanical Development. 2. Machine's replacing human labour in three ways. 4. Western civilization.*

Civilization lies essentially, in the development of man's control over nature. Western civilization is the outcome of this control over nature. The "Industrial Revolution" extends from the middle of the eighteenth century to the present time. Over a large part of the world it is passing only now through its earlier stages. It can bee seen at its best, and with all its implications, in present-day Russia. All over Russia there is taking place a swift transition from primitive conditions which have endured for many centuries to great mines working at top pressure and factories equipped with the latest machinery from America and Western Europe. Russia is endeavouring, at one leap, to advance much further than the United States, Great Britain, and Germany have advanced in two centuries.

It is possible to undertake such a task on account of modern mechanical development. One invention leads to another, and manufacturers, eager to reduce costs of production, are always on the look-out for new devices. Mechanization in moving faster and faster towards a goal which seems to be nothing less than the complete elimination of man's physical strength as a factor in the process of production. " From coal heaving to button pressing" seems to sum up the industrial story of the modern world.

The machine is replacing human labour in three ways. *Firstly* the limits of the individual's physical strength have been transcended. The weight that a machine can lift, or the pressure that it can apply, bears no relations at all to the physical strength, individual or collective, of those who manipulate its levers. As technique improves; this force can be applied on an ever-increasing scale.

Secondly, the machine serves as a substitute for human skill. It carries out automatically and with a constantly improving accuracy countless jobs which had previously been done by workers whom only long practice could make perfect. As the machines grow more delicate and complicated they replace not human dexterity only, but the more painfully acquired skill of the trained craftsman. It is quite true that new machines have called forth new types of skilled labour.

Thirdly, modern machinery not only dispenses more and more with the need for physical strength or manual skill, but goes further towards

the positive displacement of labour. Any one who visits the Batala Engineering Co; at Lahore, will see himself how far the elimination of labour can be pushed.

Western civilization, built upon the machine, being urged by its own discoveries to production on a larger and larger scale. and to an unending expansion of markets as the necessary condition of productive stability—where is it going? At present it has reached a state of deadlock. In the nineteenth century the rapidly expanding world-market enabled western countries to increase their production for the sake of export. But of late the world demand has failed to keep pace with the expanding production made possible by the machine.

So the west goes on producing more and more while it has fewer and fewer consumers. To the technician it seems as if the manual worker is superfluous as an agent of production. If he is not allowed to produce, how shall he acquire the means to consume? And if there are no consumers or the consumers have not the power to buy, of what use is this vast productivity of the modern machine? This is the dilemma of man versus machine. At present the machine seems to have got better of the man.

Mechanization of world industries will always leave redundancy of labour that can never hope to find employment. The unemployment statistics of various countries record a higher percentage of unemployment among workers over forty than among the youngsters. Where new machines are introduced, the older workers are usually the first to be dispensed with. This is so because younger men are more adaptable to new industrial processes than those who have long been accustomed to a traditional method. When elder men are thrown out of work, it is very hard for them to find new jobs, and their spells of unemployment tend to be prolonged. There is no doubt that the development of industrial technique is likely to put an increasing premium on youth as a qualification for employment.

It is an axiom of economics that the economic activities of mankind have only one object—the promotion of human happiness. Now if machines lead to throwing workers out of employment, and destroying their means of consumption, while there is an actual over-production in the market, of what earthly use are machines? The answer to this is that the fault does not lie with the machine, but with man. Machines are good, but the good machines make are not distributed equitably or rationally. The answer to the problem of machine versus man is not 'Man' or 'Machine,' but rational production and rational distribution.

19. AERIAL NAVIGATION

Outline : *1. Introduction. 2. Conquest of the air brought humanity very close. 3. Its achievements. 4. Conclusion.*

Aerial navigation is a feature of the last decade. The desire to fly like birds has been in man ever since the beginning. If he had no wings he flew on the wings of imagination and soared high beyond the visible heavens. Hope of immortality lent him wings. Its counterparts were to be met with in stories and epics. In the legends of Remayana we read that after the conquest of Lanka, Rama and his entire party flew to Ayudhia in a *Pushpak Viman.* We have read also about the flying horse of Troy that worked round a pivot sort of mechanism. Where there is a will there is a way. Man persevered and the first precursor of an aeroplane was the balloon. The honours of the discovery are shared by Langley and Lilienthal and the Wright brothers who lost their lives in their hazardous flights. During the last war aerial navigation came to be a settled fact and by now stands on a firm footing. The modern world cannot do without aerial navigation.

The conquest of the air has brought humanity very close. It has destroyed distance and transcended geographical barriers. We can now travel at an average speed of 175 miles per hour across the atmosphere obviating practically all risks of collision or a trumble-down. Posts and parcels are conveyed all over the world. Help can speedily and effectively be sent to stranded areas. Aeroplanes have dropped food on the sailing raft of a wrecked ship ; they have removed a party of explorers from disintegrating glaciers on the the Poles ; they have followed the Himalayan Expedition and supplied them oxygen gas and other heavy supplies and they have rushed doctors and medicines to distant forlorn patients. The list of their peace time achievements is a long one. But it is in the time of war that aeroplanes do wonders. Bombers of the latest type can penetrate into the heart of the enemy's territory, take photographs of the various works of defence and places of strategic importance, bomb military objectives and drop propaganda leaflets. On the sea, they form parts of he convoy and help in spotting out submarines and floating mines and rescuing wrecked sailors. Roaming above a height of 25,000 ft. they swoop down on the raider and in a few minutes throw tons of bombs on him and again disappear. The duty of reconnaisance is entirely shouldered by the air forces. As a means of attack they are very useful in the hilly tracts where heavy artillery cannot go. Fighting in the air is as horrible as on land or on sea.

Aeroplanes can be used and misused like every other form of power. That depends on us and not on the planes. They can be used in various other types of fights. In malarial districts where extensive areas have to be disinfected aeroplanes can be usefully employed in spreading disinfectant fluids and powders. The East Pakistan Government has tried it successfully. The department of agriculture can combat the menace of crop-pests by scattering pest-killing powders over thousands of acres in a short period of time. Jungle fires have been controlled and extinguished by attacking them from the air. It was surmised that in future aeroplanes may be used for sowing.

Aeroplanes have done a good deal of service in making meteorological observations. The available data has considerably increased. In the light of them the weather forecasts are becoming more accurate and reliable. These observations are very essential for aerial navigation itself if it is to avoid hazards. At present there is a net-work of such observatories all over land and sea and the flying pilot receives his bearings by radio messages. In return he sends back what information he has gathered from his personal observation is quite safe now and nothing short of strong headwinds or machine trouble can force the plane to come down.

The growing popularity of aerial navigation has given a fillip to the aeroplane industry which in turn has opened new avenues for capital and workers. The landing of planes has necessitated the development of ground engineering and the invention of the Radio Beacon. It is amazing that an aeroplane can swoop down into the hangar with the sureness of bird dropping into its nest.

Travelling by air is not only quick and safe but it is also convenient, Modern trans-atlantic luxury planes leave nothing to be desired in the way of comfort and luxury. There are sleeping berths, sitting and smoking saloons, swimming pools, baths and promenades. You have the telephone, the radio and the plane's news-paper at your service. Tea, coffee, breakfast, lunch and dinner are all served properly and ceremoniously as in a Riverian Hotel or a luxury ocean liner. Everyday new experiments are made and in the light of them improvements are affected in the plane which make flying smoother.

Aerial navigation has a glorious future. Efforts are being made to build special type of planes which can soar into the upper regions of the atmosphere and fly at a speed of 1600 miles per hour and more.

It is not beyond practicality. When technical details have been perfected daring pilots will be coming forth to establish new records. Round the world flights have already established records of speed which are difficult to beat. Man is aiming, perhaps uselessly, to achieve the speed of comets, light and sound so that he may be one with them. The adventure may be hazardous but the spirit behind it is laudable. We have practically conquered this earth and like Alexander we now want another. Mars is our objective and our planes may perhaps take us there.

Even if aerial navigation does not lead us to new planets our work-a-day world will have a net-work of landing stations. On long distance flights, refuelling is done in air and on the sea we have floating stations. We look ahead to the time when the air-taxi shall unite the world into one. Tennyson's prophecy made in 1850 may perhaps be true.

"(I) saw the heavens fill with commerce, argosies of magic sails".

Pilots of the purple twilight, dropping down with costly bales".

20. THE STUDY OF BIOGRAPHY

Outline. *1. Man is not satisfied with appeasing his physical hunger. He yearns to satisfy the cravings of his soul. 2. This desire to bring comfort to his soul leads him to approach great men. They become acquainted with them through their biographies. 3. They may also approach them personally—but there is a danger in personal contact. Moreover this is not always possible. 4. Hence the best way is to know them through biographies. How to read biographies. 5. The value of biographies :*

(a) as stimulating and inspiring us ; (b) as serving as a guide to life. (c) as holding up ideals before us.

Nothing is more natural to man than to admire and adore what is good and great. He is not satisfied with bread and butter, but hankers after something which will give him abiding solace and comfort. His physical nature is satisified with material things,—food, clothing, houses and riches, but his spiritual nature craves food for his mind and soul. He feels that man does not live by bread alone but by every word of God. This is why even the man rolling in the lap of luxury feels that all is not right with him and seeks for better

food. *This desire to bring nourishment to his soul leads men to approach and know great men.* It has been said that "the search of the great is the dream of youth and the most serious occupation of mankind. No nobler feeling than this of admiration for one higher than himself dwells in the breast of man.

It is this desire to bring comfort to his soul, to be acquainted with greatness, that prompts men to read biography. Biogrophies are written not of any and every man, but of those only who have made their mark in life. They enshrine in their pages the work, the struggle, the determination, the aims and aspirations of some heroic souls who have fought and won life's battle. There is no safer and surer way to know great men than through their lives. A biography is not a mere catalogue of dates and facts, but a lucid exposition of the philosophy of life of a particular man. We come to know his aims and aspirations, his strength and weakness and the whole man stands revealed before you in these pages.

Of course some say that personal contact with greatness is the best way of appreciating great men. The real worth of a man is revealed in the little things, in deeds done behind the broad gaze of humanity, in little unremembered acts of kindness and love. These little things are often missed or ignored by a biography and hence the opportunity of knowing him closely is not found in his *life*. There is much truth in this statement. But if there is an advantage of knowing him better from a close quarter, there is a danger too. We cannot have a sufficient perspective to know him critically ; we are either attracted by the magnitude or repelled by his exterior. *Some distance is necessary for a true appreciation,* and this condition is satisfied when we approach great men through their biographies.

We read biographies to satisfy the cravings of our soul, to encourage our innate yearning for greatness. But this benefit we can never get unless we read them in a proper way. Just as there is an art of writing biographies, so *there is an art of reading biographies.* The reader must bring with him a critical mind, which will enable him to dive into facts and gather the principles lying underneath. The events must reveal the man and the marshalling of dates must tell the evolution of his mind. Often facts charm us and we fail to see the forces which have brought these facts into existence. If we read in this way, we drive no lasting benefit from biographies. *Secondly,* we must have a certain amount of creative imagination which alone can make a dead man a living force with the readers. We must treat him as a source of inspiration. It is only when biographies are read in this critical spirit

and it is only *when we bring to bear upon them our creative imagination* that we can drive full benefit from them. Then only will they appear as fascinating as fiction, but endowed with a loftier aim and a higher sense of truth. Once we are made to feel these, we shall not spend the valuable time of our life by reading mere novels but shall utilise it better by studying the lives of great men. Then it will appear to us that truth is stranger than fiction and no study is more fruitful, more ennobling, than the stories of the struggles of the heroic souls with the dangers and difficulties of life.

Then we shall understand that biographies help us in more than one way. *They inspire us and stimulate our energy.* Life in this world is a struggle and the higher the life, the greater is its keenness. We come to know in these pages the bitter struggles of great men, the grim determination with which they have faced the difficulties, the patience which they have struggled and the skill and wisdom with which they have uitimately triumphed. The very reading of these is exhilarating. As we go through these accounts, langour and apathy vanish, a new enthusiasm comes over us and a desire to fight well the battle of life comes back. Once more patience and fortitude return and we take up the challenge of life with a firm resolve to strive, to fight and not to yield. And we see the truth of the assertion that,

The lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.

Biographies not only inspire us but also *surve as a guide in life.* We read there how those heroic men behaved in a certain situation, what they had done and what they had avoided and with what results, and all these enable us to frame and direct our own lives. But for these, human life on earth would have been in the nature of stand still without forward movement, without progress. Great men by their examples teach us to decide issues at critical moments and chalk our own life.

Another service which these *lives* render to us, is *to hold ideals before us.* With most men life is an aimless drift, without meaning, without purpose. They eat, drink and enjoy and live an animal life. But not so are the lives of those men who are enshrined in biographies. They all pitched their ideals high and pursued them with determined effort. In different ages, among different men ideals have differed, but not the amount of sincerity and earnestness of the followers.

They showed the same zeal for the ideals. The study of biography not only teaches us the necessity of placing before us some ideal but also indicates the way to follow it.

There are some of the benefits which we derive from the study of biography. It is one of the most inspiring of studies and satisfies a vital need of mankind. To shake off our sluggishness, to inspire ourselves, to enable us to mould our life, to place before our life a great ideal, we must have the help of great men. But it is not always possible, nor safe to approach them directly. The best way is to appreciate them, to try to follow them, by reading their biographies. Hero-worship is an abiding passion in man and so long as this passion will last, biographies will continue to attract us.

21. HISTORY IS THE BIOGRAPHIES OF GREAT MEN

Outline. *1. History a record of changes, national or universal—Who bring about these changes? 2. The part played by great men in a nation which consists of a majority of ordinary men and some great men. Character of the ordinary man. 3. Character and achievement of the great man, moulding national destiny. 4. Illustrations from history. 5. The importance of great men from the point of view that people produce great men. 6. Conclusion.*

History is the record of the progress and development of a particular nation or of humanity at large. Its aim is to tell the story of those far-reaching changes which have brought a nation or mankind in general from the primitive savage state to the civilised condition of to-day. It is essentially *a record of changes*,—of advancement, and at times, of retrogression or backward movement. *But all changes presuppose some persons* to bring them about. We think of a Divine Being bringing about changes in the world of physical nature. It is perhaps the same Being who produces changes in the world of man; but we, too crude and too dull to understand Him, often want a palpable human agent to explain these. In other words, we want to point out some men to account for these changes. Who are they?

History is either national or universal,—of one nation or of all the nations. In the affairs of a nation let us enquire who are those persons who bring about changes which it is the business of history to record. Now a nation consists of a group of persons bound together by certain common traditions, customs, laws and interests and living in a certain

geographical entity called a country. *In a nation there are a large number of ordinary men and some great men.* The former are busy with their own interests, their own selfish concerns,—the feeding of the family, the education and up bringing of sons and daughters, and their own comforts. These absorb their time and attention so much that they get hardly any opportunity to do any thing actively for the nation. They have neither the insight nor the steadiness of character to think of the welfare of the nation or devise means for it. Not that they are worthless or idle persons ; on the contrary, they are quite fit in their own sphere, their defect is that their outlook is narrow and they have no capacity for board initiative. Once they are roused they become excellent camp-followers, though they cannot lead.

Not so, however, is the character of the great men. What distinguish them from the common people are their broader outlook, their keener insight and selflessness. They do not think that they have done their life's mission when they have done their duties by their family. There outlook is broader. They regard the whole nation and sometimes the whole world, as their family. The care, interest and sacrifice which an ordinary man takes and makes for his family, these great souls take and make for the nation at large. Self which is so narrow with the common people, is more or less broandened or sacrificed for the nation by these heroic souls. But not only are they marked by a broader outlook and selflessness or widening of the self, but they are noted for their keen insight. There are present in them a strong intelligence and originality which enable them not only to find out the wants and necessities of a nation at a particular time, but also to do easily the most difficult thing. We feel that they have a real and serviceable relation to the time and country and that they have come to satisfy some great need of the nation or humanity at large. It is because they h ve a keen insight and initiative that they take the lead and try to mould the national destiny. And it is because we believe that they have a real and serviceable relation to us that we follow their lead. This is why we see that in all important movements, social and political and religious, these heroic men are in the van, leading, encouraging and insp ring the common people. They are the beacon light of a nation, lighting up the surrounding gloom ; they by heir superior wisdom and insight probe the canker of the nation and find suitable remedies. It is their examples that inspire nations and make them shake off their littleness and inaction.

All these may be made clear by illustrations from history. When France was in the lowest depths of national depression and humiliation

by a series of defeats at the hands of the English, there came Joan of Arc, a simple country girl, tending her father's sheeps in the fields, and became the saviour of her land. When the Englishmen, torn by internal jealousies and bitterness, were going down gradually, there was seen the iron figure of Cromwell inspiring them and leading them from victory, till the oppressive king's head was severed on the block. Who has not read the part played by Garibaldi and Mazzini in lifting up the degenerate Italians to health and honour? It was the genius of the Quaid-i-Azam which brought Pakistan into being. In the field of social reform it was the genius of Sir Sayyed Ahmad Khan which brought far-reaching changes in Indo-Pak subcontinent. Great religious heroes like our Holy Prophet ﷺ turned the tide of human affairs and made the people purer, better and happier. It is not only in the past but also in modern times that the great men are seen to come to the rescue of fallen nations and mould them to their heart's desire. Degenerate Turkey, " the sick man of Europe," felt a new blood coursing through her veins when Kamal Pasha stood at the helm of national affairs. The Italians under Mussolini were a different people from the Italians flying pell-mell from the Austrain attacks in the last Great World War.

Of course some people say that ultimately it is the people who are responsible for all national progress, it is they who make it possible with their life blood, it is they who bring great men into existence. A great man represents in his person the essence of the accumulated experience and wisdom of the people. Whatever truth there may be in this, the fact is that the mass often remain spiritless, inactive and helpless, so long as they are not inspired by some great men. And as the people are too numerous to be mentioned and as the work under the guidance of some great leaders, history naturally records in the name of great men those achievements which the great and the small combine together to win. This being so, for all practical purposes, great men may be said to play the most important part in the history of a nation, even when we sppose that they are the epitome of the people.

But the achievements of these great men are recorded in the pages of history. The detailed history of the soul is written there. The far-reaching effects of their thoughts and actions—how they have turned moulded and shaped the national destiny, are all recorded there. Hence history may be said to be the biography of great m.n. This is what Carlyle says;—" In all epoch of the world's history we shall find the great man to have been the indispensable saviour of his epoch—

the lightning without which the fuel never would have burnt. The History of the World, I said already, was the biography of Great Men."

22. WE LIVE IN DEEDS, NOT IN YEARS.

Outline. *1. The place of man is creation. 2. What distinguishes man from other animals is his spiritual nature. 3. This spiritual nature is maintained and developed through actions. 4. Hence the importance of deeds in life.—life is a bundle af responsiblities. 5. In the performance of deeds no distinction should be made between so-called high and low work. 6. Neither should we insist on the amount of work done. 7. Nor upon success or failures : honesty of purpose and wholehearted devotion really count. 8. Conclusion,—hence life is to be measured not by years but by deeds.*

Man lives a number of years, eats, sleeps and dies. A brute does the same. It satisfies its natural propensities and dies after some time. Here, therefore, there seems to be no difference between a man and a beast. Yet from time immemorial man is asserting his claim to the highest place and is being described as the paragon of creation. In the Book of Genesis we are told that God said "Let us make man in our image, after our likeness : and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." If there is no difference between a man and a beast so far as their physical existence is concerned, what did God mean by creating him in. His own image and giving him dominion or lordship over the rest of creation ? What for is this preferential treatment ?

It is for his spiritual or divine nature. Because the Creator chose to endow man with his spiritual nature, therefore it was said that God made man in His own image. In man, therefore, there are two natures, physical and spiritual. It is the will of God that the physical man shall develop into the spiritual man, that the divine nature implanted in him—the breath of life blown into his nostrils—should be maintained and developed. Where this divinity is lost, man, made in the image of God, reels back into the beast and loses all claim to the dignity of man. Hence we may say that man the brute is the datum, man the God is the aspiration.

But how does man the brute aspire to be man the God ? It is by means of his conduct and character. This alone makes a man worthy of our actions and is revealed through them. It is in the arena of life

and through deeds that character is made or marred. Hence what counts ultimately in life is the deed or action. Behind proverbs like. "We make our fortunes and call them fate" or "Man is the architect of his own fortune", or "Heaven helps those who help themselves," there lurks the truth that man is the author of his own actions and it is through them that he can realise himself.

The value of life, in fact, depends upon the deeds we perform and the way in which we perform them. We come there with a bundle of obligations or debts to our parents and ancestors, to God and to other beings; and the meaning of life is realised when one is able to fulfil all these obligations.

But in the performance of these actions no distinction should be made between a high and low work. There are many who think that those men only count who perform nobly the great deeds of life, and the Book of Judgment keeps no record of the doers of small, nameless deeds. Nepoleon has found his place in that book, but what about the unknown strugglers toiling behind the gaze of the world? But nothing is further from truth than this sort of pessimism. All service ranks the same with God. Each must put forth his best in doing what is allotted to him. Far from ignoring the little deeds of life, the eyes of our master are turned to them. Everybody performs with care deeds which are great, because he is conscious that the world's eye is on them. But true nobility lies in performing faithfully and sincerely deeds which will not attract popular notice. The true greatness of a man comes out, as Wordsworth says, "in little unremembered acts of kindness and love." A greater heroism and honesty are required in performing little works than in doing big ones. No popular applause greets him there, no hope of immediate reward charms him but our God who see in Heaven shall one day reward him openly.

If the size of work does not count, neither does the amount. One work faithfuly done is more valuable than a hundred done perfunctorily. God is not in want of workers nor doer. He feels the pinch of time. Thousands at His bidding speed over land and sea. The advice given to Martha by Jesus is applicable to all. "Thou art careful about too many things, but one thing is needful." Man should always remember that one work done well has more merit in it than many done by halves. What ultimately counts in life is whole-hearted devotion and concentration and not the amount of work done.

Neither should there be any anxiety about success. Success and failure are often beyond our control. True it is that 'the world which credits what is done is cold-to all that might have been'; but the

world's judgment is not the final judgement on man. More has been done to the world by promising failures than by accomplished successes. The complete moral estimate of a man can never be based on his achievements, without noting those immaturities, uncertainties, doubts, misgivings and failures for which the world has no patience. This has been well expressed by Browning in his *Rabbi Ben Ezra*, where he says,

> Not on the vu'gar mass
> Called 'work' must sentence pass
> Things done, that took the eye and had the price
> But all, the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the main account ;

If the amount and size do not count, if success is not a sure criterion, what is it then in action that men should lay stress on? It is his sincerity, his honesty, his faith. If he has got these and if he applies these to the performance of his duties, he does what is wanted of him. There is no necessity of bothering about what he can do or cannot. He should remember, as Carlyle says, that all true work is religion, and should go on doing his duties with heart within and God overhead. Such a man is a noble specimen of humanity. He may live only for a short time, but the deeds he has performed will make him immortal. To live in the heart of our posterity is to baffle death. In this way only can we realise the meaning of our life, and life is only worth living if lived in this way. This is why the poet has said,

> One crowded hour of glorious life
> Is worth an age without a name.

Merely to live a long time is nothing. If wisdom and greatness are to be measured by the length of years lived, then the banyan tree is the wisest of all. But life is not mere breath and to vegetate for years is not to live. Life is to be measured by deeds, not by their size or amount or success, but by the honesty and sincerity of our attempts. He alone is great whose devotion is sincere. The great men of all ages have realised the truth of this. This is why Achilles preferred a short li'e with glory to a long humdrum life of inaction. The essence of life is energy and energy is manifested in action. So deeds alone count in the measurement of success in life. It is often seen in the case of great souls that their highest achievements were won comparatively early in their lives. We find the truth illustrated in the lives

of great heroes, poets, philosophers and men of actions, like Keats Alexander, Nepoleon, and others. There is no sorrow for their early death for they have lived their lives well. It is to them that the Greek proverb is applicable—whom the gods love they die young. There is a saying attributed to Lucretius, *Vitaque Mancipio dulli datur omnibus usu*—life is given to no man as a lasting possession but merely for use, —this should be the motto of all. If length of years has brought no fruits what is there in that life to boast of?

23. THE PATH OF DUTY IS THE PATH TO GLORY

Outline. *1. Yearning for glory is common to the great and the humble alike. 2. Only ordinary people do not know the secret of attaining glory. Not through luck, not by any divine favour nor by extraordinary talent it is attained, but through honest per: formance of duties. 3. Life is a bundle duties. 4. It is a great privilege, but all privileges entail corresponding obligations. It is by discharging these obligations that life is realised. 5. With the performance of duty come glory and honour. 6. Divine favour also is showered on the dutiful man. 7. Examples from history of men who got glory by doing their duties. 8. Conclusion.*

Glory of fame has been spoken of as the last infirmity of noble minds. Great men can give up all but not their yearning for fame. But it is not among the great only that this passion exists, the ordinary man hankers after it no less. It may be that their hankering will never be satisfied and their yearning will remain of ever 'a desire of the moth for the star,' but neverthless, it burns in their heart all the same. And nothing is more natural. Fame, like some malady, is contagious. Men see all around glorious persons, they read their lives, perhaps the ıood of a great ancestor is in their veins ; what wonder then that they too shall be disturbed by visions of glory, *It is a common heritage of man.*

But though this aspiration is in their heart they do not know how to realise it. Herein lies the distinction between the great and the common men. The latter regard the achievement of glory as a matter of luck or as a special divine favour or as due to some supernatural or extraordinary ; they never care to examine the way in which great men have attained it. If they do so, they will find that it is not the wheel

of fortune nor some gust of divine favour which takes great men to the top, but a faithful and intelligent performance of what they regard as the duties of life. This is the secret of their success.

Life is a long and continuous obligation and there is no other way of achieving success in it. In the first flush of youth we may dream and dream, but soon we shall be rudely awakened and have to acknowledge with the poet.

I slept and dreamt that life was beauty,
I woke and found that life was duty,

We then shall see that we live in a world where few good things are to be had without labour. Then it will be clear to us that *the life of man on earth is a bundle of duties*—duties to ourselves, to our neighbours, to our families, to the society, to our country and to the Maker of us all. In the loving and faithful discharge of these duties lies the realisation of our self. A man who refuses or fails to discharge these debts or obligations is a moral bankrupt.

Life is a great privilege, but all privileges entail corresponding obligations. We enjoy the good things of this beautiful world and should we, after enjoyment, turn round and refuse to discharging our obligations? Nothing is more indecent, ungrateful and immoral. Hence good men try to give in exchange for life's privileges some tangible value, some acknowledgement of the benefit enjoyed. This they do by discharging those debts or obligations with which a man is born. They are all characterised by this sense of obligation. They feel that,

He that by the plough would thrive;
Himself must either hold or drive.

As *it is only through the performance of duties that the meaning of life can be realised*, these good men try first to find out their proper place and then the duties attached to it. Once they have done it, they set themselves to do their work undisturbed by dangers and difficulties, plodding on, heart within and God overhead, till they reach their goal.

As they go on doing their duties, they not only free themselves from debts, but also get an additional reward in the form of fame and glory. People begin to admire them, and from admiration they come to trust them. Men feel that because they had been honest to themselves, they would be also honest to others. They trust them with their life and property, follow their counsel and make them their leaders. Nay, they get something more. In a world where few men care to do their duties, these honest men are marked out for worship and

fame comes in the wake of duty. Yet they never dreamt of glory when they began their life's journey. All that they aimed at in the beginning was to do their duties honestly and so discharge their obligation and give peace to their mind. Glory was afterwards picked up on the way.

But not only are these men invested with glory by their fellow-beings, but *God showers His blessings on them* in many forms. Obstacles melt before them making their path smooth, they feel inward strength and confidence, and that pure joy born of the consciousness of having done one's duty, light up their face. Success, which eludes so many, comes to them and amply rewards their labour. All these prove to them and to the world at large that heaven helps those who help themselves by doing their duties.

History is replete with instances of men acquiring fame through work. Horatius with his two comrades kept the whole Etruscan army at bay and saved Rome at the peril of their lives. So the Romans raised a statue in his honour and gave him praise and glory. His statue stood in Rome because Horatius stood by duty. The name and fame of Leonidas have come down to to us because in a dim distant age, in one corner of the world, he chose to do his duty in the memorable pass of Thermopylae. Socrates is immorortal to-day because he chose to drink the hemlock rather than give up truth. Joan of Arc will never be forgotten by France nor Peter the Great by Russia, because these men tried their best to do what they regarded as duty. So in every age and in every country, the honest, intelligent and faithful performence of duty has been the high-road to glory. It is not only in the history of England that the path of duty is the way to glory, as Tennyson says, it is the case all over the world. Not in the enjoyment, not in luxury, not in wealth and power, not in rank and position, but in deeds alone lies glory, and the poet is amply justified holding that

The path of duty is the path to glory.

24. THE HEIGHTS BY GREAT MEN REACHED AND KEPT, WERE NOT ATTAINED BY SUDDEN FLIGHT.

Outline. *1. All greatness is the reward of steady application. Even when it is got by chance, it cannot be retained or maintained without merit. 2. The history of the world—physical and*

moral—is the history of silent growth. 3. *Life is an uphill journey, requiring patience and perseverance.* 4. *Illustrations from the lives of great men.* 5. *But perservance is rare in this world. This is so far want of character—hence the importance of character.* 6. *Conclusion.*

"I woke one morning and found myself famous," said Lord Hyron after the publication of his *Child Harold.* But the poet was mistaken, for in actual life no man ever found himself so suddenly famous. Fame is a jealous goddess and seldom favours a devotee who is not steady and persevering. *All greatness is the reward of steady application,* of ungrudging service. Here nnd there in the world history one may see greatness thrust on an undeserving man for the time being, but he cannot hope to retain it for all times unless he proves his worth. Deceit has a momentary glamour, but it cannot take a man very far. You cannot deceive all men for all time. The world is a shrewd judge and detect all impostures in the long run. So even if it is possible to be saddled with greatness by the mistaken judgment of men, it is *not possible to keep or retain that greatness* for any length of time *without some intrinsic merit.* Behind all greatness there is truth. Where truth is absent, it is a meteoric fame. Men rise like a rocket dazzling all, but they drop down next moment, a black cinder. We hear of once famous poets, once great philosophers, but the world has forgotten them, simply because there was no intrinsic worth in these men. In the field of politics men rise and fall, patriots of to-day become parricides to-morrow, and are trampled to dust. This is the inevitable fate of all impostures and ephemeral notoriety.

The world has no patience with them because they want to defy the way of world. *Is all progress slow and steady* ? In the physical world of nature, as well as in the moral world of man, things grow by bits and not by leaps and bounds. Behind the eyes of men is ceaselessly going on the silent work of nature, without haste, without rest. From the seed the tender sprout comes, this grows into a sapling and in the course of a few hundred years becomes a mighty banyan tree. Little particles of sand go on accumulating for ages and at last form themselves into a wild desert. The same story of silent growth is told of a majestic river. Little drops of water trickle down the mountain sides and form into a narrow streamlet. It meanders slowly, obstructed at every step by huge boulders, but struggles on, gathering strength

at every step, co-operating with other streams and at last becomes a mighty river.

Coming to the world of man we hear the same story of steady growth. He lays brick after brick to build a palace, passes after laws to frame a mighty code and accumulates experience after experience to gather knowledge. All his noble achievements are the outcome of steady effort, of perseverance. *Perseverance then, is the first condition of greatness. Life is an uphill journey* and at the top rests glory. Therefore one must climb 'with toil of hands and knees' to reach the destination. There is no other way of attaining the summit. Men slip and fall because they are lacking in this steadiness of heart, but those who succeed reach it in the long run.

This will be clear if we read *the lives of great men.* In most cases their beginnings were very humble and they rose by steadily fighting with adverse circumstances, by grappling, as it were, with their stars. He who used to hold horses for gentlemen going to the theatre became by dint of perseverance the mighty world-poet Shakespeare. The humble Corsican boy who struggled single-handed at last became the mighty Napoleon, the terror of all Europe. The great scientist Faraday was an unknown poor clerk before he astonished the world by his epochmaking discoveries. It will not be far from truth to say that whoever rose to hight, rose through steady application, through patience and perseverance. Demosthenes could not have been the great Greek orator he was, without his steadiness, nor Desraeli. the great English statesman without application. These have taught us the value of perseverance and showed us how to perform our duties with heart within and God overhead. No extraordinary merit, no superhuman power are necessary for greatness. All that is required is to recognise one's work in life and go on doing it steadily and honestly.

And yet here is exactly where men fail. Few men can possess their soul in patience and plod on through thick and thin. This is so because *most men are lacking in charactar which only enables them to see clearly and be steady in their pursuits.* It is the pivot on which the whole life turns. Where this character is not formed or where it is half-formed, men may act by fits and starts, but not steadily. We can never find out duties unless we have a clear insight, and without

true insight there cannot be true living. Right living depends on right insight and both on character. This is why character has been spoken of as the crown and glory of life.

So it comes to this, that all greatness is the outcome of steady application, of patience and perseverance. But perseverance is impossible without character which alone gives insight and steadiness to life. Therefore, *the first and last equipment greatness is character*. This alone distinguishes a true great man from an adventure. The achievement of the latter is short-lived and he soon comes out in his true colours. It is well said that "slow riseth worth by poverty despressed." Life is struggle and all ideals are pitched high. Therefore nothing but a brave heart and determined and continuous effort will take us to our goal. We must go on knocking before the door of life is opened to us. Greatness can never be a gift ; it is always acquired with the sweat of the face, and the man who has no character, no vision, no perseverance can never hope to be great. Truly great is the man who struggles with heart within and God overhead, –

He that ever following her commands
On with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crages of Duty scaled
Are close upon the shining table lands
To which our God Himself is moon and sun.

25. WE MAKE OUR FORTUNES AND CALL THEM FATE.

Outline. *1. To shift the blame of our action to others is characteristic of man. 2. Why does he do so? When he commits a wrong, his conscience tells him that he is to be blamed. but his selflove wants to excuse him by holding others responsible. 3. When he cannot blame any man, he blames Fate for his misfortunes: What is fate? 4. A logical explanation of those misfortunes which we attribute to Fate. 5. Man is endowed with free-will end reason—and thts view of man is inconsistent with his habit of accusing Fate. 6. Conclusion.*

Adam ate the fruit of the forbidden tree and was taken to task by God. He excused himself by shifting the blame from his own shoulder to that of Eve. When Eve in turn was rebuked, she said, "The serpent beguiled me and I did eat." But the serpent never cared to

his misery. The All-merciful Being does not want to inflict misery on him ; he brings it himself and suffers. He has brought it into existence by his own actions. Fate has no hand in it. We make our fortunes and call them fate, we alone are responsible for what we are.

From what has been said above it is clear that there is a peculiar tendency in man of blaming others for his own misdeeds. We lay the blame on beasts and on men, and when these are wanting, we lay it on some unknown, unseen pawer called Fate. But Fate is no inscrutable power but the resultant of our actions, the outcome of our omissions and commissions. Man endowed with a free-will and reasons is alone responsible for what he does. If he prospers he gets the credit, if he suffers he is to be blamed. A strong man will acknowledge his responsiblity in all his works, it is only the weak who shift the burden.

26. A HEAVEN HELPS THOSE WHO HELP THEMSELVES.

Outline. *1. Conception of a divine Being fixing duties for nature and man. 2. Duties of life are thus his commandments. 3. These must be done either by a man alone or with the help of others.—The character and fate of those who generally depend on others for help. 4. The character of the self-reliant man. 5. Heavenly help given to them in many forms :—in the melting away of difficulties. 6. In the form of success, honour and glory. 7. In the form of joy born of the consciousness of having done one's duty. 8. Conclusion.*

The regularity, smoothness and intelligence with which everything is carried on in this world have led men to think of *a mind or a Being behind all these visible manifestations.* This mind is called by various names, God, Heaven, Almighty, Providence. It is supposed that this mind has chalked out the path for men and things, has settled for them their works, and the different created beings are but carrying out the "Immemorial plan of this divine maker." Each has some allotted functions and by the faithful performance of his duties he earns the approval of God.

Man, as a part and parcel of creation, has also some duties to perform, and in the honest and sincere discharge of these duties lies his realisation of the meaning of life. He lives in a complex social organisation and has various duties,—duties towards his family, his neigh-

bours, his country and to humanity at large. Over and above these he has his duty towards himself. So enormous are these duties and so short is human life, that every moment utilised is hardly sufficient to pay off his debts. Consequently there is no room for idleness here. The world is a beehive and the drones have no place in it. Our life is one long continuous performance of duties. The man who refuses to discharge his obligations is lost. Nay, he is guilty of disobedience and ingratitude to the Maker.

Now, these duties of life must either be done by a man alone or with the help of others. Those who are mentally and morally strong think of doing them. But those who are weak and mentally and morally inferior, look to others for help. *But this habit of depending on others is extremely harmful.* It weakens our capacity, saps our energy, takes away all initiative from us and destroys self-confidence. Yet there are things which ultimately count in life. Without these a man is a moral and physical wreck. But the evil does not end here. This habit of dependence fills our heart with disappointment and bitterness. If we expect help and it does not come, we become sad. In a world where every man is busy with his own work, such disappointments are by no means rare. Continual disappointments fill us with bitterness and we become at last cynics and haters of mankind. "Hope deferred maketh the heart sick."

But a different destiny awaits the man who relies on himself. He is under no delusion that others will do his work. He knows that life is a bitter struggle and here every one is for himself. He must do his work or go away leaving it unfinished. Hence he gathers energy, takes stock of his capacity and stands erect for action. This sense of being alone instils courage Into his heart and strengthens his character. He struggles with obstacles and difficulties and goes on gathering momentum at every step. Before his iron will dangers and difficulties vanish. Such is the picture of a self-reliant, heroic soul. If we read the lives of greatmen we shall find that they all agree in this point, and that the secret of their greatness lies in the realisation of their own power.

And as God sees such a man struggling heroically with the work with which He has sandled him, joy lights up His face. *He is pleased with the honest effort and fidelity of the man and begins to favour him.* It is like an earthly father's joy in a dutiful son, only it is purer, nobler and intenser. *This divine favour is shown in various ways,*— ways recognised by the world and appreciated by the man himself

Before the strong will of a self-confident man obstacles and difficulties melt away like snow before heat. The huge and dense mass of difficulties which appeared unsurmountable to a weak man, is reduced to a thin cloud through which the strong man passes. Before Napoleon the Alps lost its existence,—"there shall be no Alps," he said. *In this easy and unexpected melting away of dangers and difficulties* the heavenly favour is manifested.

Another way in which this heavenly favour is shown is *in the attainment of success and glory in life.* In a world where many are called but few chosen, blessed are those who get their reward. This reward is given in many forms. In the ancient world material prosperity was associated with divine favour, as for example, in the case of Job. But now a days we have outgrown that sort of idea. But still we see divine favour, in the form of respect, obedience, glory and honour which are showered upon the successful men of the world. They fall spontaneously and copiously like rains on those who help themselves.

But even when success is not attained the very consciousness of duty done fills the heart with *an ethereal joy which is the greatest favour of God.* Duty done carries with it its own reward and that reward is genuine joy. Martyrs and discoverers have gladly laid down their lives, apparently without attaining the crown of material success, but with their heart filled to the brim with pure joy and unending hope. This joy is eternal and is superior to other manifestations of divine favour. The patriot ascends the gibbet, the martyr welcomes the fire, the scientist dies in the laboratory and the explorer gladly braves the chill and silence of the Polar regions because their hearts have found a joy which transcends all earthly blessings. When Captain Scott and his brave companions thwarted by blizzard and *sastrugi* died in the last Antarctic Expedition, the world mourned for their failure, but there was no dearth of joy in their minds, because they knew that God judges and pronounces judgment.

Not on the vulgar mass
Called work ....
but on All that I could never be
All men ignored in me.

In these different ways Heaven helps those who help themselves. The self-reliant man, asking for no help, trusting in no windfall, goes by his own heart inspired. And as he advances difficulties vanish and success crowns his efforts. Even when he apparently fails, he enjoys the pure joy born of the consciousness of having done his duty. Bless-

ed by God, admired and adored by his fellowmen, the self-reliant man stands, a sight for the gods to see.

27. SELF-RELIANCE

Outline. *1. Physical structure of man gives an indication of his mental strength—he is to depend on none. 2. But absolute self-dependence is impossible in society.—Still there is ample room for it. 3. We all admit it, but in practice we depend on others,—the fate of a man who always leans on others. 4. Picture of a self-reliant man—the lesson he teaches. 5. Reward of self-reliance—earthly neward. 6. Heavenly reward. 7. Nothtng is surer than self-reliance. 8. Conclusion.*

Of all vertebrate animals man has the straightest spine, Others crawl or stoop or bend, man alone walks erect. If the physical formation be an indication of the mental structure, then *this straight and erect stature of man has a deep significance.* It tells him that he is not to lean on any prop or support, but to go on in life, lord of himself, dependent on none. Self-help should be the guiding principle of his life. This is his ideal, his aspiration. We only lay emphasis on the necessity of this great virtue in man when we say, "Heaven helps those who help themselves" or "Man is the architect of his fortune" or "We make our fortunes and call them fate."

But circumstanced as man is, absolute self-dependence is impossible. A Thoreau may attempt it, but to an ordinary man it is inconceivable. He lives in a complex organisation called society where the rule is mutual aid and co-operation. He gives something for what he receives. This is perfectly right. Wrong comes in only when something is asked for without any return, when rights are enjoyed without discharging the corresponding obligations,—in a word, when there is begging and not exchange. But though absolute self-dependence is impossible, yet there is ample room for self-reliance,

We all admit it, nay, even praise it. But in actual practice we depend much on others. We think that others will do for us and trust too much on their sympathy, fellow feeling and goodness. *But this sort of habit is really harmful,* for more than one reason. It engenders a sense of helplessness in us in critical moments of life, takes away our power of adaptability and presence of mind. *It weakens our moral nature.* Just think of a child who is never allowed to walk for fear

of falling. You make him lame in the long run. So we become morally lame if we always lean on others. We lose our energy and self-confidence, the anchor of man's life, and become so many moral wrecks.

These are not the only losses. By expecting too much from people *we excite ridicule, pity, scorn and disgust* in their minds. We ourselves become *dead to all self-respect* and sense of honour. Repeated failures make us morally weak, while the sight of success on all sides *excites our envy.* We become at last hardened cynics *and haters of mankind.* Without joy, without respect, we crawl to the grave mourned by none, remembered by none.

Different, however, is the picture of a self-reliant man. He is brave and courageous and knows that the world is good or bad according as he makes it. He trusts to no outward help, expects no windfall, but struggles on with dangers and difficulties, gathering strength and experience at each step. He may succeed or fail, but is always an object of sympathy, admiration and love.

These men teach the world fortitude, patience and self-help. The weak and the wavering are strengthened by them and the unhappy are consoled. The lives of great men are so valuable to us because they all teach us this great quality. Nothing in fact is more exhilarating than the sight of a daring soul struggling heroically with untoward circumstances, grapplings with the star of destiny and at last conquering them,

The self-reliant man is rewarded by earth and heaven alike. He gets the homage of men, commands their admiration, love and respect and is amply paid in the form of material prosperity. He becomes their leader, men trust him with life and property and have implicit faith in his wisdom and capacity. In a world when success is so rare, he succeeds. where many are called but few chosen, he receives the summons. But it is not by men alone he is rewarded, *heaven helps him in his struggle.*

[Here add the last four paragraphs of the essay "Heaven helps those who help themselves." Pp. 81-82.]

Nothing, in fact is nobler and surer than self-help. Gifts of fortune are precarious. Even when we get them, we cannot always enjoy them in peace. There is always a lurking doubt that we have got either more or less than we deserve. This gives us no peace of mind. Moreover, there is always a haunting anxiety that these blessings of

fortune may go away as suddenly as they come. Men's favours are precarious, we may or may not get them, and even when they come, they carry with them a moral reproach. The giver and the beggar never look with the same eye. The pitying look of a benefactor haunts us like a spectre in the dark. But the things for which we have toiled and paid the price the things which we have earned with our life-blood, shall always remain with us. There is far more joy in this than in the gambler's luck or in the beggar's satisfaction.

Such being the advantage and virtue of self reliance, it is the duty of every man to practise it. Practice begets facility. If we resoluetly make up our mind not to depend on others, but to do all our work alone, as far as possible, in the long run we are bound to get a self-confidence, a faith which will move even mountains. Like Napoleon we shall then be able to say when obstacles confront us, "there shall be no Alps."

28. STRUGGLE IS LIFE

Outlines. *1. Struggle is the essential feature of life. 2. Seen in all spheres—among both animate and inanimate creations. 3. In the life of man it takes different forms. 4. Struggle with natural environments. 5. Struggle with social environments. 6. Struggle with political environments. 7. Stuuggle for truth and religion. 8. Conclusion.*

Mystery envelops the origin of life on earth. Science has done much to unravel the mysteries of nature, but the grand riddle of life still remains unsolved. But if the origin of life is shrouded in darkness, not so is its character. *Its essential feature is struggle.* If there is any common element among all forms of life, high and low, it is this continuous struggle. Pain and suffering born of this struggle permeate life, and rightly has Francis Thomson said,

We are born in other's pain
And perish in our own

Perhaps this bitterness, this struggle is an echo of God's judgment on the erring man that he is to earn his bread with the sweat of his face. But the curse has alighted not only on man but on the entire animate and inanimate creation. The slender streamlet struggle with thousand impediments on its forward course. the planets roll round fighting with innumerable attractions and the mountain erects its stony heght by piercing the hard crust. What unseen fight goes on behind

human eyes between a tiny seed and the hard soil which it is to pierce. When the sapling comes out there begins another phase of the struggle with the fury of the elements, the ravages of animals and the thoughtlessness of man. The same cruel struggle goes on in the animal world, and so fierce it is there that sometimes a whole species becomes extinct. The insects that crawl on the ground, the bees that build the hive, the birds that chirp, has each their woeful tale of struggle to tell, if there are men to listen. *So struggle goes on not only on this earth, but in the sky above and in the ocean below.* This world is a grand arena where fights go on without end.

In the life of man is seen the same struggle from the cradle to the grave. Even a foetus in the mother's womb wages war by sucking the life-blood of the mother. The cry of the new-born babe announces the coming fight of life. The child's fretting, crying, crawling and stumbling are but manoeuvres in a long campaign. When it grows to a man there begins anothers phase of its fight.

Man has diverse enemies to struggle with. First begins his life-long *struggle with the forces of nature.* They are either favourable or unfavourable. Man must be wise and strong enough to fight with the adverse influnces and turn the benign aspects of nature to his use. Food and poison are held before man, it is for him to choose the one and reject the other. When we speak of life as a tale of the survival of the fittest, we but lay our stress on this aspect,—on man's continual struggle with natural environments.

As he grows up, then comes *his struggle with himself*—with his own passions and prejudices. There are sometimes the most dangerous enemies of man and the most difficult to conquer. Just as self-knowledge is the most difficult of all kinds of knowledge, so self-conquest is the most arduous of all conquests. We may conquer the whole world and yet remain a slave to ourselves,—to lust, greed, avarice, anger and jealousy. The first and foremost duty of a man, therefore, is to fight and conquer these internal foes. Those who become victcrous in this fight are alone entitled to the dignity of man.

But man is also a social being, living in society and drawing nourishment from it. To live peacefully in society requires conscious effort, to adjust ourselves to the social environment and derive benefit from its benign aspects demand struggle. Sometimes the social environment is not healthy and therefore inimical to our growth and development. In such causes we have got to fight with society,—its prejudices and meaningless and harmful rites and customs. If we are strong we triumph, dragging the society tied to our triumphal chariot.

But if we are weak we succumb and are crushed by our social environment. How bitter can this struggle be, will be evident from the life-history of any great social reformer.

If man is a social being, he has also a political existence. He lives in a state and is either a citizen or a subject. *He struggies for political status, power and privileges.* Those who are independent and those who are dependent fight alike, only in different ways and perhaps with different weapons, but fight there is. In the modern world there is going on a continuous warfare against autocratio power, against vested interests, against the innate selfishness and avarice of the rich and the powerful. The cry for democracy is rending the air and thrones and sceptres are being thrown down.

But the present-day man has come to realise that political power alone will not bring him comfort. *So he fights for economic salvation.* This economic problem has, of late, begun to usurp men's whole attention. The struggle is keenest in this field. Here ruthless competition is driving the poor and the weak to the wall. Men all over the world are puzzled by the anomaly of modern economic life. There is undoubtedly more food in the world to-day than there was half a century before, yet more people are starving and dying of cold and hunger! Who will solve this problem? Men are struggling to stop this mad struggle, this cut-throat competition, for as Mr. Ramsay Macdonald says, "competition is not the law of life, but of death"; but the end is not in sight.

All through life, in the high and low spheres, there is present this struggle. This struggle arises in man from his desire to improve his condition. There is in him an element of *divine discontent* which is never satisfied and which drives him from sphere to sphere. His greatness as well as his misery are alike born of this discontent. So long as this will remain in man, the essence of life will be struggle. As the whole creation is trying to realise itself. this struggles present in all spheres and *permeates* life from the highest to the lowest:

Striving to be man, the worm
Mounts through all the spires of form.

29. VARIETY IS THE SPICE OF LIFE.

Ounline. *1. Human life is so constituted that change or variety is necessary for its very existence. All the departments of life require it—knowing, feeling and willing. 2. Man's dread of montony is so great that death is often conceived of as an unend-*

ing monotony- 3 Tha reasons for man's love of change : he is placed in the midst of a Nature which is continually changing. Hence he is influenced by variety in nature. 4. His life is to be adjusted to the external surrounding. But as these are changing so his activities must be varied. 5· Life is a bundle of interests, —all these interests must be attended to. 6. But though change or variety is a biological and psychological necessity, a craze for novelty for novelty's sake is highly injurious to life. 7. Conclusion.

The plain meaning of the saying is that veriety or diversity adds zest to life and makes it interesting and happy. Where this is wanted, life like curry without spices becomes vapid and tasteless. A prolonged uniformity invariably ends in dullness, an unvarying action on any one of our senses is the same as no action at all.

Human life is so constituted that for its very existence change is necessary, and variety is but another name for change. *Change or contrast is essential to cousciousness*. We can neither know nor feel without recognising two distinct states. All knowledge is double, or is the knowledge of opposites or contrasts. Heavy is relative to light, up presupposes down, awakening implies sleep. As in the case of knowledge, *so in the case of feeling* we require change. Pleasure and pain are not absolute states ; they have reference always to the previous condition. Their keeness depends upon their novelty or variety. This is what is meant when it is said that " variety is the mother of enjoyment" or " the great source of pleasure is variety." Rest has no meaning to an idle person and pain loses much of its sting when it comes to a man whose life is a prolonged agony. The man wbo has never been ill cannot sing the joys of health and the poor begger only knows the delights of wealth. In the field of action the same law holds. good. An action, however good or thrilling at first it might be, becomes monotonous at least. To a soldier military engagements or battles have no thrills. A hardened executioner hangs a man with as little ado as we hang a picture. So in every department of the human mind, in knowing, in feeling as well as in action, we must have variety or change.

So keen is man's yearning after variety and so great is his dread of monotony, that*death is at times conceived of as an unbroken and unending monotony*, a dull uniformity, tedious silence and an endless darknsss. We are so afraid of death partly because it takes us away from the thrills of life, from its ever-changing sights and sounds to a dull

eunui, without flavour and fervour. We cling to life which is so varied and sun death which is so monotonous.

But we are not much surprised at man's fear of monotony nor with his craving for novelty or variety when we consider the place of man in this world. *He is placed in the midst of a wonderful nature which is changing at every moment.* The sun rises and sets, stars rush out and retire, seasons change, flowers bloom and wither and rivers ebb and flow. So sure, so constant, so marvellous are these changes, that the poets and philosophers have held that the change is the order of nature. *Now, a man is a creature of environment*, he is more or less influnced by the surrounding. What wonder is there that man will love variety when he sees himself surrounded by a Nature which is continually changing? He takes his cue from her and becomes an apostle of change.

Nor is this the only cause. *Life is a continuous process of adjustment.* It thrives or withers according as it is able to adapt itself to the external forces and turn them to its use or fails to do so. When we say that this world is a world of the survival of the fittest, we mean that those only prosper who can fight, conquer and turn to use the external circumstances. Now, we have seen that these external circumstances are continually changing. Therefore, to adjust human life to these ever-going changes our activities must also be varied. One kind of activity is not able to cope with the ever-changing environment. Hence variety becomes a biological necessity.

Again, life is not made of one strand. It is a web of many strands and all these require attention. The fulness of life lies in the harmonious development of all the interests which constitute it. A partial attention will make it one-sided, unbalanced and imperfect. Hence is the *necessity of attending to the various interests of life.* But this can only be done if our activities are varied and our experiences manifold. This is as good as to say that variety is essential to life. The meaning of life will be greatly lost if there is no variety in it. When we say " Variety is the spice of life or " Variety is the mother of enjoyment," we mean but this thing.

Variety is thus a biological and psychological necessity. Without it life cannot prosper, no knowledge, or pleasure is possible It is at the root of all the concerns of life. It enables us to see new meanings in life, it stimulates our energy. Life would have been a heavy burden without it. But there is a danger of its being pushed too far. Eating is a necessity but not gluttony. Extremes are bad. *To fret and foam*

when sameness comes for a moment, to develop e craze for change or novelty is highly injurious to our physical and moral being. It takes away all seriousness and steadiness and makes us impatient and frivolous. It saps vitality. The taste of a dish is spoilt by putting too much spices in it, so the flavour of life is killed by an unhealthy craze for novelty. Rightly has the poet said,

> What wears out the life of mortal men ?
> 'Tis that from change to change their being rolls.

Therefore, much as we appreciate variety as a great biological and psychological necessity, we should be on our guard against developing a craze for it. Many a life has been wrecked on the rock of novelty. We should know that virtue lies in moderation and things to be enjoyed must be enjoyed soberly. Extremes only bring pain.

30. THROUGH THE AGES ONE INCREASING PURPOSE RUNS, AND THE THOUGHTS OF MEN ARE WIDEN'D WITH THE PROCESS OF THE SUNS.

Outlsne. *1. Change is the order of nature. 2 Are these changes a mere matter of chance or are there inherent in them some meaning or purpose? Two views—change is merely a product of chance. 3. But these changes are so methodical and orderly that we cannot help thinking that there is a purpose behind them. 4. Is it an eddy, and endless moving in a circle? 5. Or is it an evolutian, a gradual progress? The latter view seems more reasonable. 6. There is development not only in the physical world but also in the domain of human mind—development of intellect and. 7. Of feelings and emotions. 8. Conclusion.*

Nothing is more real in this world than change. We notice it in some cases but in others it escapes our eyes. But it is there all the same. Sometimes these changes are slow and silent and sometimes they are rapid and staggering. So incessant and all-pervading are they that it has been said that *change is the order of nature.* In the physical world and in the animal kingdom, as well as in the domain of the human mind, there are continuously going on far-reaching changes. A river flows where once there was land, a mountain stands where once flowed the sea, a vast desert spreads where once flourished a mighty empire. Mammoths have disappeared and new species of animals have taken their place. The arboreal men living in trees and caves, quite helpless before the forces of nature and not higher than

the wild beasts among which they lived, have been transformed into a generation of men who lives in palaces, dive deep into the ocean, soar high in the air and have everywhere effected a conquest over nature.

As we notice these changes in the different spheres of life, we naturally ask ourselves : *Are these changes a mere matter of chance, useless and meaningless or are there inherent in them a meaning, a plan and a purpose*? Some think that they are *purely accidental*, a meaningless play of elemental forces, a chance combination of atoms. The mind of man loves to put some meaning in them, but they themselves are quite meaningless. Like clouds in an evening sky they combine by chance, and disperse by chance they themselves have no idea behind but men see sometimes a tree, sometimes a cow and sometimes a human head in them.

But so orderly, methodical and necessary these changes often are, that we are not convinced when they are referred to mere chance. How is it that chance, which is so uncertain and whimsical with man's fortune, should be so regular and intelligent with nature? No, there must be some other explanation. Therefore, we think that *behind these changes there is a meaning, a purpose.* Behind all events, from the silent fall of a leaf to a geological cataclysm, there is present an intelligent mind which guides and directs these changes. In and through them, it is realising itself. Hence these changes, far from being a chance-combination of atoms, a pell-mell heaping together, are the deliberate manifestations of Reason, Idea, Purpose. We with our narrow vision and limited knowledge may fail to find out a meaning in them, we may think of these changes as harmful and arbitrary, but looked at from an eternal standpoint, they have a fixed purpose and are ultimately good and necessary.

When we compare what the world was and what it is now, we see *in the history of all things, organic and inorganic, a development, a progress*, a gradual advance from a simple and rudimentary condition to one that is more complex and of a higher character. Those who believe in evolution see here a gradual progress,—an increasing purpose. Far from thinking that the world is reeling backward and that the golden age of the world was in the past, they believe that there is going on a ceaseless progress and the future will be much brighter than the past. The history of the world is thus the history of the gradual realisation of one great purpose. Nothing is that errs from law, and the world is moving towards a definite goal, which is,

> That God, which ever lives and loves
> One God, one law. one element,

And one far off divine event
To which the whole creation moves.

Along *with these progressive changes in nature thetr is going on an evolution tn the world of mind.* As life becomes complex, mind develops. The primitive man could not count more than ten, his descendant the man of to-day is tackling the hardest problems of mathematics, physics and astronomy. To build a hut was at one time considered as a miracle, to erect a sky-scraper is now a matter of easy achievement. With the progress of time we are coming to know more and more of nature and the mystery which enveloped the face of nature is being slowly drawn. This is best indicated in the progress of science in modern times.

But *it is not only in the domain of thought or intellect that progress has been made, our feelings and emotions* have also developed with time. We feel more variedly, more finely than it was possible for the primitive men to do. Sympathy, kindness and love now move men more than they did before. By building charitable institutions, by farming human laws, by trying to alleviate the sufferings of men and by making life happier and more peaceful, we are indicating our development of feeling. Great religions of love have sprung up throughout the world teaching man to love one another and kill the ape and tiger in him. A fuller and a taller man is seen in place of the savage ancestor. Much has ben achieved, though much yet remains to be done.

From all these it will be clear that through changes there is the realisation of a divine purpose. These changes far from being the products of chance, have a definite end in view. There is no eddy, no moving in a vicious circle, but an unceasing progress. Men have become more intelligent, nobler, deeper and higher than their primitive ancestors. With the increase of knowledge there dwell in the heart of man more love for this fellow-beings and more reverence far his maker.

31. "NOTHING USELESS IS OR LOW, EACH THING IN ITS PLACE IS BEST, AND WHATEVER SEEMS BUT IDLE SHOW, STRENGTHENS AND SUPPORTS THE REST."

Outlines. *1. Various parts combine together to form an organism —some big, some small, some more, some less important. 2. As for example in human body and society—some natural presumptions of high and low positions. 3. These presumptions are*

harmless so long as they serve as mere consolations. The wrong comes in when we begin to look down on men, to think of them as low or useless. 4. It is our poor knowledge of the divine mechanism which leads us to do it. 5. It is also due to our prejudice and self-interest.—The right view 6. Conclusion.

Various parts combine together to make an organtsm. Some are big, some small. We think of some as more important and some, as of less value. *On the harmonious combination and co-operation of all these parts depends the well-being of the organism.* But we often forget this great truth and speak of those things are small or less important as low. Nay, we go so far as to declare them useless. But this sort of estimation is faulty and rises out of our imperfect knowledge of the working of the organism. Take, for example, the human body. It consists of various parts. Some of these are spoken of as very important, e. g., the brain, the heart, the lungs and the stomach, etc.. because if these refuse to work, normal life will be impossible. Other parts like fingers, ears etc., are regarded as less important, because even if they are taken away life will continue. No doubt from the practical point af view the first class in more important then the second class. But to speak of the second class as low or unless is wrong. It is to question the divine skill and wisdom.—man sitting in judgment on his Maker !

Let us take another illustration. *The human society is a complex organisation* consisting of various classes of men. The are the rich and the poor, the landlord and the cultivator, the trade and the mechanic, the soldier and the politician and various other classes. In the happy and harmonious welding together of all these diverse elements lies the safety of the society. But *some of these classes may think of themselves as more important than others.* It is, for example, one of the postulates of life that the brain is more important than the hand. Those who do brain-work may therefore be more important than those who do manual labour. Behind all intelligent and fruitful work there must be an idea. And this idea is the product of the brain. Hence the brain is superior to the hand. *Those therefore who do brain-work are naturally regarded as higher than those who do hand-work.* It a statesman who controls the destiny of a state thinks himself more important than a mechanic, this may be a pardonable pride. If a soldier who is ready to lay down his life for his country, thinks of his service as superior to a trader, he also may be excused on the score of human vanity. But these are but human way of looking at things.

But *if this feeling is allowed to degenerate into one of hatred or contempt, the question at once becomes serious.* We may be allowed to think of our service or profession as more important than those of others. Thus far we may go, but no further. If we go on thinking that because we are superior, others are low, and consequently begin to look down on them, we at once step outside the permissible ground and become guilty of moral trespass. The question at once rises: *Who is high, who is low*? Who determines the standard of this judgment? Is it not gross presumption to speak of those who till the ground and give food as low and the politician who lives on his tongue, as high? When each is a necessity, why do you speak of one as high and the other as low? If by demolishing one small buttress you bring down the whole wall, is it just to call that buttress low or insignificant? Where shall you high people be when the cultivators refuse to cultivate the ground? Every one knows the story of the struggle between the Plebians and the Patricians in ancient Rome. Why did the high-born Patricians go after the Plebians to the Sacred Mount, if they thought the Plebians too low? In an organism where each has its definite function, it is foolish to speak of some as low and some as high. *There is nothing low or high in work itself if we judge impartially.* Rightly has Browning said,

Say not, a small event! Why small?
Costs it more pain that this, ye call
A great event, should come to pass
That that? Untwine me from the mass
Of deeds which make up life, one deed
Power shall fall short in or exceeed.

If *it is wrong to speak of some man or work as low, it is a moral treason to speak of him or it is as useless.* Inextricably bound together beyond the comprehension of man, each has an allotted part, and usefulness lies in the faithful discharge of the function assigned. Hence a mecnanic discharging his duties faithfuly is as great in his place as a minister doing his work. In God's providence there is no room for useless men and things. Each has a utility, judged from the divine standpoint.

All service ranks the same with God

. . . .

God's puppets, best and worst,
Are we; there is no last, nor first

So when we describe a man or his work as low or useless, we are merely judging him or it from a very limited standpoint. Intolerance invari-

ably rises from ignorance or imperfect knowledge. *It is our po knowledge of the great mechanism of God that makes us think too muc. of ourselves and too little of others.* In God's eyes all are equal, all have their place and function in the world. Things are not really what they seem. *Pride, prejudice, intolerance imperfect knowledge and self-interest lie at root of this sort of judgement.* These stand in the way of realising the great ideal of equality and fraternity, these extol some and hurl down others. It is only when we have learnt to judge our fellow-men from an exalted position that we shall be able to realise the worth of each man and will cease to think of him as low or useless. Then shall all things and persons appear noble and worthy and the wisdom of God in placing so called small and great things together shall be revealed to us.

32. THE DIGNITY OF LABOUR.

Outine. *1. Manual labour is the heritage of man. It may be tedious and difficult, but no disrespect was attached to it formerly. Great men did manual labour. 2. The contempt for manual labour is a product of modern industrialism—its amassing of wealth in a few hands, its pernicious division of labour. Psychology of this contempt. 3. Revolt of workers against this contempt—a conviction of the value of labour—the modern Labour Movement. 4. The reasons why it should not be looked down upon. It is at the base of all other activities—the foundation of the social fabric. 5. The distinction between a high work and a low work is purely man-made. All works rank the same with God. 6. All other kinds of work are uncertain and unholy in comparison with it. 7. Praise to athletes, but contempt for manual worker—an anomaly. 8. A change in the outlook—conclusion.*

"In the sweat of thy face thou shalt earn thy bread," was the divine judgment on the fallen man. Ever since that time man has been labouring hard to feed himself. He tills the ground, work at the mill, strikes on the anvil, digs, drives and drags and does a lot of other works to keep his body and soul together. He might have found manual labour hard and tedious, but *there was no disrespect attached to it formerly.* The high and the low did his duty as a matter of course. King Janaka drove his own plough, the Roman dictators like Cincinnatus found nothing humiliating in tilling their ground and thhe Czar of all Russias worked as a ship-wright in the

ɔck of Saardam. Illustrations may be multiplied to show that the ɹighest of men did not disdain to do the humblest of works.

The odium attached to manual labour is a heritage of modern industrialism. When machines do a lot of things, those men who do them with their own hands are regarded as no better than machines. This contempt is also the *outcome of the modern pernicious division of labour*. Works are either big or small. When the same man had to do different kinds of work, there could not have been any question of one work being more honourable than the other. It is only when the less important or minor functions were delegated to some, while the more important ones were reserved for a few that this distinction arose. It is only when men grew rich and consequently idle, and found manual labour too difficult for them, that they set it apart for some other people, generally poor,to be done by them. These came to be regarded as their servants. Consequently the relation of master and servant came to be established between manual workers and their employers. No dishonour was at first attached to the work itself; the contempt which masters felt for their workers gradually came to be transferred to the work.

This is the psychology of one's aversion to manual labour. But this state of things cannot long continue. At the foundation of all good works there must be joy and sense of honour. I can never do a work well if I am constantly reminded that the work I am doing is mean and humiliating. I must be convinced that the work is honourable and feel joy in it before I can do it well. So *men who are engaged in manual labour must find out the worth of their work* and the joy to be derived from it. Otherwise their existence will surely by intolerable and no good work can be done. Honour is a legitimate spur and reward, and these men should be convinced with their gradual awakening that.

> Honour and shame from no condition rise;
> Act well your part; there all the honour lies.

The moment they realise this truth in their heart, a change comes over them. No more do they feel themselves depressed or unfortunate, no more does their work appear humiliating to them; a new joy beams in their face, a new consciousness of power is felt, a new throbbing of life is perceived in them. The labourers now march forward to wield the sceptre of the world. *Behind the vast organisation and power of the labouring class in modern times there is this coviction of the intrinsic value of their work.* This has given meaning and significance to their life and activity. Far from felling themselves humbled before rank and wealth, the burden of their song is,

When Adam delved and Eve span
Who was then the gentleman?

Philanthropists, philosophers and poets now come to their help and by their writing and preaching support their contention. *The dignity of labour is now recognised—at least in theory.* When the labourers shall be fully convinced of it in their heart then shall true salvation come to them. Then shall they learn that genuine work alone—work done faithfully and joyously—is their real saviour.

And there is more than sufficient reason for this recognition of the value and dignity of manual labour. *On it depends the life of the world.* If peasants refuse to grow corn and miners to dig, if drivers refuse to drive their engines and sailors to take their ships across the infinite sea, the world will topple down like a house of cards. The higher intellectual life is possible only because it is broad-based on manual labour. We cannot always live on the apex of a pyramid. The spacious field is furnished by labour. Truly has Carlyle said, "Labour is life : from the inmost heart of the Worker rises his God-given Force, the sacred celestial life-essence breathed into him by Almighty God ; from his inmost heart it awakens him to all nobleness, —to all knowledge." Can a thing so basic, so vital, be a humiliating one? And is there any logic in looking down upon those who are engaged in such a work?

Moreover, the distinction between one work and another is purely man-made one. *All works rank the same with God*, because each has it own use and purpose in the organisation. The man who drives the plough is as important in his place as he who rules a kingdom. There are different kinds of work no doubt, one requiring more brain and the other more brawn,—but that is no reason why one should be regarded as dishonourable or ignoble and the other honourable. Each is a necessity and therefore each has its own worth.

In fact, there is a perennial nobleness and sacredness in manual work. All other kinds of work are uncertain, dishonest and unholy in comparison with manual labour. Even the shrewdest banker may fail, but not an honest cultivator. He lives by the strength of his arms and not by the trickery of his brain. He takes advantage of no man's dullness, he deceives nobody. The mysteries of exchange and the rise and fall of markets, the diplomacy of a politician and the tongue of a lawyer have been the cause of many men's ruin, but not the muscles of a worker. He gets what he deserves and often less, but seldom has he the mean satisfaction of tricking his fellow-men and earning more than he deserves.

Because manual labour is so noble, honest and sacred, therefore man has all along paid unstinted tribute to labour. *Behind our admiration for Hazrat Khalid bin Walid, Hercules and Samson of old and of the wrestlers and athletes of modern times, there is an unconscious homage to manual labour.* We love, patronise and adore them and yet we look down on ordinary manual labourer. Nothing can be more perverse than that. People who admire feats of strength have no justification for withholding their praise from that labour which clears jungles, sows the seed, builds cities and roads and makes life happy and comfortable. It is not only perversity but base ingratitude which denies dignity to labour.

A happy omen it is that the *people are now slowly recognising the dignity of work.* With the growing consciousness of the worth of man as man, the work of man, however humble it may be, is coming to be recognised. Who can deny dignity to that kind of labour which feeds and clothes mankind, does harm to nobody and is perennially noble and sacred ? Even in the meanest sort of labour, the whole soul of a man is composed into a kind of real harmony, the instant he sets himself to work. Older than all preached gospels, was the unpreached, inarticultate but ineradicable, ever-enduring Gospel *Laborare est Orare*,—work is worship. Every worker is a *small Poet*, he makes that which before was unseen,—he is a true creator.

33. ADVERSITY IS GOOD FOR MAN

Outline. *1. Men who have risen struggling with adversity are invariably better types of humanity. 2. Adversity strengthens and develops our faculties. 3. Teaches us humility and gentleness. 4. Teaches us fortitude which is so necessary in life. 5. Reveals human nature and tries friends. 6. Fills our minds with sympathy and fellow-feeling. 7. Makes us remember God. 8. Bad effects of adversity—but they are only a few. 9. Conclusion.*

The trees that come out of a hard rocky soil are tall, tough and straight, but those which grow on a soft soil are invariably crooked and stunted ; full of luxuriant growth no doubt, but often unable to resist the elemental furies. The *sal*, the pine, and the oak are straighter, more durable and stronger than the mango or the jack-fruit trees. What is true of trees and plants is perhaps also true of man. *Those men, who rise from the ranks, pressed by poverty and hampered*

by untoward circumstances, are invariably better specimens of humanity and more fit to struggle in life than those who are nurtured in the lap of luxury. Of course there are exceptions in both cases, but this is apparently the rule.

The reason for this seems quite obvious. *Our faculties, mental and physical, are strengthened by exercise.* Kept unused they will either die or become useless. Even a Damascus blade will rust if always kept in a scabbard and the sharpest faculties will be blunted if not properly exercised. As adversity gives more facilities for the exercise of our faculties, it is invariably a better school for men than prosperity. When unfavourable circumstances surround us, when danger is threatening us at every step and indecision and error will mean disaster and death, we need to be always on our guard. In self-defence we fight and struggle when driven to the wall and this continuous warfare makes us bolder, stronger and better. If the history of the world is the story of the survival of the fittest, then there is no room for weakness, indolence and helplessness here. Yet these are the defects which prosperity often breeds. In prosperity we look to others for help. But we must prove to the world that we deserve help, encouragement and support before the world will care to come to our rescue. First deserve and then desire, is a golden rule. And the only way of showing it is to practise self-help. The world will never care to help a lazy man. It is because adversity teaches us to stand on our legs, because it strengthens and develops the mental faculties of man that we speak of the sweet uses of adversity. No other condition of life will teach us those virtues which are taught in the hard school of adversity.

If adversity teaches us to stand on our legs, it teaches us many other virtues also. The heavy weight of adversity bends us and *makes us humble and considerate in life.* The bitter experience of life has taught us the hard ways of the world and we learn to appreciate other's difficulties and to be considerate towards them. Bent down with a burden we are taught humility which is the mother of all other virtues.

Pressed by adversity we also learn to suffer and fight alone and to look the world in the face. In a world where fickleness is the order, where fortune flies and friends disappear and where nothing is steady, *no virtue is more wanted in the struggle of life than fortitude.* Disappointment of life will not touch that man so keenly who has this heroice virtue in him. The reason why the Stoics of ancient Greece

could bear with an unruffled spirit the ups and downs of life, was that they had real fortitude in them. " The virtue of prosperity is temperance, the virtue of adversity is fortitude, which in morals is the more heroic virtue," says Bacon. It is a great asset. When all other resources have failed, if a man has this only, he can still call himself wealthy and hold his head high. This fortitude, this manliness is acquired through adversity. There is a French proverb, adversity makes men, prosperity makes monsters.

It is in times of adversity only that we can have a *true knowledge of human nature*. If adversity discovers virtues in good men, it exposes the inherent vices of bad men. The essential baseness of human nature cannot be revealed if it is not tried in the fire of misfortune. Friends flock to us in prosperity only to leave us alone when evil days come. Those who were our warmest friends become our bitterest enemies when fortune forsakes us.

In prosperous days
They swarm, but in adverse withdraw their head
No to be found, though sought.

So if prosperity brings friends, adversity tries them. It is the touchstone of friendship.

But if adversity reveals in naked hideousness the hardheartedness of man, it also *teaches us to feel for and sympathies with others*. The rich are often more selfish than the poor who are invariable communistic in their outlook. They feel for others and try to alleviate their distress and make them happy. This sympathy or fellow-feeling is a virtue learnt in the school of adversity. In their struggle with distress they have learnt to appreciate the great value of sympathy and fellow-feeling, they have realised what an oasis it is in the other wise sterile and desolate human existence. Therefore they never shirk from helping strugglers in life. The thoughtless rich who have no bitter experience, do not realise the value of sympathy. It is no wonder, therefore, that they fail us in times of need.

But not only does adversity help us in our worldly life by teaching us patience, perseverance, fortitude, self-help and sympathy and enabling us to test men, it also brings us nearer God. When we have no one to call our own, our Maker alone remains with us. It is pain, suffering and despair in adversity that make us remember God. In days prosperity the glamour of riches and rank dazzles our eyes and diverts our attention. We are then so absorbed in the enjoyment of the gifts of God that we have no desire to see the giver behind these gifts. The reason why sin is more common among men

of wealth and rank than among other people is that the rich man do not feel the divine presence in their life so keenly men do. Between them and their Maker there hangs the thick curtain of worldly enjoyment. This fatal forgetfulness is however taken away when adversity comes. Then man remembers that he " may securely sin but never safely," to quote Ben Jonson's words. To awaken us from our moral torpor, to make us feel the presence of God and of His justice and omniscience, nothing is more potent than adversity. Christ's denunciation of the rich man and his comfort to the poor have got this significance. When he said that it would be easier for a camel to pass through a needle's eye than for a rich man to enter heaven or when he dwelt on the beatitudes of like and said 'Blessed are the poor,' he was not deprecating wealth as such, but was condemning the pernicious effect of it. Behind the insistence on poverty by the monks of the Middle Ages lies the great truth ; and that the back of the Oriental abnegation and the extolling of the life of plain living and high thinking, such as marked the Brahmins of old, there is the recognition of the awful fact that we cannot serve God and Mammon at one and the same time. That divine presence which appeared to be far away from us when we were rich, is felt on all sides when we become poor. Therefore has Shakespeare said, "nothing almost sees miracles but misery."

It is for all these worldly and spiritual gifts which adversity bestows on man that it has been praised. These are the sweet uses of adversity. It is often a blessing in disguise,—" whom the Lord loveth He correcteth". But even when it is a severe punishment, we should

> Know how sublime a thing it is
> To suffer and be strong.

There are some who say that unmitigated and unrelieved *adversity often does more harm than good to man.* Extremes are no doubt bad. They are apt to make a man sour, exacting and selfish, they paralyse his faculties and at times crush him. Some have gone so far as to say that a great deal of the praise of pain is traditional only, having come down from a less happy past or from notions of self-inflicted suffering of monks.

Whatever truth there may be in this assertion, the fact remains that man have gained more than lost by adversity. The really great men of the world are those who have risen from the ranks and the world has been benefited more by these struggling souls than by men

nursed in prosperity. It is a plain truth that in order to do justice to others you must place yourself in their position. But where is the rich man's opportunity for doing so? Weighed in an impartial balance adversity will give us more good than evil and will help more than hinder us.

34. POWER OF HABIT.

Outline. *1. Introduction—a story from Dickens illustrating the power of habit. 2. Wherein lies the power of habit? 3. Character depends on habit. 4. Effects of habit. 5. Habit is second nature. 6. Formation of habits depends upon there things :—(a) Age, (b) Environment, (c) Education. 7. Conclusion.*

In his *Tale of Two Cities* Dickens gives a picture of one Dr. Manette, a rescued prisoner of that inglorious prison the Bastille, who when asked what his name was, simply answered "One hundred and five, North Tower". And though a doctor by profession, he had continued to make shoes in the prison-house for such a long time, that he could not think of himself as anything but a shoe-maker. What is it that made this leaded doctor forget his previous life, profession, character and even his very name?

It is habit. *What then is habit?* Habit may be roughly defined as a proneness or facility arising out of frequent repetitions of some act. If we go on performing an act for a length of time we get a practice, and this practice, when well-established, appears in the form of habit. Of course, as in the case of all deliberate actions, this act too was at first intelligently contrived and repeated in proper order and connexion by effort of attention and deliberation. But after many repetitions, the brain centres, nerves and muscles become so modified and adapted to the movements required for doing that action, that its performance needed less effort and attention and became easier. At last it is done mechanically leaving the higher part of our brain free for other things.

What is the secret of power of habit on man? We then ask. We find that deeds which are most difficult to us are often done with perfect ease by men who are accustomed to do them. *It is in this ease that the power of habit lies.* Habit brings with it facility, promptitude, precision and uniformity; it taxes our attention less, and in all these lies its tremendous power. Man is a born lover of ease, he always loves the

path of least resistance, he never cares to be troubled with a difficult thing when an easy one is as hand. So by and by the difficult things are abandoned for these which can be done without trouble, those which have been made smooth by habit ; and these ultimately get the upper hand. He becomes a slave to them. In the long run they control and determine his character.

This is what is meant by saying that *character depends upon habit.* Character is not the accidental dominance of a good motive at this or that moment, it is the complete system formed by deliberate actions of a particular kind. But this system is the outcome of frequent repetitions—of habit. Hence it is that Aristotle laid emphasis on the formation of good habit in life and defined virtue or goodness as " the habit of choice". Men's likings, and dislikings, his taste and pursuit, his work and recreation all ultimately depend upon his character, and character is determined by habit. " Tell me what you like", says Ruskin, "and I will tell you what you are." No truer words could have been said to habit.

Once a habit is formed certain marked changes take place in our life. *Habits makes unpleasant things easy and pleasant.* The odium and pain of a bad or hard thing go away with habit and nothing but its easy character remains. In India there is a type of devotees who will lie with perfect ease on bed of spikes and in Russia there were monks who sat whole night in a vessel of water till it was frozen into hard ice. The lads of ancient Sparata were accustomed to be whipped upon the altar of Diana without even so much as flinching and the dizzy heights of the Alps have no terror for an Alpine climber. And it is also found that to a hardened executioner even such a horrible thing as hanging is a matter of relish.

So great is the facility which habit confers on man that it has been said that *habit is second nature*, meaning thereby that actions which have become habitual are done almost instinctively. Man is born with certain innate tendencies which are not of his own making and over which he has no control. The sum total of these tendencies constitutes the nature of man. What is natural is easy and spontaneous. It is not dependent on conscious effort or on free-will, and it comes to us inspite of ourselves. When by frequent repetitions of some act a habit of doing it is formed, it operates on us in the same easy, forcible and instinctive way, as our natural tendencies do. It benumbs our will-power and we become puppets in its hand. Therefore there should be great care in the formation to habit.

There is another danger. *Habit dulls our sensibility* and kills all the native wonder of our soul. Hence it often stand in the way of true appreciation and enjoyment. All the achievements of men have their origin in the sense of wonder, and when this is killed, the man himself is also killed. Instances of habit dulling our sensibilities are not rare.

Since habit has such a far-reaching effect on our character and is "the principal n agistrate of man's life," as Bacon calls it, it is necessary for us to be very careful in forming it. We should form only good habits and shun evil ones. Virtue will not appear so difficult and the path of rectitude so tedious to one who has from an early age formed good habits. Even the most difficult thing appear easy to such a man. *But the best period of forming good habits is childhood*, when the mind is plastic and the faculties are fresh and vigorous. Bend the young sapling in any way you like and the tree will take that shape. This is why it is often said that child is father of the man.

The two most *important elements that go to help us in the formation of our habits are environment and educations.* Man is largely a creature of his surroundings. The physical and moral influences round about him act and react on his character either for good or for evil. His mind acquires an undying attachment to whatever has been familiar to him from his boyhood. The attachment grows with his age. Hence is the necessity of placing a boy in the midist of good environment. He sees certain things done, certain words spoken and certain ways of life followed, and he copies them. He will be as others about him are. His surroundings will make or mar him. When the surroundings have been properly adjusted, it is then necessary to impart the right sort of education. The aim of education is to draw out and develop the latent faculties of the mind, and when this is done, it helps a man to develop and crystallize his tendencies. It enables him to form good habits by making his reason clear, intelligence brighter and mind happier.

So on three things depend the formation of habit—age, envlronment and education. When we remember what a tremendous power habit exerts on life, how it makes the most difficult thing easy and the most odious thing pleasant and how our character ultimately depends on it, we should be very careful in the formation of habit. Bad habits ruin us and therefore every attempt should be made to crush them in time, whereas every opportunity should be utilised to form good habits.

35. THE INFLUENCE OF CLIMATE ON CHARACTER

Outline. *1. Growth and development of life depend upon natural environments to a great extent. 2. Climate is one factor of natural environments. 3. What do we mean by climate?—different climate zones. 4. Climate affecting habit, complexion and appearance. 5. Also, to some extent, character. 6. Extreme heat, extreme cold and temperate climate—their influence on the development of character and civilisation. 7. Their effect on the age of maturity. 8. On ihe nature of crime. 9. Conclusion.*

The advent of life on earth is mysterious, but not so its growth and development. Biologists have been able to find out *certain factors on which the growth and character of life depend.* Among other factros, *natural environment is one.* It exercises such an enormous influence on the development of man. that human life may be called a product of this environment. " Natural environment is constantly modifying the life of both individual and society ; these in turn are constantly modifying their environment" ; says Montesquieu.

The natural environment includes the geographical distribution of land and water arears, the natural resources of the country, in the forms of minerals, vegetables and animals the general aspects of nature (wild or sober, calm or tribulent) and climate. *There is close connexion between the shape and appearance of a soil and the nature of civilisation flourishieg there.* The position of rivers and mountains and the extent and altitude of land divisions determine its character. The early civilisations of the world grew up in river valleys—on the Indus in the West Pakistan, on the Upper Ganges, on the Nile, the Tigris and the Euphrates. The distribution of mineral and vegetable resources also influence to a great degree the nature and standard of civilisation. The importance of these things is proved beyond doubt. We are here concerned not with all these factors but only with the last of the four elements of natural environment, viz., climate and its influence on character.

Climate may be described as the condition of a region in relation to the various phenomena of the atmosphere, like temperature, wind, moisture, etc., especially as they affect the life of animal or man. *Climate is either hot, cold or temperate.* It is ruled chiefly by the latitude. The nearer the equator the warmer the climate at the same level above the sea. But there are many local causes which interfere with it. The proximity of the ocean moderated the heat in summer

and the cold in winter. The differences in climate are indicated by geographers by dividing the earth's surface into five hands or *Zones*—the Arctic zone, the Antarctic zone, the North Temperate zone, the South Te rperate zone and the Torrid zone. In the Arctic and the Antarctic zones extreme cold prevails. The Sun in winter remains for some days entirely below the horizon and in summer it is seen only a little way above it. In the Torrid zone the Sun passes vertically over it and so it is excessively hot. In the two Temperate zones, however, the climate varies remarkably. For example, in countries next the Arctic Circle (as in the south of Iceland) the climate is nearly as cold as Arctic, while in countries just north of the Tropics (as in Egypt) it is tropically hot. There are thus marked variations of temperature in the Temperate zones.

People in these different zones therefore vary remarkably in habit, complexion, appearance and longevity. Even the same people settling in two different parts of the same temperate zone are marked by different traits. The Aryans of Indo-Pak subcontinent differ considerably from the Aryans of Greece and Germany. If such differences prevail among the same people living in different parts of the same zone, it is not difficult to imagine the degree of difference between a man of icy Greenland and a Negro of tropical Africa.

But not only there is a difference in appearance and complexion, there is a *difference in character also.* Of course scholars no longer think with Buckley that climate is the supreme factor in human growth, but the fact cannot be denied that to some extent our character depends upon it. Other factors like race, heredity, culture, social and political environment must no doubt be taken into account, but the influence of climate cannot be ignored.

Extreme and moist heat of the tropics saps vitality, makes people indolent and lethargic and shortens life. It is in these regions that the natural granaries of mankind are placed ; food is abundant here, the bounty of nature makes industry unnecessary and the struggle of life therefore is not keen. People take life leisurely and find more than enough time for repose. In the course of time they become indolent. The enervating effect of that climate kills their initiative.

But far different is the story of the extreme cold climate. No doubt it makes for longevity, but here life is a long and continuous struggle with nature. Where is there room for artistic and philosophical developments where the finger-touch is chilled every moment by the frosty wind and the eye bedimmed by the moor-mist or blinded by

the hail? Men there must break the rock for bread and cleave the forest for fire; they have no opportunity to gather redundant fruitage from the earth. Extreme cold benumbs human energy and renders it torpid, and the struggle is so severe as to exhaust all energy.

But where the climate is temperate, neither too cold nor too hot, the struggle for existence is not so severe as to exhaust all our energies. It is in this region of temperate climate that the most civilised and enterprising and vigorous nations have lived. The struggle for existence does not absorb their whole attention and they get enough time for repose. But it is this very repose that is responsible for higher culture. Delicacy and refinement are the products of temperate climate. Freed atonce from the indolent languor of the tropics and the necessity of hard manual labour of the arctic regions, mind finds opportunity for development. Artistic and philosophical speculations absorb men's attention, as in Pakistan and China. When the wants of nature have been satisfied, men turn inward and begin to think, create and philosophise. Is it a mere coincidence that all the great religions of the world rose and flourished in regions of temperate climate? The profound philosophies of life and treasures of art have all their orgins in these regions.

The effect of climate on the time of maturity has also been noted. Men develop more rapidly and decay more swiftly in warm climate than in cold countries. Passions and sex-instincts are more quickly developed here. Hence it is that in warm climate early marriage is in vogue. This climatic condition has a bearing also on fecundity and birthrate. People increase more rapidly in warm countries than in cold regions. Perhaps it is Nature's economy that this should be so where people die early.

It has also been said that *climate has influence on the nature of crimes*. The types of crimes differ in warm and cold regions. In hot countries where the population is dense, crime takes the form of offence *against persons*, whereas in cold regions it is invariably *against property*, Where passions like anger and lust are dominant, up goes man's hand against persons, but where want is bitter and greed foremost, his hand creeps into his neighbour's pocket. This is why assault and murder are common crimes in the hot countries, while theft, forgery and cheating are the crimes found in cold regions.

From what has been said above, it will be clear that climate has got great influence on the appearance, complexion, habit and character

of men. Of course there was a time when it was thought to be the supreme factor in human life, but we no longer hold that view. It cannot enslave man altogether. Other factors like race, tradition and education count. Given education and opportunities man can rise above these influences and mould his life. He can fight and utilise climatic influences according as they are injurious or beneficial. But nevertheless it is a fact that climate is one of those great conditions on which the nature, growth and development of human life, and hence of progress and civilisation, greatly depend.

RIGHTEOUSNESS EXALTETH A NATION.

Outlines. *1. National and individual moralities are supposed not to be the same—a wrong theory—Elements of national righteousness. 2. These are embodied now a days in International Laws. 3. Truthfulness honesty, justice and honour comprise national righteousness. First, the necessary of truthfulness. 4. Seeondly, of honesty. 5. Thirdly, of justice. 6. Lastly, of honour. 7. Conclusion.*

Inspite of the close connexion existing between a nation and the individuals comprising it, it is often held that *the individual and the national moralities do not completely agree.* The national ethics has not, as a rule, the fineness of individual ethics. The standard of moral judgment in one race is supposed to be much stricter and perhaps higher than in the other. Telling lies or deceiving a man is condemned in an individual, but is praised in that abnominable game of misrepresentation and intrigue which goes by the name of political diplomacy. Great want or strong greed does not justify an invidual's stealing or robbing his neighbour, but plundering a nation in war and conquering another's territory are often regarded as perfectly legitimate in the code of political morality. We hang a person if he murders a single invidual even under great provocation, but we applaud a nation murdering in cold blood another nation and call it victory. Certainly this should not be so and is due to the present false nation about the nature of the State and our loyalty to it. A calmer and more logical view is that as in the case of an individual, so in the case of nations, there is such a thing as true righteousness. This may be said to comprise of truthfulness, honesty, honour and justice in international dealings.

These virtues have now been enshrined to some extent in International Law or those moral rules which are imposed by current

opinion and which every nation calling itself civilised, is expected to obey. These laws have no authoritative sanction behind them, but as "they lie on the extreme frontier of law, it is more correct and more convenient to deal with them as a branch of law than as a branch of morals," says Gettle. Before the present-day recognition of these International Laws there were not much room and inclination on the part of nations to respect those virtues in their dealings with other nations. The International Law is only three hundred years old, though international relations are as ancient as the human civilisation.

We have said that roughly speaking *four moral virtues truthfulness, honesty, honour and justice, comprise national righteousness.* These are closely allied and often appear as different aspects of the same reality. Let us take these one by one. We want an individual to be truthful. We respect and honour him if he is so; we trust him and rely on him. So is the case with nations. If a nation always does what it says and never goes back ou its word, even when to do so is advanta·eous, it commands the respect and confidence of other nations. Your nation promises help to a nation in its struggle with another. Relying on your assurance it launches out into an offensive or defensive campaign ; but you turn round and refuse help. This want of truthfulness on the part of your nation not only endangers the position of the other, or perhaps destroys it, but it exposes and weakens your nation. Who knows that in time of your danger other nations will not play the same trick with you ? So your own interest and an innate sense of truth should make every nation truthful. The Muslim states of mediaeval Indo-Pak subcontinent were noted for this great virtue. Once they had given their word they kept it at any cost even though it meant wiping out of their very axistence.

Allied to truthfulness is honesty. Credit depends upon it' In the sphere of trade commercial credit depends upon commercial honesty and in political domain it depends upon national integrity. When you enter into a treaty with another nation you must try to fulfill all its conditions, as if it is a sacred vow. If, on the other hand, you regard it as a mere scrap of paper, as the Germans did in the last Great European War, people will attach no value to your words and will never enter into any lasting and honest political relationship with you. You lose all credit before men and retribution comes to you from God. Perhaps the ultimate cause of the Germans' suddenly losing a war which to all intents and purposes they were winning, is their moral bankruptcy,—their callous disregard of the rights of nations,—their

riding rough-shod over international morality. The ruin of mighty empires begins at that very moment when they commence to trample down their honesty as nations. If the history of the decline and fall of empires has taught any truth it has taught this to mankind.

No less important is the possession of a *sense of justice by nations.* "Blessed are they that hunger and thirst for justice." This is true as much of individuals as of nations. National justice is shown in the equal treatment of all its citizens, in its dealing with a subject nation and in international affairs. It is the unequal treatment by a state that often results in civil war and mighty revolutions. There was the French Revolution because the people were crushed for the sake of the nobles. A nation also must be just with regard to the aliens whom it has conquered and rules. It is often seen that their rights and aspirations are stiffled for benefiting the ruling class. Ruthless exploitation and emasculation of the conquered people for perpetuating an alien rule are examples of gross injustice. Great empires have foundered on this rock. Equally important is the necessity of justice in international affalrs. In the delicate handling of international claims this sense of justice is a great asset. It enables a nation to decide correctly and to win respect and confidence from others. In the negotiation of secret treatise a nation should always keep this fact in view that what ultimately counts and benefits it, is a fair and just dealing. The world-politics of to-day would not have been in such a weltering chaos if the nations of Europe had learnt the value of fair-dealing and justice.

Lastly, *a nation should always behave honourably.* If there is a "Code of Honour" for particular trades and particular classes of society, there is also a similar code for nations. No prospect of immediate gain or mere materialistic advantages should make nations forget their sense of honour. They should set honour in one eye and the rest of the world in the other. On the eve of the last European War, Lord Grey declared that knowing fully well the cost of war in men and money, they were compelled to come into the arena against the Germans because the English were honour-bound by a solemn treaty to come to the rescue of France. This is as it should be with a great nation. They deserve praise if they had fought for no other ulterior purpose. There is a higher morality than mere utility.

These things—truthfulness, honesty, justice and honour—which go by the name of righteousness—should always be the ideals of nations. They are more necessary to nations than to individuals,

because failure to comply with these moral rules brings disaster not on one man but on millions of individuals. When the fate of millions is concerned, disregard of the code of morality is more than criminal negligence. It alone leads to sovereign power and exalts a nation, not only in the eyes of the world, but in the eyes of Him who sees and judges all. The history of some ancient nations like the Jews and the Romans teaches clearly the necessity, value and importance of righteousness in national life. The rise and fall of a nation greatly depends on it.

37. KNOWLEDGE IS POWER

Outlines. *Desire for power inherent in man—he is always struggling for power.* 2. *The power is either physical or mental—their difference.* 3. *Power of knowledge is the mental power—man has done much with this power.* 4. *Illustrations of his conquest over nature.* 5. *Illustrations of his conquest over mind.* 6. *The true end of knowledge—knowledge and wisdom.* 7. *Conclusion.*

Desire for power is inherent in man. He is born and dies with it. The new-born baby asserts its power by a shrill cry and the dying man exercises it by willing away his property. This craving for power assumes different shapes with different men. Some want it in the form of rank, some in the shape of authority, some in riches and others in liberty to do as they like. This desire for power seems quite in keeping with the Biblical origin of man, which says that man was given after his creation "*dominion* over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth." What wonder is there that man endowed with this sense of authority by God would crave for it throughout his life? *The history of the world, so far as man is concerned, is a history of the struggle for power,* Behind the vendetta of the savage, the blood-feuds of the primitive tribes and the wars of civilised men, there is present one and only one idea—the assertion of power.

This power for which man stakes so much is of two kinds, physical and mental. The power of sinews and muscles (either of and individual or of a combination of individuals) is physical, the power which is generated in the mind is mental. When a strong athlete throws down his opponent or when an army ravages a country we at once understand what is physical power. But when a man commands my love

and respect, when he rules and controls the destiny of a nation without the help of physical force, we at once feel what is mental power. Gama's wrestling with the champions of the other parts of the world is an exhibition of physical strength, Mr. Gandhi stirring to its very depths the soul of India by fasting in a lonely prison-house, is an example of mental strength. Before the dawn of civilisation *primitive men mainly understood one kinds of power and that was physical.* Strength of arms decided things and *right was might.* Physical strength was the standard of all so-called moral judgments. A better state of things came when the principle 'an eye for an eye, a tooth for a tooth,' was abandoned for trials by ordeal. Gradually as civilisation advanced the mind of man developed. The power of mind came to be recognised as of superior order.

This power of mind which is engendered by a accumulation of more and more knowledge, has achieved marvels in the world. *All the great discoveries and inventions on which modern life is based are but acquisitions of knowledge.* The invention of gun-powder which has enabled civilised nations to countries and establish large empires, the conquest over the forces of nature and harnessing those forces to man's use the breaking down of barriers between man and man and the consequent realisation of the affinity of man all over the world, in a word, the development of art, science and civilisation,—all these ultimately depend upon mental power. Nature has vielded her mysteries to this power and God has revealed Himself to man through knowledge. It has given him physical power and spiritual strength at one and the same time.

A few illustrations of the power of knowledge will suffice. The building of a hut was regarded as an achievement by the primitive man, the construction af a sky-scraper is now within the easy reach of the modern man. The uncivilised man thrice worshipped his deity before he could go a few hundred yards in his rude canoe, the man of to-day is daily crossing the ocean with the least ado. Flying through the air or diving deep into the ocean were figments of fancy with the ancients, it is within the reach of easy practicability to-day. The Red Indian gazed with wonder at the "speaking chip" which carried the thought of one man to another a few miles away, the man of to-day is transmitting messages across continents without any 'chip' or visible medium. Not only over physical nature, but also over the animal kingdom man has asserted his power. We know more of the ways of the tiger, the lion and the insect than were known to our ancestors.

We have also penetrated into the heart of man and learnt to read his thoughts. In a word, what was once thought impossible or miraculous is now an easy thing and what to-day is a mystery will be an open truth within the course of a few hundred years.

Man has thus gained immensely in mental strength. His art and literature, his philosophy and religion, his laws and institutions all reveal the power of knowledge. Behind our admiration for poets, philosophers and scientists lies our tribute to the power of knowledge. We respect and adore them because we feel that they are more blessed with knowledge than the average man. Hero-worship is but worship of knowledge. We are told in the Northern Sagas that Wotan gave one of his eyes to the giant Mimir for a draught from the fountain of knowledge. The men of to-day are sacrificing even their lives for such a thing. They are martyrs to knowledge, the wonderful power of which has achieved marvels for men in the physical world.

But great as is the power of knowledge *we should not use this power to gain mere material advantages.* That would be worshipping the false god. That will fill us with pride and take away real blessings. Hence is the necessity of using knowledge for higher ends—for knowing ourselves and our Maker. We must try to transmute knowledge into wisdom, for

Knowledge is proud that he has learned so much
Wisdom is humble that he knows no more.

It is only when we have realised this that we get a desire to 'follow knowledge like a sinking star beyond the utmost bound of human thought' and we shall then realise the truth of Viswamitra's sorrow that spiritual strength is after all the true strength.

So we see that knowledge gives us not only power over the physical universe, but also over mind. Hence it should be the aim of our life to increase this mental power by the help of knowledge. The rank of a man should be determined not according to his wealth or position or strength of muscles, but according to the degree of knowledge he has got. It is only when mankind has realised this that the world will be controlled and ruled by the power of mind or knowledge and not by physical force. We shall then feel that knowledge is power.

38. A LITTLE KNOWLEDGE IS A DANGEROUS THING

Outline. *1. Knowledge is the highest goal of life and no knowledge, however small is harmful. How is it then that a little knowledge is spoken of as a dangerous thing? 2. The danger arises from our failure to know that we know little. Various are the mischiefs which result from this. 3. It fills our heart with a dangerous self-complacency killing all desire for progress. 4. An appalling narrowness comes, resulting in intolerance. 5. It fills the heart with a foolish pride. 6. An envy of progress and—ending at last hatred of mankind. 7. Rash and violent judgments mark the character of men of little knowledge. 8. They are often hypocrites. 9. Conclusion.*

We live to know. With many *knowledge is the highest goal of life.* They say that the only way of developing our faculties and realizing the meaning and purpose of life is through knowledge. Human life without knowledge is not far removed from that of the beast. Whatever we have and enjoy in our life is the product of knowledge. That is why we pay our homage to those who extend its bounds. From earliest days of civilisation men are trying to know more and more and thousands of years have elapsed, yet the boundary of knowledge has not been reached. We no doubt know much more then what we do not know. Therefore the search after knowledge still continues. As it is the giver of all the blessings of life, no risk, no cost is too great for it. Knowledge being so good and great, every particle of it is beneficial. Whether great or little it uplifts man and is superior to ignorance. *How is it then that a little knowledge is spoken of as being dangerous?*

Knowledge however meagre or little is never dangerous in itself. It always better than ignorance. "Where ignorance is bliss it is folly to be wise", is a devilish counsel and is one of those half-truths which do more harm than good to mankind. Therefore knowledge by itself is never to be condemned. Of course great knowledge is desirable but a little knowledge is not reprehensible in itself. Wherein then lies its danger? *The warning or danger lies not in our having a little knowledge it lies in our failure to know that our knowledge is little.* Those who have little knowledge seldom know that their acquisition is small. They think that they know much. The failure to recognise their limitation is due to the fact that their outlook is narrow. All estimates are

products of comparision. If there is no opportunity of comparing ourselves with others, invariably we think of ourselves as very good or great. Our mental horizon winds as we develop and progress. But this development is denied to a man who is satisfied with his little possession. He stagnates and all his higher curiosity is stifled. *A sort of dangerous self-complacency possesses his soul choking the instinctive desire* for development and this is why little knowledge is regarded as dangerous.

This dangerous self-complaceney is accompanied by an appaling nerrowness, often resulting in intolerance. If we enquire into the history of all those religious and social persecutions which have blackened the pages of history we shall find that at the root lie a horrible narrowness and intolerance born of a little knowledge. Those who know God love and forgive their fellow-men, those who think that they know Him without either knowing Him at all or knowing Him very vaguely, persecute and burn men. Martyrs embrace the fire with a smiling face, but their persecutors gnash their teeth. This narrowness and consequent intolerance make them contemptuous towards those who know less and envious towards those who know more. Socrates was made to drink the cup of hemlock and Galileo was stoned to death because those persecutors with meagre knowledge would not tolerate them. These intolerant men of small acquisition often prove a stumbling block to intellectual advancement. They cling to their little store with a miser's care. The world may move but not they. No sadder proof of human degradation can be conceived than when we see man, born with an infinite aspiration and made in the image of god, crouching within the dark dungeon of pride and prejudice and grovelling in the dust refushing to see the heaven above.

Allied to narrowness is pride. Men of little knowledge always have a high opinion of themselves, think much of their achievements and are never tired of parading their learning. Like Goldsmith's school-master they dazzle the poor peasants for a time, and their innocent sense of words that their little head could know all these only increases their vanity. The bigger the fool the greater is the yanity. They presume to teach men the latchet of whose shoes they are not worthy to unloose and think of themselves as oracles. They dabble in all conceivable topics, equally at home in everything and seldom perceive the jeer their conversation provokes. Pride blinds them completely to their own short-comings and to the verdict of the world.

With their little equipment they find the world too great and complex for them. They are like children asked to cross a big river when they have just learnt to swim. At every move they sink. Pride prevents them from acknowledging their defective equipment and narrowness stands in the way of their learning better. *In this world of hard competition they are gradually pushed back and go to the wall. This enrages them and they begin to denounce culture, civilisation and progress.* They can never excuse that advancement, that march of progress which has driven them to the wall. *Sometimes this petulance takes the stronger form of misanthropy*—thinking ill of and hating humanity as such. They go on in life, suffering and inflicting on others till all-merciful death comes and ends their painful sojourn.

Rash and violent judgments, quixotic actions and sudden and irregular outburst of energy mark the character of those who have got a little knowledge. With their poor knowledge they cannot judge rightly men and affairs and are carried away more by the noisy huckster of sensational statements than by safer truth. They are thus dupes of designing men. They have not the means of judging the pros and cons of an action, nor have they intellect enough to balance their words. Therefore these men are like volanic peaks, no one knows when the sleeping volcano will wake. They by their rashness and want of balanced condition not only bring mischief on themselves but are a sure of danger to others. There is no wonder that their life is invariably wrecked.

Now and then through continued disappointments and failures they become painfully aware of their littleness and the danger of scanty knowledge. But they find that the will and capacity for increasing their knowledge are gone and they *fall back on simulation* or hypocrisy. Because they have been the dupes of designing men, therefore, they want to pay them off in their own coin. They hide their superficial knowledge under a garb of depth and profoundity. When they are found out—as they are hurled headlong to their ruin—an example to mankind of the danger of having superficial knowledge.

It is for these reasons and not because a little knowledge by itself is harmful, that poets and philosophers have warned men against little knowledge and dwelt on the necessity of having a broad outlook and a deep knowledge. That will make men humble and meek and save them from the pride, envy, intolerance and dangerous self-complacency of narrow minds. Knowledge, however small, is always good provided we are conscious of our littleness, the danger lies in our failure to perceive that we know little.

39. LET KNOWLEDGE GROW FROM MORE TO MORE BUT MORE OF REVERENCE IN US DWELL.

Outlines. *1. Creatures are high or low according as they have utilised or failed to utilise the experiences of life. The superior position of man is due to his knwoledge. 2. Knowledge has made man great and there is no likelihood of this pursuit of knowledge being suddenly given up. 3. The progress of science in the modern times is an earnest of its future glory—knowledge shall grow from more to more. 4. But will it bring irreverence and impiety with its development? 5. The true cause of such an apprehension lies not in science, not in the lives of great scientists—these reveal truth and God. 6. But in the attitude of pseudo-scientists men with half-knowledge. 7. Conclusion.*

Various are the stages of development in the animal world. There are the "lamp-shells" which have remained unchanged in form for millions of years, being practically the same in the seas of to-day as they were in those of early geological times ; and there is man who began his life in trees and caves, a helpless prey to the forces of nature but who is now on the high road to conquer those very elements which once so ruthlessly subdued him. What is it then that has made the one so stationary and the other so progressive ? It is the utilisation of the experiences and observations of life. The molluscan types have merely carried on their kind, benefiting nothing by the past, gaining nothing for the future, whereas man has utilised every inch of his existence and has slowly raised himself on his experience and observation. But this conscious and active possession of experience is nothing but knowledge. So *it is knowledge which has made man so great.*

That magic which has made man so great and placed him on the top of creation, he is not going to abjure. Knowledge has given him power, knowledge has given him happiness, knowledge has made him the lord of animal existence ; therefore his constant prayer is "let knowledge grow from more to more". He knows that it is an uphill journey, difficult, tedious and often dangerous, but he plods on with patience and grim determination in the path of knowledge. Before him is dimly visible the lofty pinnacle of truth mostly undiscovered and his heart knows no peace till he has climbed its height. This insatiable thirst for knowledge in man is indicated when even a scientist of Lord Kelvin's calibre says, "one word characterises the most strenuous of the efforts for the advancement of science that I have

made perseveringly during fifty-five years, and that word is *failure*". The fountain of knowledge will not long remain hidden before such burning thirst.

The progress of science in the modern age gives on earnest of its future glory. In physics and chemistry, in mathematic and astronomy in botany and geology, in the domain of socialistics and archeological studies dramatic have been the developments. The researches of scientists like Newton. Kelvin, Faraday, Darwin, Huxley, Reaumur Fabre, the archeological enterprises of Schiliemann, Dorpfield and Marshall, the exploration of Nansen, Cook and Scott, the humanitarian efforts of Jenner, Pasteur and Lister have advanced human knowledge to an extent which the wildest dreams of poets and philosophers of ancient times could not conceive. Surely the current of this great effort is not going to be stopped all of a sudden. Mysteries still pervade nature and that means higher and greater effort to conquer. More and more therefore shall knowledge advance as time shall roll on.

Daring and dazzling as are the exploits of science in modern times much as we are benefited and comforted by it, a question often rises in the secret corner of our heart, "Is it all well with man ?". *Are men profiting spiritually by these inventions and discoveries* ? Are they becoming nobler, holier, more reverential or are they losing faith in goodness and God ? There is an *antagonism between intellect and emotion*, between our heart and brain. Is the brain or intellect gaining at the cost of the heart or emotion ? There are men who see us falling from the simple faith and reverence of old, who think that we are becoming more and more ungodly. They deplore that the tide of faith is ebbing away. It is such an apprehension that led the poet to exclaim,

Let knowledge grow from more to more,
But more of reverence in us dwell,
Till mind and soul according well
Make one harmony as before,
But vaster

If it is a mere pious with, it is all right ; but if it express an anxiety it is necessary to enquire into it. Let us now examine the cause of this apprehension and see what amount of truth there is in this fear. *What is it in science or scientists to make men apprehensive* ? *Is there anything in the lives of scientist to warrant this anxiety ?* The first

and foremost aim of a scientist is to fight against blind beliefs and prejudices, against superstitions and imperfect generalisations which obstruct the ray of truth. All of them aim at truth and nothing but truth. But truth is beauty and beauty truth, and truth is also good. are but another name for God. Hence in seeking truth these devotees and martyrs to science are but exploring the way to God. "Devotion to science is a tacit worship", declares Herbert Spencer, and Huxley says, "Nothing great in science has ever been done by men whatever their powers, in whom the *Divine afflatus* of the truth was wanting." Yet these are the two prominent scientists who are generally regarded as godless ! Where is then the wrong if not in their lives ? *The wrong lies first in our mistaken view of religion and secondly in branding science as a whole from the conduct of a few pseudo-scientists* or some over-zealous students of science.

We have seen that science fights against wrong beliefs and superstitions. But these very beliefs and prejudices often go by the name of religion. To the common people religion is nothing but the performance of certain rites and ceremonies, and when these rites and ceremonies are proved meaningless, when their hollowness is revealed before the search-light of science, the cry is heard, "Religion is in danger." But time only reveals how foolish is this apprehension. The pious University-fathers who said in horror, "this meddlesome Galileo must be suppressed" because he expressed what was truth, are now laughed at, the men who denounced Socrates as a corruptor of religion and compelled him to drink the poisonous cup of hemlock are now pitied. The world has found out the worth of that religious enthusiasm which stoned Galileo and killed Socrates. Therefore no guilt attaches to science for fighting these prejudices and superstitions.

There is also nothing wrong in science itself. Far from making men irreverent, it increases men's true admiration for the Maker by revealing the marvels of His creation. Science replaces a crude form of worship by an enlightened form. It is only when the high aim of science is lost, when men instead of being solely inspired by a noble desire to extend the bounds of human knowledge, harness it for petty gains, that wrong comes in. These men fail to see the divine face of science and gaze at the clay foot. Those who have lost the ideal are really perverted. They lose piety, reverence and admiration and become more or less godless. It is they that bring disgrace on the fair name of science and fill men with irreverence. When a great discovery is made the pseudo-scientist giggles because God is being divested of

his mystery, but a true seeker says with Sir Reginald Ross,

> This day unrelenting God
> Hath placed within my hand
> A wondrous thing, and God
> Be praised at his command.

The wrong therefore lies not with science, nor with the true scientist, but with the perverted use of science, with men of half-knowledge. When true knowledge is gained there will be no antagonism between intellect and emotion, but both will combine harmoniously to reveal to us a greater and a truer God and more reverence shall dwell in the human heart, A vaster harmony shall prevail. Real worship will then be in spirit and not in outward ceremonies. Of course science is now preparing for that grand consummation, its middle course may be dark and dangerous causing anxiety in devout souls, but light and glory await in the end.

40. THE SPREAD OF EDUCATION IS THE SPREAD OF DISCONTENT.

Outline. *1. The aim of education is to broaden the mind and set before it ideals. 2. The discrepancy between the ideal and the real fill the heart with discontent, but it is a divine discontent from which begin all progress and development. But discontent is either constructive or barren. 3. Barren discontent—nature of it—reducing life to hell.—Outcome of false education. 4. But true education should have no such result—the effect of true education. 5. Conclusion.*

The aim of education is the development of the mental faculties. As these faculties are developed, new aims, new ideals and aspirations are revealed to us. We at once find out the great difference between these ideals and the facts surrounding us, we find also the difficulty of realising our aspirations. *The failure to conform facts to our heart's desire and the discrepancy between the ideal and the real fill us with discontent.* Our mind refuses to be confined within our former narrow circle, but at the same time it realises the difficulties of reaching our ideal. The result is that a sort of dissatisfaction comes to possess our soul. Surely education is responsible for this discontent. A man who has not got the light of education can never feel this. He always says. "it is folly to be wise", because to him "ignorance is bliss".

But this discontent which fills the heart of a true seeker in his aspiration to know more and more, in his striving to reach the ideal, *is a divine discontent.* It is the awakening of the spiritual element in man. But our *discontent may be either constructive or destructive.* It may yield some positive results or be negative in its effect. It is holy, it is divine, if it is constructive. In every sphere of life it produces tremendous results. The modern improvements in the various branches of knowledge, the wonderful progress made by science and art are all due to this divine discontent. If man had remained satisfied with his original position, if an intense craving to know more and more and to realise the aim and end of his life had not possessed his soul, he would have remained where his primitive ancestors had lived —in the caves and grottos,—living among wild beasts, only another type of beast. But because this insatiable thirst, this great hunger possossed him, he got no peace, no rest, till he quenched his thirst and satisfied his hunger. *Socially, abilitically, intellectually and morally man is so great to-day because of this heavenly discontent.* That education is the cause of this sort of discontent no one should be ashamed to acknowledge. Our knowledge is growing from more to more because the flame of this discontent is burning brighter and brighter in our mind.

This is constructive discontent. But *there is another kind of discontent which is barren or destructive.* It achieves nothing, but only fills the mind with a distaste for everything. We do not like our food, our drink, our position, our occupation, our environment. But we have not the intensity of feeling to turn this discontent into use. But *it is only when education is perverted and its true aim is missed that this sort of destructive discontent fills our mind.* The modern world is full of it.

Food has increased, comforts have been multiplied we live in better houses and under more equitable laws, there are more wealth and peace in the word and yet the heart of the present-day man knows no peace. In the midst of plethoric plenty people are starving, with stone-walls and iron gates no man feels himself secure. "We have sumptuous garnitures for our life, but have forgotten to live in the middle of them. It is enchanted wealth, no man of us can yet touch it." Therefore there is an endless note of discontent all over the world. The capitalists want more wealth, the labourers more power, women want more freedom and nations more territories. Everywhere

there is the shrill cry of discontent. And education is held responsible for these also.

Education no doubt fills us with a noble discontent, but this sort of barren discontent is not the effect of true education. It is only *when we are educated merely to earn our bread and not to improve our mind that we get this result.* Then we hanker for rich food, better clothing, palatial residences and every item of luxury. Then we apply the great truths of science to ponder to our growing want and we justify our wrong deeds in the name of political economy. The value of things round about us are then judged by the standard of immediate usefulness. What is useful becomes beautiful. Truth, joy and beauty are banished for utility. We rush headlong to satisfy our ever-increasing greed and our life becomes a continual and feverish pursuit after material comforts. We become rebels to society, to government and to ourselves. Labour, pain and hurry and consequent melancholy become the heritage of life.

But *true education should have no such untoward result.* It is the misdirection given to education which is responsible for all these. If we educate people only to earn their bread, if we teach them only with the purpose of turning out clerks to carry on the administrative machinery, if education be goldless, it must end in barren discontent and futility.

From what has been said it will be clear that with the spread of education there comes a divine discontent which lies at the foundation of all progress and development. It is the presence of this noble craving that raises man on high. True education will teach us to live an ideal life. Far from multiplying our wants, it will teach moral and spiritual economy, will reduce our wants and set before us the ideal of plain living and high thinking. With the wants of life thus reduced, with energy thus saved, the truly educated man applies himself to satisfy the divine discontent and extend the bounds of human knowledge and human happiness. Behind the self-abnegation of the Brahmins of ancient India and the Stoics of ancient Greece there was this philosophy of life. But when education is given a wrong direction then it fills the heart with all sorts of mean and barren discontent, making life a hell. But it is not education, but the travesty of education which is responsible for these.

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41. TRAVELLING AS A PART OF EDUCATION.

Outlines. *1. No education is complete without travelling. This is so for several reasons : 2. It gives us practical lessons—theoretical teaching of books are translated into practice. 3. Or mind is broadened by seeing natural beauties and different types of men,—difference between a much travelled man and a home-bred youth. 4. Historical places inspire us with the greatness of human efforts and make us feel also the transitoriness of man. 5. All these have a sobering effect on our character. 6. Travelling gives opportunity for studying political and economic institutions. 7. Conclusion.*

In the Middle Ages in Europe the idea was that *no education was complete without travelling*. To this practice Bacon refers when he says, "Travel in the younger sort is a part of education, in the elder a part of experience." In those days when travelling was risky and expensive, it was not taken simply for amusement to divert oneself but as a serious business meant to develop the mind. When a man has finished his education within the four walls of a college or university, he has learnt something of what bookish lore can give. It is his next duty to attend to the call of the outside world, to see and know things for himself and not to look at the world through the spectacles of books.

Life is real, life is practical, but much of what he learns from books is theoretical. Therefore he is required to translate his ideas into action and to have practical knowledge of men and things to equip himself for the struggle of life. This *practical knowledge is gathered from first-hand intercourse with the outside world*. What he learns from his books is more or less ideal and imaginary ; but real life does not always move according to the literary canons of novelists and dramatists. Different situations and circumstances call forth different methods. Man is not a machine to act always in a prescribed, uniform way. Therefore in order to study mankind one must not confine oneself to the types described in books must see and mix with real men and women. Pope has said that "the proper study of mankind is man and the more one travels the more he sees of man and studies him better. It is not only men, but things also that we want to learn, and nothing is more refreshing than a first-hand knowledge of things. The description or picture of a water-fall can never bring to us the roar and rush of a real water-fall, nor can the calm and solemn gran-

deur of a snow-capped mountain be reproduced in the pages of a book. For these things we want first-hand knowledge which nothing but travelling can give. Therefore in as much as it gives a real and practical knowledge of men and things, travelling forms a part of education.

But it not only gives us practical knowledge, it frees and broadens our mind. Man is more or less a creature of the environment he lives in and a narrow and tedious surrounding has always a cramping effect on the mind. A home-bred youth has a homely genius. His outlook is narrow, his thoughts are involved his mental stature is dwarfed. We can atonce find out the difference between a much-travelled man and one who has never crossed the thresh old of his native country. Contact with the vast panorama of nature and with the varied types of men, women, institutions and governments liberalises his mind and makes him more catholic and tolerant. It is for this reason that we find less provincialism and less prejudice among men who travel than among those who stay at home and move in a narrow groove.

The grandeur and the varied beauty of nature has an ennobling effect on men's soul. He sees beauty which he never saw in his life, he feels an inspiration which was never felt before; the mystic influence of nature creeps unconsciously into the soul, he forgets his limitations and becomes a part and parcel of a vast universe of whice he and nature are but parts. The magic touch of nature transforms him into a poet for the time being and purfies and ennobles him. Where is that man who does not feel a thrill of pure joy when he first sees the snow-clad Kanchanjanga glittering in the first beams of the morning sun or the sun-rise and sun-set at sea ? Can any one cling to his narrow limitations when he sees before him an unending mass of blue waves now rolling over one another in wild glee and then dashlng in a moment on the sandy shore ? His heart leaps up with wild joy at the sight of rolling cataracts toppling down the crags and is soothed in a calm and silent moonlit night. These have more powers to touch him than books, and therefore has the poet said

> One impulse from the vernal wood
> Can teach us more of man
> Of moral evil and of good
> Than all the sages cap.

But it is not only nature that teaches and fascinates us in a foreign land, the past handiworks of man do no less. Historic scenes and relics of the past open before us a long vista through which we survery the fate of extinet empires, nations and monarchs who lived and ruled

and died in the remote past. The calling back of those by-gone days fills us with a melancholy joy and sobers and strengthens us at one and the same time. If we feel the vanity of human wishes, we realise at the same time the greatness of human efforts, and this strengthens and ennobles our mind. A visit to Rajgir, old and new, atonce sends us back across thousands of years to the days of King Ajatasatru and Bimbisara when the great Buddha lived and preached. Here on this hill was Buddha seen, it was perhaps in this mango-forest that he retired to rest, in this cave perhaps was held the meeting of the first Buddhist council,—we go on guessing like these, and these thoughts make us forget that we are but creatures of a day. Panipat inspires us with the heroic tales of Babur (the Mughal Emperor) and Agra enshrines in its Taj the dreams of an imperial lower. *Thus the reading of history takes a new colour when we go to these places.*

As we travel abroad *we study also the political institutions and economic developments* of other nations. We see different types of government and can note and compare their respective merits and defects. The way in which citizens of different countries discharge study and no less is the ebonomic development of nations. We come back with a broad outlook and learn that good things are not the monopoly of any particular country or nation, In the light of this new experience we set out to reform our country, preserving what is good and rejecting what is harmful to the nation. Thus *become sober reformers* and our travel benefits not only us but the country we live in.

It is for ali these reasons that travelling has been spoken of as a part of education and it has facinated people from early times. They have defied the dangers and difficulties of the way to broaden their mind. Behind pilgrimage also there is this hidden motive. But in order that we may profit by travel, we must have a discerning eye, an open mid and a sympathetic heart. We must travel not to pass our time in continuous rounds of pleasure, but with a desire to see and learn. Then it will impart to us more impressive lessons than books and lectures ever can. It is for all these reasons that it has been thought that no education is complete without travelling.

42. THE EFFECTS OF WAR ON NATIONAL CHARACTER.

Outlines. *1. A scathing condemnation of war by Tolstoy. 2. The evil effects of war :—*

(a) It brutalises men. (b) Weakens morality. (c) Increases greed both in the victor and the vanquished. (d) Impoverishes a nation in the long run. A huge economic waste. (e) Fills it with pride, bringing about consequent fall. (f) Leaves behind those who are unfit and kills the flower or a nation—the horrible destruction of modern war, involving waste of life and thought.

3. But nothing is an unmixed evil in this world—the bright sides of war :

(a) It rouses men from torpor and brings back honour and nobility. (b) Teaches men to sacrifice. (c) Broadens their outlook. (d) Teaches discipline. (e) Stimulates great inventions and discoveries.

4. A comparative estimate—conclusion.

Stupefied by prayers, sermons, exhortations, processions, pictures and newspapers, the food for powder, hundreds and thousands of men, uniformly dressed, carrying diverse deadly weapons, leaving their parents, wives, children, with hearts of agony, but with artificial bravado, go, where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no wrong. And they are followed by doctors and nurses who somehow imagine that at home they cannot serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by the news of the murder of men, and when they learn that many Japanese have been killed, they thank some one whom they call God."

Such is the scathing condemanation of war by Tolstoy, a man who had himself been a soldier in his youth and had a personal and bitter experience of the atrocities of war. *In the frenzy of war things are done which even a savage in cold blood will neuer dream of doing in peaceful times.* Yet such is the warped mentality of the nations engaged in war that they beland these exploits. The news of burning cities, of starving millions, of men mangled to death and the total destruction of the greatest possible amount of productions of human labour afford occasions for country-wide illumination and national thanks-giving. Those sober and thoughtful few who refuse to participate in this mad orgy are branded as traitors and betrayers of their country.

After this. is it possible fo deny that war, calling forth the lowest animal passions, depraves and brutalises men ?

This degradation is not confined to those who fight—the helpless tools of imperialistic designs,—but extends to men who sit at home, clap their hands and shout and fan the flame of war. These arbiters of national destiny degrade not only men in the field but corrupt even those who remain at home by asking them to 'do their bit' for war. We may pity those unfortunate soldiers, but what feeling should we home for those designing men who have sent them to these hellish regions ?

When God is dethroned from the heart of man the brute is installed in His place. With the awakening of the brute, lust, pride, greed and other vices come up. This way *the morals of men are invariably weakened in times of war.* Women, fascinated by the glamour of military uniform and moved by a sentimental pity for those who are going to sacrifice their lives for their country, easily forget their virtue and offer themselves to those men. In the last Great European War we heard much about the *war-babies.* One serious consequence of this is that women who have once slipped, are prone to slip again, and the moral weakness engendered in times of war, is apt to continue in time of peace. Thus the character of a nation is demoralised, the sanctity of marriage is forgotten, chastity is regarded as a fetish and the bonds of society is gradually torn asunder.

With the loss of morality come other vices. *One baneful effect of war is greed.* If a nation is victorious and has gained much, its appetite is whetted. National greed like individual greed feeds on what is got. The more it gets the more it wants, especially if the gain has been unexpected and illegitimate. To-day it spoils one nation to morrow it seeks another prey. And a greedy nation is always a dishonest one. This greed is engendered as much by victory as by defeat. If a nation has fought and lost, it is always on the look out for opportunity to make up the loss, if possible with double interest. The prussian's defeat at Jena in 1807 in the hands of Napoleon was more than made up in the Franco-German war of 1870.

But war is a double-edged instrument. *If it enriches a nation for the time being, it improverishes it in the long run.* War-mentality in a nation is a sure sign of its economic downfall. A nation spending lavishly on war has no time and money for education, for health, trade, commerce, art and culture. Without these how long will it survive in a world where the survival of the fittest is the rule ? Blood-infusion and not blood-letting keeps a nation alive.

Another evil effect of war on national character is that *it makes nation proud*. A victorious nation is a haughty nation. This haughtiness makes it supercilious and tyrannical. It makes it blind towards its own faults. But pride has its fall. History is replete with instances of the fall of haughty nations. It is pride which ultimately ruined Egypt, Assyria and the vast Roman Empire the like of which was not known in ancient times.

Lastly, *war kills the flower of a nation and leaves behind those who are unfit*. A nation composed of such men cannot hope to live long. War destroys a nation; decreases birthrate and paves the way to military autocracy and consequent slavery. In this respect modern wars are infinitely more destuctive than the wars of the past. Brutalisation loss of morality, loss of respect for human life, pride, poverty and ultimate national weakness are thus some of the deadly effects of war on national character.

But unmixed evil is a thing which cannot long last. And the very fact that war has continued to exist all the time goes to show that inspite of its many evils it has some redeeming features. What are these ? Human experience has shown that long and undisturbed peace brings about torpor in national life and has an enervating effect on the character of the people. The virile qualities are soon forgotten and the effeminate elements prevail. *The call of war rouses men from this torpor*, one more they become active and feel the birth of a new life. Danger sharpens their blunted virility and a sense of national disaster unifies and strengthens them. Honour, sympathy and nobility return and the nation gets a new lease of life.

But war is not only an antidote against the prevailing national torpor, but it *also calls forth the great virtue of sacrifice*. The innate selfishness of man is wiped away in a moment and those who in ordinary times will not raise their little finger to help others, come forward to help the national cause. Self-effacement in such times becomes an all-pervading passion. Everyone does his bit. Money is poured out like water and all sorts of privations and sufferings are gladly undergone. This lesson of sacrifice learnt at this baptism of fire is not totally forgotten even in times of peace.

The ouilook of men is also broadened in times of war. In normal times there are distinctions and difference—of caste, creed and colour. But when the tidal wave of war comes, it sweeps away all artificial barriers between man and man. Not only are forgotten differences

among our selves but we also brush aside the obstacles which separate one country from another. Those who stand by us at the ordeal of fire, those who mingle their blood with our blood, become our true neighbours and friends. Calamity is a mighty levelier, but of all calamities war has the greatest equalising power.

War teaches nations discipline the value of which in both individual and corporate life cannot be over-estimated. Men learn how to obey and it invariably follows that those who have learnt to obey know how to command. One of the cause of the prosperity of the Western nations is this abiding sense of discipline in their life, a thing we lack in the East. Of course there is the danger of its being carried too far and reducing a nation to a machine of war, as was done in Germany before the last European War ; but within moderate limit- its value is great. It teaches a nation method, order, precision and punctuality.

War invariably stimulates scientific inventions and discoveries. These are made use of in times of peace, making progress possible and extending the bounds of human knowledge. An aeroplane have might been used to drop bombs and destroys cities, but it is now carrying mail and passengers ; a dynamite might have been invented for blowing up forte but it is now harnessed to the useful services of man (like digging wells). These are some of the redeeming features of wer which save it from being an unalloyed evil.

Nevertheless war itself is a great calamity and should in all cases be avoided, if possible. On no account should aggressive wars be undertaken. It is against the teachings of the best minds of the world and is a source of infinite mischief. The evils of war outweigh the good it does. It may be that war will last as mean with their passions greed and ambition will stay on this earth. But the horrors of war are forcing themselves more and more on men's mind and nations are slowly realising that it is a terrible and costly business. Hence is the desperate attempt to stop future wars by the savants of the world, hence is the League of Nations, hence the discussion on disarmament. But the heart of man remains unchained and these formalities are futile. Let us however hope that the time is not far away when men will be thoroughly convinced that people are better conquered by love than by violence and that the turning of one cheek when the other has been slopped is a surer way of extending the dominion over the hearts of men than arms and ammunition.

43. THE POWER OF PUBLIC OPINION.

Outline. *1. The modern age is an age of democracy—of public opinion. 2. What is this public opinion ?—its factors. 3. True and false public opinion,—active and passive opinion. 4. How public opinion is expressed and taught—press, platform, political parties and educational institutions. 5. Public opinion can be exercised in every field of life. Its potency is more keenly felt in social and political spheres. 6. Its strength in the sphere of politics. 7. Conclusion.*

The modern age is an age of democracy or "the government of the people by the people and for the people" as Abraham Lincoln says: The people want to make their voice heard and to manage their own affairs. So loud and incessant is the demand of the people that rightly or wrongly all states now claim to be based on the opinion or sanction of the governed. Whatever they do they do it in the name of the people. The worst despots trampling down popular rights and interests, also take the name of the people to justify their action. In the name of maintaining law and order, the people are throttled and emasculated and even then is heard from the lips of despots the plea that these things are done on the strength of public opinion and for the good of the people !

What then is this public opinion ? *Public opinion is an opinion held by the people in general on any important question.* This opinion must be based on *reason* and must aim at the *good of the community as a whole.* It cannot be called public unless it is *substantially shared by the dominant portion of the community.* This does not mean that all persons must think in the same way; all that is signified is that on fundamental points they must be in agreement. On non-essential matters they may differ, but they must be willing to co-operate with regard to essentials. And the things necessary for public opinion to be real are reason, care for the welfare of the community as a whole and acceptance by the dominant portion of the community.

This public opinion may be passive and false or active and real. When it is claimed in *theory* that all government is ultimately based on the opinion or sanction of the people, but we find in *practice* people's rights trodden down like grass, we have an example of passive public opinion. Tyranny and oppression are allowed to

continue not because the people want them, but because they are too idle, too uneducated and too scattered to rise against them. It is passive acquiescence and not active opinion. But when we find a people alert, intelligent and determined to do for themselves what they have hitherto allowed others to do for them, when they want to have their voice in the management of their country, we have an instance of true public opinion.

Now this true *public opinion is formed by and expressed through the press, the platform, political parties and educational institutions.* These have got sacred duties to perform, duties on which depends the ultimate good of the community. Hence they should thoroughly realise their responsibilities. Nothing false or demoralising should be preached by them. Their aim should always be to foster healthy public opinion. We all know what a tremendous influence the press or the newspaper wields now a days. It states and discusses politics, supports the right movements and condemns the wrong ones and thus teaches people to form their own opinions. It also ventilates the public opinion on a particular question. The service which is done on a large scale by the press is also done in a limited way by speeches from the platform. Political parties also help to create and regulate public opinion. No less important a part is played by educational institutions which train the minds of young men who will be the citizens of tomorrow. It has been said that modern Germany and China have been made by their universities and educational institutions.

The field for the exercise of public opinion is as extensive as life itself. In every department of life there is room for it. But its potency is most felt in the *social and political spheres.* There is no other way of purging society of an evil than through public opinion. Lord Bentick's campaign against the *suttee-rite* could never been a success if public opinion had not favoured it. Vidyasagar's advocacy of widow-remarriage failed becaused the public opinion was not ready for that innovation. Behind the achievements of all social reformers stands this public opinion.

But in modern times the power of public opinion is felt most keenly in the field of politics. It has assumed a strength hitherto unknown. It is no more possible for a present-day monarch, however despotic he

may be, to say "I am the state". It now serves as a check to official high-handedness and as a painter to the legislature, showing the way it should take. To a beneficent ruler it is a help, to an autocrat it is an unsurmountable hindrance. With the awakening of the mass-mind it is assuming unthinkable shapes, growing more and more powerful and dashing against thrones and empires. Spain and Turkey and Italy have their epoch-making revolutions, the Czar of all the Russias was gone, the mighty Kaiser was an exile. Even old and dozing China had declared for a republic. Republics are cropping up everywhere and the air is once more filled with the cry, Long live the Republic. The days of autocracy,—the tendency to rule by mere force—seems to be over. A new stirring is felt everywhere. The slogan which was raised in the bloody dawn of the French Revolution—Liberty, Equality and Fraternity—is being heard in a clearer tone in every nook and corner of the world.

But great as has been the force of public opinion in modern times, it is not yet fully formed. This is why the *idea* of Democracy, —the government of the people by themselves, all men having equal rights and privileges, the state existing for all—is worshipped, but the fact of democracy is deplored. It is essentially a spiritual awakening and when there is this true awakening in the people, we shall have real and conscious public opinion. Then will come true democracy and the people shall manage their own affairs instead of being dupes or pawns in the hands of intriguing men. The days of obsolete ordinances will then be over and the national life will not be starved to maintain an army for destruction. War, the costly imperial game, will be a thing of the past because the people who suffer ultimately in men and money, will think thrice before jumping into this brutal luxury. When all these things are done by public opinion, peace will reign on earth, and truly will the voice of the people be the voice of God—*Vox populi. Vox Dei.*

44. INDUSTRIALISM.

Outline. *1. Meaning of Industrialism—coming of Industrialism—Good and Evil.*

Industrialism, broadly interpreted, implies two things: a thorough knowledge of the potentialities of nature, and a systematic attempt to exploit them for the enrichment of human life.

Man has lived on earth for thousands and thousands of years. Nature has prodigally lavished on him all her resources ever since his coming into this wonderful world. But unfortunately he did not know for a long time how to utilise them for the satisfaction of his wants. There was coal under the earth, there were rich mineral deposits of many other kinds ; immense fertility lay latent in the soil the possibilities of selecting crops and stock remained unexplored, the powers of steam and electricity were there, unknown and unused. In course of time, however, man acquired knowledge of these things, and his command over nature became greater.

Industrialism has ushered in a new civilization. The slow-moving and slow-thinking old world is gone. Man has set out as the Great Adventurer, conquering the world and mastering the forces of nature. He finds a new way of asserting his power; he discovers that there is virtually no limit to the expansion of his mind. For him the days do not drag and the years do not seem like a monotonous round.

It is fascinating to know how all this came about. Certainly it did not happen all on a sudden. Man did not wake one fine morning and find himself transported from the age of the pack-horse to the age of the automobile and the aeroplane. The onset of the new forces was swift no doubt, but they took a long time to work themselves out. To understand the true nature of the great change we must look back to the closing years of the eighteenth century, to the era of the Industrial Revolution in England. By the Industrial Revolution is meant that the making of goods was utterly changed by the invention of machinery and the use of steam. It means also that life itself was revolutionised by this great change. Instead of each house-holder making the things he needed, or buying them from a labourer with a loom in his cottage, or from a manufacturer who employed many people to spin and weave in their homes, there now appeared the Factory, the place to which people drifted to earn wages, the place round which dingy houses sprang up for the use of the workers.

Such was the advent of industrialism in England, and from England it gradually spread to other parts of the world. Up to the middle of the nineteenth century industrialism had taken root only in Western Europe and to a less extent in the United States of America. Within half a century was seen its rapid extension to the Far East. Its success in Japan was romantic.

Many evils have followed in the wake of industrialism. Gone is the peace of the village, gone the joy and independence of the home-

workers. The tall chimneys darken the sky with smoke, and streams of people leave their humble cottages and their little gardens in the country-side and fill the slums. The joyless workers, human beings, have become mere *hands*. Their names have been forgotten and they are known by their numbers. The human element has been crushed out of them and they have become a part and parcel of the huge and ugly machines they handle. Joy in labour is gone and only the drudgery remains.

Society is divided into the rich few and the poor many, and seeds are sown of class struggle. The huddling together of a crowd in cramped little spaces and its dismal surroundings tell upon their health and morals. The scramble for raw materials, the strife for markets, the feverish competition for foreign investment lead to international jealousies and conflicts. The state of peace is really a state of veiled warfare. The so-called civilized world of ours ever lives on the crater of a volcano.

But there is another side of the picture, Industrialism has enabled us to wrest from nature her hidden treasures and render life happy and luxurious. Wealth has increased, the standard of life has risen, and mental activity has become a force that people feel at every turn. There are fresh fields for human endeavour and new ties have been established between man and man. Terrible may be the sufferings in the transition to industrialism ; foolish may be the blunders of those who direct the change ; cruel may be the methods of the factory-owners. Neverthelss this mighty change makes for a fuller and better life for mankind. It has widened the basis of social life and broadened men's outlook. Man grows to greatness in the midst of unfailing plenty. If there are hardship and cruelty, there are also heartiness and cheerfulness. If there are brutality and coarseness, there are also delicacy and sweetness. If the sky is blackened with the smoke of factory chimneys, the night kindles into the day and the park rings with the pretty voices of men and women after their day's hard toil. If nations fight with each other for sordid interests, they also shake hands, sit round the table, and discuss the common problems of life.

Industrialism has already begun in Pakistan and is exercising a steadily increasing influence on the life and work of the people. Mahatma Gandhi, however, ask to Indians to pause and think before quickening its pace. He regards industrialism as an evil, and seeks to save India from it by developing handicrafts to meet the simple needs of the peasant. "To change to industrialism", he says, "is to court

disaster...........India must not lazily and helplessly say, 'I cannot escape the onrush from the West'. She must be strong enough to resist it for her own sake and that of the world". But some Prominent Leaders of Pakistan are of opinion that it is not possible to resist a world force. You cannot make water run up-hill. Such, in fact, is the attitude of the educated sections of the younger generation in Pakistan. They feel that industrialism cannot be withheld from their country. They want to master it and humanise it in the light of fuller knowledge and experience. And they think that it is quite possible for them late-comers to avoid the evils which the poineers had to face. Time alone will reveal how far they are correct in their judgment.

45. THE RIGHT USE OF WEALTH.

Outline. *1. It is coustomary to decry wealth, but there is not much significance attached to it. 2. The meaning of wealth. 3. When wealth is used to make men happy it is rightly used. So whatever is legitimately spent on ourselves or on others to make them good and happy is just. Money spent on the acquisition of health, knowledge etc., is rightly spent. 4. Whatever spent in removing physical wants and sufferings and in removing mental drawback is legitimate. 5. Money spent on trade and commerce is well-spent. 6. So is also the money spent on bringing peace and promoting good will and love among men, by breaking down barriers between man and man. 7. Conclusion.*

In every age and in every country and by all sorts of people wealth has often been condemned as evil. Yet nothing is sought after with more earnestness and greater devotion than this much-maligned thing. From this it seems that much of what has been said of wealth is mere cant and a great deal of the praise of poverty is merely conventional, having come down from a less happy past or from ascetic notions of self-imposed poverty. *Wealth is not by itself the evil thing* which it is often painted to be. In fact very few things are by themselves bad. Their goodness or badness depends upon the use we make of them. Wealth misused is no doubt a source of great danger, but rightly and properly used, it confers various benefits and blessings on man.

This is evident from the derivation of the world itself. Wealth comes from *weal* which means welfare or happiness. *That which*

brings prosperity, welfare or happiness is wealth. But as in this world riches are often seen capable of doing it in a more direct and tangible form, so wealth came to mean riches. Whenever therefore wealth is used to make man happy and good we have the right use of the thing. This is the test by which we should judge the use or misuse of wealth.

Wealth should be used to make men happy and prosperous. It may be so used for benefiting our ownselves or in doing good to others, and in both cases it is rightly used. Life is one long struggle and in this fight both body and mind must be kept fit. Whatever is legitimately spent for this purpose is rightiy spent. Good food, sanitary houses and clean clothes are all necessary for preserving our health. Care of health is the first of our religious duties and therefore there is nothing wrong in spending money for the preservation of our health; Only we must see that the expenditure is legitimate. But not only the body but the mind also must be kept in a perfect order. Healthy mind in a healthy body is an ideal to be aspired after. So *not only the body but the mind also must be given proper food.* But the food of the mind is knowledge. Hence money is well spent which is spent on extending the bounds of our knowledge Good books, well furnished libraries and laboratories, treasures of art and extensive travels, are all necessary for developing our mind. So money spent on these heads is not misspent. We all aspire after peace and joy and these are but the ways which lead us to that destination.

Outside ourselves and the charmed circle of our families lie our village, our country and the world at large. *Wealth is rightly spent in removing the wants and suffering of our fellow-creatures and in bringing light and joy to their hearts.* Whatever is spent in building asylums and hospitals, in digging wells and ponds, laying out walks, gardens and play-grounds, and in supplying men with pure food, drink and air—in a word, in alleviating the pains and sufferings of men all over the world, is spent in the right cause. So also whatever is spent in extending the bounds of human knowledge, in dispelling the darkness of ignorance and superstition from the heart of men comes under the right use of wealth. The establishment of schools, colleges, libraries, laboratories, museums and other agencies for spreading knowledge are steps towards this ideal and no one should question the propriety of spending money on these heads. Money thus spent is spent in a nobler way than when it is spent on ourselves.

So also when money is spent *in enriching a nation by honest trade and commerce*, it is well-spent. Men who thus use their money become public benefactors. A Ford or an Andrew Carnegie is a moral asset. The efforts of these benefactors make the nation prosperous and other good things gradually come in the wake of prosperity.

Lastly, *whatever is spent in making war impossible and in bringing peace and in promoting good will and love among nations is spent honestly*. War is one of the greatest scourges of human existence, and no price is too great which is paid to stop it. Nobel the great inventor of dynamite could not have used his wealth better than in founding what are called Nobel Prizes, the aim of which was to establish peace and good will among nations. He lives today in the heart of posterity more by these Prizes than by his dynamite.

In fact, whatever is done to break down the barriers which separate man from man and nations from nations, whatever is done to alleviate human pain and suffering and to extend the bounds of knowledge, whatever brings joy to life and makes it more tolerable and peaceful is right. And wealth spent in this cause is nobly and rightly spent. Wealth appears like a benign deity showering untold blessings on mankind when it is used in these ways, but it is a veritable demon when it is used to inflict pain, to darken life and to injure body and soul. It is because wealthy men have got this tremendous capacity for wrong and injury that wealth has been decried in all times. But wealth by itself is not wrong It saves man from many evils of life. Discontent, envy, petty meanness and narrowness trouble less a wealthy man than a poor man.

46. THE INFLUENCE OF FASHION.

Outline. *1. What is fashion? 2. It is at bottom the expression of the communal life of an age. 3. How is fashion formed?—The psychology behind it. 4. Fashion changes with time,- illustrations. 5. Good influence of fashion :*

(a) it indicates and promotes social unity by checking vagaries and whimsicalities. (b) it serves as a stimulant in rousing us from moral torpor.

6. Evil effects of fashion :

(a) it kills originality and checks free and independent thinking : (b) it makes men narrow and intolerant ; (c) it deadens moral sensibility,—examples.

7. Conclusion.

The word *fashion* (from Lat. factio—making) is used in various senses. Generally it denotes the common or customary way in which a thing is done and is applied to the manner, usage and custom prevailing at a particular place and time.

Every age is distinguished from every other age by the presence of some common features which are but the expression of the communal life lived at that period. Some prevailing modes in dress and ornament, some peculiarity of thought and language or in the ways of life characterise each epoch and distinguish it from the previous and following ones. These features are not all of equal importance, some of them are deep and abiding and some are casual and superficial. When these are not mere passing shows, fleeting like the colours of an evening sky, but are the expressions of the communal life of the age, their value to the students of history and sociology is great. They indicate the taste, aspiration and outlook of the age and serve as landmarks in the social history of the period.

So fashion clings to every age. We then ask ; *How is fashion formed ?* It is generally set by influential men, the idols of the mass, who by reason of their wealth, position or other kinds of achievements have a sort of hold on the mass-mind. With them it is either a case of invention or discovery. Their admirers then take it up and then it is imitated by weaker minds and thoughtlessly adopted by the mass. Thus the ball is set rolling. *The psychology behind this adoption is interesting.* It is at first an expression of admiration or worship, then of imitation, and lastly of indolent acquiescence,—a desire to escape notice by conforming to the prevailing modes and by refusing to be singular.

Here is a case. You are a poet and I admire your poetic talents. But I am not content with the spiritual affinity which exists between a poet and his admiring reader. I want some outward expression of my deep feeling of admiration, I must show to the world that I appreciate you. This is a peculiar trait in man who is always after outward expression. So I imitate your hand-writing, dress as you dress, follow your fashion of keeping hair and your mode of expression. Other admirers of the poet come and see me dressed in this way and say "Bah ! this is exactly what I was thinking of doing. I too will adopt this mode". Thus he shows to the world that there is a community of feeling among the admirers. They form a class of which this dress is the outward symbol. Then comes the stage of weak imitation.

Because X. Y. and Z who are known men, have dressed themselves in this way, weaker minds imitate them and set the ball rolling. Lastly, the mode is taken up by the mass too idolent to be original and too shy to attract notice by being singular. Thus a fashion comes into vogue.

Fashion changes with time, for the very simple reason that human wants and desires are changing, and variety is the spice of life. For example, the *modes* which prevailed in the times of Sir Sayyed Ahmad Khan are longer to be found. The official dress of the time — the *achkan* or the *chapkan* with the turban and the shawl, all reminiscent of the days of the Mughals,—has been replaced by the Western mode of dressing. The simple home-dress consisting of a hand-spun *dhoti* with a short underwear is also gone out of existence. A visit to a picture gallery will tell us the fashions of different periods. Every student of Addison's Spectator is acquainted with the reflections of Sir Roger de Coverly on the changing *modes.* He says, "It is worth while to consider the force of dress and how the persons of one age differ from those of another, merely by that only. One may observe also, that the general fashion of one age has been followed by one particular set of people in another and by them preserved from one generation to another". What is true of dress is true of other modes of expression of the communal life, as for example, the manner of speech, the form of amusement, the taste and the outlook.

Like all things of the world fashion has got good and bad aspects. It either promotes or hampers life. In as much as fashion is an expression of the communal life of an age, it is good or bad according as that life is. But apart from this reflected morality, fashion by itself has got some merits and demerits in it. *It influences man either for good or for evil.*

Fashion is but the expression of the communal life of a time. Hence it is a clear indication of social unity. *But it not only indicates but promotes social unity.* It is a powerful check on caprice and whimsicality. If every one acts, speaks and dresses as he pleases, then this mysterious organisation known as human society will vanish and man will reel back to the vagaries of savage life. We do not properly appreciate the value of the unifying power of fashion because we are ignorant of the contrasted picture of the chaos of primitive life. Behind all smooth working there is discipline and this sense of discipline is instilled into our mind in a very easy way by fashion.

Fashion also serves as a stimulus in rousing us from moral torpor and enables us to shake off our apathy. When there is no strong incentive in our mind for doing good, we are often, as it were, goaded to it by seeing many people around us doing it. A prevailing good fashion not only checks the evil in man but serves as an incentive to good. In an age characterised by the fashion of building temples, even the miser would be tempted to build one. So in an age noted for humanitarian works, people will be induced to devote themselves to the service of humanity.

But the evil influence of fashion is more noticeable than its benign aspects. *It kills originality and checks all free and independent thinking.* It ends in the stifling of reason and in the production of slave mentality. When in a society too many fashions sway, they indicate its decadent character. The presence of fungus denotes the death of the tree, so the presence of too many morbid fashions indicate that the social life is being sapped. In such a society the strong, upright man, filled to the brim with wonder and divine discontent, is replaced by a week-kneed generation, shallow and short-sighted, without curiosity, without incentive, accepting everything without examination, an object of scorn and pity.

But not only *we* suffer by losing our capacity for independent thinking, we inflict suffering on *others*. *A man crushed under the burden of fashion is invariably narrow and intolerant.* In *bon tons*, or the height of fashion we find a prevailing intolerance and consequent ill feeling and persecution. Because I do not conform to your way of thinking or to your mode of dressing, you persecute me. This persecution is of various degrees, beginning from ridicule and ending in social ostracism. This intolerance at my refusal to conform to your ways is all the more strange in a world where diversity and not oneness is the rule.

But the most appalling effect of fashion is *the deadening of the moral sensibility*. Our capacity for distinguishing right and wrong is paralysed and we exult in inflicting pain and suffering on our fellow-creatures. An awful moral perversity comes to possess us. What man, not blinded and brutalised by fashion, could have endured the sight of a frail girl dragged by sheer force into the burning pyre of her husband, shrieking and jumping out of it and again thurst into it by her dear and near ones ? What other demonpower could have induced a mother to sacrifice her child before ani dol which she called her

God ? Nothing shows more awfully than these the paralysing of our moral sense through fashion. This is a painful tragedy of life that a thing which was at first an expression of social life, should thus make us so unsocial and brutal and kill those very instincts on which the social organisation is built. But man is often the victim of the spirit he raises and which he discovers too late to exorcize.

It is a sad and strange tragedy that it should be so. Man, essentially a naked spirit, cannot live and move abroad and operate upon his fellows, unless he be arrayed in some investiture wooven for the soul and body. Hence arise his language, religion, politics, philosophy and dress. God Himself for our apprehension needs must wear His garments of time and space. That these conventions and fashions, so necessary to life, should thus make man inhuman, is nothing short of riddle and forms one of the painful anomalies of existence.

47. THE INFLUENCE OF NEWSPAPERS.

Outline. *1. One of the many benefits derived from the invention of printing is the newspaper. 2. What is a newspaper—its past and present function. 3. Misuse of newspapers. 4. Benefits to be derived from a newspaper.*

(a) A great public educator. (b) A check upon the vagaries of men in authority. (c) A great social reformer. (d) A powerful weapon in the field of politics. (e) It breaks down barriers between man and man and paves the way to universal brother hood.

5. Conclusion.

The invention of printing is an epoch-making achievement in the history of human civilisation. The modern age owes three-fourths of its progress to printing. It has brought many blessings in its train and one of these is the Newspaper. But the perversion of man often turns a blessing into a curse and food into poison. It is no wonder therefore if we sometimes see the abuse of this great agency for doing good.

A newspaper at first was nothing more than a paper which gave news. In its infancy it has no other aim. But as it developed it began to be used for various other purposes and served several ends, with the result, that at the present time it has become a tremendous force in the world. It not only continues, as before, to give news but also comments on them, criticises the people and

government, deals with social, political industrial and religious questions, reviews books and periodicals, ventilates grievances and does many other things. In fact *there is hardly any public activity of man which does not come within the scope of the modern newspaper.* The press, in a word, has now become an organ of public opinion.

But unfortunately the press does not always do its duty. *It is prevented from carrying out its legitimate work either by the unfitness of those who manage it or by the unnecessary interference of the powers that be.* It is sometimes seen that passion and not reason guides its action. A wrong cause is championed, truth is suppressed and morbid tastes are pandered by it. Libels and treason disfigure its page and truth is perverted for sensational news. All these are instances of the misuse of the great power of the press. But fortunately these evils are remedied in the long run, for newspapers are a check upon one another. The public will soon cease to subscribe a paper which is not reliable. The press is therefore the best safeguard against its own misuse.

Dangerous as these evils are, a greater danger comes from the attempt of some irresponsible government to gag or subsidise newspapers. Often without sufficient cause newspapers are gagged, simply because they had the hardihood of criticising plainly the unjust action of a government. Sometimes its tyranny and sometimes national jealously and a haughty sense of race-superiority lead a government to suppress or subsidise an organ of public opinion. Whatever may be the case in a free country, it is a sad and common experience of a dependent nation to find its press frequently gagged by meaningless press-laws and ordinances.

But when it runs or is allowed to run in a normal and rational course, *a newspaper is a great public educator.* More than what can be done in school and colleges is done by it. It supplies necessary information on the burning topics of the day, tackles the principal social and political problems of a country and brings to light epoch-making discoveries and inventions. It benefits every class of people. Through it the trader knows the condition of the market, the scholars the books published, the politicians the state of the country, the government the opinion of the governed. A cheaper and more potent instrument for educating the mass has not yet been devised.

The press is an effective check on the vagaries of men in power. Even those who are dead to moral sensibility, are afraid of publicity,

exposure or ridicule, and these serve as a check on their conduct. The government would be less responsible, the judges less honest and the police less efficient if there is no newspaper to criticise their conduct. So it is a great mentor and stands against the misuse of power and the miscarriage of justice. It brings all the questions of the day before the bar of public opinion to be confirmed or condemned by it, and in this way serves a nation.

But it is not only a public educator and fearless critic, it is also a great social reformer. It is in the columns of the newspapers that social abuses are ruthlessly exposed and criticised and the attention of the public is drawn to the inherent evils of these customs and practices. The unbiassed criticism of these things lead ultimately to their disappearance. Thus it is a great friend of the social reformer. The moral health of a society depends to a great extent upon it. Many of the evils which disfigure the society, like untouchability and child-marriage, will die in time only because they are being ruthlessly exposed in the columns of the daily press.

The press is also a very great force in the field of politics. It teaches citizens their rights and responsibilities and makes them fit for citizenship. It educates public opinion and teaches people how to vote, what taxes to pay and forwhat purposes, explains the significance of the municipal corporation laws and by-laws, comments on the proceedings of the legislative council and other public bodies and helps them to develop their civic sense. It stands as the champion of political freedom and fights for its own liberty.

The press is a public organ—the voice of the people—and therefore the freedom of the press means the freedom of the people. In a country where there is no free press the people may be independent, but they are not free in the true sense of the word. The people of France immediately before the French Revolution were not free inspite of their so-called political freedom, because their press was gagged. The press in self-defence, if not for any higher motive, has ever been the champion of political freedom. Whenever a newspaper fights for the freedom of press it indirectly fights for the freedom of the people. The test of a country's freedom is determined by the amount of freedom its press possesses. To stifle the press is to stifle the nation. Milton said "as good almost kill a man as kill a good book", and the remark is also applicable to newspapers.

Newspapers also weild a tremendous influence in breaking down barriers between nation and nations and forming themselves into a

great comity of nations. It knits up the different parts of a vast continent and teaches them to feel for one another. What stands in the way of our knowing other men is ignorance and, more than ignorance, suspicion and separation. When we come to know about a man we do not dislike him so much as we did when nothing was known about him. Fear and suspicion lurk in darkness. But this darkness is lightened up by exchange of thought and sentiments in the columns of newspapers. These enable us to find out our nearness and affinity.

But it not only fosters international feelings, it teaches us to embrace the whole world as our kith and kin. A sense of fraternity is fostered by it. The spread of knowledge through the columns of newspaper makes it possible. Man all over the world has discovered the innate affinity of all souls, and though he is still far from realising the full significance of this great discovery, yet even now he feels the touch of nature. It is for this that we find that when there is a struggle for emancipation in Pakistan the eyes of France and America are sympathetically turned towards her. No small credit shall belong to the press if that day ever comes when men will realise

One God, one law, one element,
One far off divine event
To which the whole creation moves.

As a cheap and public educator, holding up the torch in the midst of darkness, as a trenchant and impartial critic of public administration of law and justice, as a social reformer patiently reforming the abuses of a society, as the champion of freedom in a country and lastly as the destroyer of the barriers separating man from man, nations from nations, and pointing out to them the prospect of universal liberty, equality and fraterity, the newspaper in modern times has come to exercise a tremendous influence on the public and private life of man. There is no end to its potentiality for good if it can steer clear of greed, partiality, meanness and arrogance.

48. THE CHOICE OF BOOKS.

Outline. *1. The books do for us to-day what the universities did in ancient time. 2. Cheap printing has made books abundant to day. Hence the necessity of selection. Two questions arise :— (a) What books are to be chosen? (b) How to read them?* 3. *In choosing books two things must be kept in view—our taste and*

our aim. 4. We must read the best books—what is meant by the best books? 5. We must also read the most recent and authoritative books, especially on progressive subjects.—Exception—the classics. 6. We must not read a dull book when an interesting one is available. 7. Next comes the question of how to read. Should we read extensively or intensively? 8. All books are not to be read in the same way—the necessity of combining thoroughness with swiftness. 9. We should read with an open crttical mind.

Education took a great leap when it went from the traditional teaching of the home, the shop and the social surrounding to schoolmaster-teaching properly so called. Round these teachers scholars flocked and they became the nucleus of universities. With them was the monopoly of knowledge and they were for several hundred years like oasis in the desert of illiteracy. Then came the epoch-making invention of printing and with it there dawned a new era. This is followed by a wonderful revolution in the realm of knowledge. The treasures of mind—past and present—are no longer buried in a single person or in a corporation of talents, but are revealed in the pages of books, available to all and within the easy reach of even the poorest. Here education took a second leap, and a greater leap too. This has led Carlyle to define a modern university as a collection of books, meaning thereby that the books do for us to day what the universities did in the earlier ages. Books are now the emporium of knowledge to which every seeker must go.

But this emporium is so vast—*the abundance of books daily pouring out is so stupefying* and time at man's disposal is so short, that it is not possible to exhaust the whole store. *He must pick and choose.* When books were few and the topics of knowledge limited, it was possible to go through the whole, but this is no longer possible. Moreover, *tastes differ as rivers differ.* For all these reasons it is all the more necessary to choose and select books we like to read and can read.

In the choice of books two things are always to be kept in mind—our taste and our aim. Every man is endowed with a natural taste and the true purpose of reading is to develop this natural inclination and not to suppress or supplant it. Educations is the drawing out of faculties. Many a life has been wrecked for failure on the part of guardians and teachers to take this patent fact into consideration. In selecting books this factor must not be overlooked. *Secondly,* we

must know the end for which we want to read books. Reading for reading's sake may be at first good but it invariably ends in desultory reading. But life is too short and serious to be thus frittered away. When we have recognised these two things, it is necessary to know not only what you want to read, but why you want to read some particular books. Specialisation may be a very undesirable thing in the beginning but it is an essential necessity in the end. A jack of all trades and master of none may shine well in a parlour, but in the grim struggle of life he goes to the wall. "Read with a purpose" is therefore the advice given by Lord Bryce to students.

Keeping these two considerations in view, we must proceed in the choice of books. But the number of published books is so staggering now-a-days that it is only the most diligent and most discerning minds that can proceed in the task without the help and guidance of teachers. "There is no waste more pitiable than that so often seen when some zealous student has for want of guidance spent weeks or months of toil in trying to obtain from a second or a third rate book what he might have found sooner and better in a first-rate one." Therefore we should always take the help of our teachers whenever possible and be guided by them. In choosing books we must always aim at the best book—the most authoritative book by the best writer on the subject. Bryce says "I mean by the best, those from which you receive most and can carry most away in the form either of knowledge or of stimulation." Such a book may be costly, but it is better to lose money than lose time and energy. It will help us exactly in the way we require, give us all the necessary information and stimulate us.

The second thing to note is this that we are to select the *most recent book* on the subject,—of course it must be an *authoritative* book at the same time. This is specially so about books on the progressive branches of knowledge—on law, medicine science, history and archaeology. Here old books are often worse than misleading, if not positively dangerous. What do you think of a physician who bases his knowledge of human body on Harvey's treatise 'Movements of the heart and of the blood (1628)'? The purpose of education is to keep abreast of time, and of what use are those books which fail to help us in this direction ? This does not mean that we are not to read the great permanent literatures of every nation which go by the name of classics. No doubt they were written long before but they have an

element of eternity in them. Time writes no wrinkles on their brow. They never get old. The Ramayana of Valmiki or Homer's Iliad will appear as fresh to us as it did to the Indians of the first century or the Greeks of the time of Herodotus. Hence they should be read by all who have any pretension to culture.

Thirdly, we should *never read a dull book* when an interesting book on the same subject is available. All subjects are not equally interesting ; there are no doubt dry subjects, but there is no excuse for their being made dull ! The one arises from the very nature of the subject, the other is due to the defect of the author, who has not the capacity to make dry things interesting. A dull book takes double the energy in mastering it. Its treatment is so stiff, its arrangement is so defective, its style so unilluminating that the greater part of our energy is spent in tackling these and very little is left for the subject itself. Therefore our care should always be to avoid, if possible, a dull book. Goethe once said of some "He is a dull man. If he were a book, I would not read him."

So we should choose the best and the most recent and authoritative book and avoid, if possible, dull uninteresting treatise. There is no merit in plodding through heavy mere when the high-road is there.

But books are chosen to be read. Therefore some suggestions as to the manner and method of reading should be given. All books are not of the same value, nor can our interest be equally distributed among all. Hence there must be difference of treatment with reference to different books. Here Bacon's advice seems wisest, "some books are to be tasted, others to be swallowed and some few to be chewed and digested". It is in this way only that we can read to any appreciable extent in these days of numerous publications. The old maxim "whatever is worth doing is doing well", might have been a wise advice in days when life was simple but it requires revision in the light of present day environment. We can not read thoroughly all the books chosen but some of them we must. With thoroughness must be coupled swiftness. *We must read thoroughly and swiftly too.* There is no inconsistency here. "Thoroughness depends not so much on the time spent on a piece of work, as upon the intensity wherewith the mind is concentrated upon it", says Bryce. It has been said of Shakespeare that he could within a few minutes while standing before an old bookshop tear out the heart of bo k. One man will read a book in half as many hours as another and yet know more of what is in it.

The next questions is : *should we read extensively or intensively*, or should we confine ourselves to a few subjects ? Opinions vary. But the most logical way seems to be to have a good foundation in general knowledge and then to being specialisation.

Lastly, we must *read with independence*. The glamour of a great name must not bias us nor an unknown name raise in us a spirit of captious criticism No one is above error, no one is below consideration. We must bring an open and critical mind to bear upon our studies. Perpetual vigilance is the price of learning. Those who read in this way bringing in an impartial, independent mind, reap more from their studies than those who slavishly follow or foolishly reject. It is because studies involve all these difficulties that Juvenal has said "All wish to know, but few the price will pay."

49. THE STUDY OF FICTION.

Outline. *1. The evils of novel-reading. 2. But it is not an unalloyed evil. The use of novel-reading. 3. It serves as a recreation. 4. It widens and enlarges our sympathies and outlook. 5. It warns us against the pitfalls of life. 6. Some of them have a propagandist tendency and deal with the burning topics of the day. These awaken our moral sensibility. 7. It is a hand-maiden to history and illumines it. 8. Conclusion.*

A fication has been defined as a tale presenting a picture of a real life, especially of the emotional crises in the life-history of the men and women portrayed in it. The story may be either real or fictitious, but the characters depicted in the story are placed in an imaginary situation which helps to develop their mental traits. It is also called novel, because at the time when it first appeared in the field of literature it was a novel or new kind of composition.

Ever since its appearance there has been going on a controversy as to the desirability of studying fiction. There are some who decry the reading of novel and regard it as absolutely useless, if not positively harmful. They say that it presents a distorted and sentimental view of life in which love plays the most prominent part. And the love depicted there is often between unmarried persons and is at times no better than mere animal passion. The reading of such a stuff, especially at the impressionable stage of life, is very harmful and therefore should be eschewed by young men. Moreover, these novels

often present a distorted, one sided and misleading picture of life which leads astray young men who have not the requiste experience to check and find out the fallacy. Hence, if novels are at all to be read, they ought to be read when one has gained stability of character and when the mind is stocked with a sufficient experience of the ways of the world. They also hold that the habit of reading novels gives a distaste for serious study. It takes away the capacity for following a close argument, destroys concentration of mind and engenders a love of sensationalism. Such is the indictment of novel-reading by some persons.

Others, on the contrary, hold that though excessive fondness for novel-reading at the cost of other kinds of serious literature is not desirable, yet the study of fiction is not the unalloyed evil which it has been represented to be. The very fact that some of the greatest minds of the world have chosen to express themselves in this form of literature should make men pause before indulging in such a sweeping condemnation of this form of literary composition. Are we to think that men like Hardy, Dickens, Dostoievsky, Dumas, D' Annunzio, Bourget, Bjorson aud Bojer are all bent upon undermining the morals of young men ? Further, it should be remembered that undiluted evil cannot last long in the world. But novels—at least English novels, are flourishing for the last two hundred years ; and two hundred years is a sufficiently long time for men to form a correct judgment. If. the universal voices of mankind had chosen to condemn it, where could it have got its nourishment for growth ?

Therefore, it must have some redeeming features which constitute the uses of novel-reading. *The first and the most obvious use of novel-reading is amusement or recreation.* Life is not all work. Labour and rest are the order of nature. Trees bloom and bear fruits are take rest, storms blow and cease, man works and sleeps. In the Bible it is said even of God that He created the world for six days and took rest on the seventh day. Hence recreation is a vital necessity to man. Novel-reading gives this recreation to a tired brain and a jaded body. You are a scholar bent on deciphering the mysteries of antiquity. You are a mathematician busy with the naughty problems of mathematics. No doubt these studies have fascination for you. But days in and days out you are engaged in the same round of work,—in the same groove. Your brain reels. Variety is the spice of life, and you turn from your serious occupation to light reading and enjoyable diversion. You take up a novel. It amuses you without taxing your attention, you are a

man of action—a successful business man, always busy with the exchange and the rise and fall of markets, running up and down the mart, you are a sailor turning wheels and climbing masts. Your tired body requires some rest and you turn to a novel. You find a new charm there which is not in life. A new vista coloured with imagination is opened up to you. It has been said that a fiction has no business to exist unless it is more beautiful than reality. And it is this new beauty that soothes your mind and body.

But a novel has a higher use than mere recreation. It *widens our sympathies and enlarges our knowledge of mankind.* Man by nature is conservative. He moves within narrow circles, the circles of his friends and relatives, caste or tribe. His sympathies are confined to them. His talks, his views are all circumscribed by his way of life. An engineer will always talk of engineering plans and a professor talk of his college or university or such other allied topics. Neither is it the privilege of all men to have a wider experience of life. From this narrowness and self-complacency the reading of novel saves us. In its broad canvas are painted characters and situations which we have not the privilege to meet in ordinary actual life. If we had not seen them there, we should perhaps have no idea of them at all. As we see them and read the inner working of their heart, we begin to understand them and sympathise with their life. We see the infinite varieties which human character assumes and realise the different motives which are the springs of action. Take for example, the character of Idiot in Dostoievskey's novel of the same. The super-sensitiveness of the character is a new thing and perhaps would never have been known to us if it had not been painted in the pages of that novel. Or take the character of Jean Valzein in "Les Miserables". By reading such characters our outlook is broadened and sympathies are widened.

Novels also warn us against the pitfalls of life and thus put us on our guard. The temptations and dangers of life are painted there vividly and we learn more from them than from mere dry abstract teachings. The manner in which those characters have fought against adverse circumstances, the way in which they have made or marred their life have a thrilling interest for the reader. The lessons thus learnt in the pages of a fiction are easily applied to our own cases when we are placed in similar situations. Thus novels serve as a guide in life.

Sometimes novels are written with a purpose. The modern English

dramas and some of the present-day novels are of this type. Glasworthy's dramas deal with contemporary life with its abuses and drawbacks and his novels also have the same scope. They are written for exposing social, political or relgious abuses that need removal or reform. They have a propagandist aim. The reading of such novels awakens and stimulates our moral sensibility. A powerfully written novel, by awakening our sympathies has more influence than newspaper articles or long speeches by orators. In the novels of H. G. Wells and Bernard Shaw, we get a picture of the tangle of the social conditions of modern times and a suggestion of the reform ; and these affect people more powerfully than speeches of social or political reformers.

Lastly, *novel is a hand-maiden to history*. It illuminates dry history and makes it clear, intelligible and interesting. What is a mere jumble of dates and names in the pages of history, becomes real and living in a novel. Historical novels thus assist us in understanding history and make it graphic. The beginning of the French Revolution is extremely complex and puzzling, but how interesting and graphic it has become in Dickens' "Tale of Two Cities", Scott's "Old Mortality" though a romance, gives us a better idea of the Highlander's struggle than any history of the period. In this way a story or novel supplements history and suggests that the two words are at bottom on and the same.

When novels have so many uses, it is not very wise to banish them altogether. They are excellent recreations and help us in many ways. But care should always be taken that we do not make novel-reading the sole business of our life. That is bad. Kept in its proper sphere, it helps man in many ways. So the scathing condemnation of novelreading with which the essay is begun and which is so often heard in the mouth of puritans is not at all justified it is the use which we make of a thing that practically determines its goodness or badness. Nothing by itself is good or bad.

50. SCIENCE *VS*. POETRY.

Outline. *1. The popular idea about the antagonism between science and poetry. 2. This idea is nourished by the different methods adopted in science and poetry. 3. Also by the immediate demand of science. 4. And by the emphasis laid on the different faculties required for the cultivation of the two.* 5.

Lastly, by the apparent difference in their objects. 6. But all these are superficial views ; there is no real antagonism—both aim at truth. 7. Science directly helps poetry. 8. If science kills popular poetical charm, it reveals a newer and higher source of poetry.—Conclusion.

Do not all charms fly
At the mere touch of cold philosophy ?

These memorable lines have perpetuated the apparent antagonism between science and poetry. Popular opinion endorses this view and sees with alarm the unending war which science is waging against it, in which the realm of poetry is being conquered day by day. *The veil of strangeness and mystery, which is but the veil of poetry, is being drawn from the face of nature.* The moon and the stars, the sky and the rainbow, the eclipse and the earthquake had each its own poetry to tell to the childhood of man ; but where is that poetry gone ? What a solace was there in thinking of the distant twinkling stars as the souls of the pious dead and the rainbow as the sign of God's covenant of peace with mankind ! What comfort is now left to the average man to know that the stars are but so many worlds and the rainbow a prism of colours ! The cheer and the charm are gone and the naked fact remains. The wine of life is drawn, they say, and the mere less are left. Man likes knowledge but reveres and loves what is unknown. "Our consciousness of the unknown wherein we have being, gives life a meaning and grandeur which must of necessity be absent if we persist in considering only the things that are known to us, if we too readily incline to believe that these must greatly transcend in importance the things that we know not yet", says Maeterlinck. When therefore men find that science is bent on conquering the unknown by rule and line and when they observe the myth-making power of humanity fading away in the glare of reason, they regard science as ruthlessly waging war on poetry. What wonder then that they speak of science versus poetry, as if there is a real antagonism between them !

This idea of antagonism is further strengthened by the methods followed in science and poetry. The first wants to know things by dividing and dissecting them, by critical acumen, observation and research. It takes a butterfly, dissects it, destroys its natural beauty to know it minutely. The rainbow is reduced to the prismatic colours. The beauty of a flower disappears under a microscope and the mystery

of the moon is marred by a telescope. Poetry, on the other hand, loves to appreciate and enjoy things as a whole, as a part and parcel of the mysterious entity which we call Nature. No doubt poetry also requires observation and acumen, but only to love and not to understand it. When Tennyson speaks of "A million emeralds break from ruby-budded lime", his observation of nature is not less keen than that of Newton profiting by the fall of an apple. But the two observations differ. The one follows the method of analysis and regards the relations of things simply as relations. The other adopts the principle of synthesis and has for its objects those forms which are common to universal nature and existence itself.

Moreover, at the altar of science millions of lives are daily sacrificed. The hare and the frog, the guinea-pig and the monkey are its hourly victims. Man himself is laying down his own life that science may prosper and smile more and more. If not anywhere, at least in the realm of science manslaughter ends in man's laughter. On the wrecks of inumerable lives is built the palace of science—its lordly pleasurehouse to minister to the wants of man. Not so cruel is poetry. It kills no one but saves many. *Science kills and benefits, poetry soothes and saves.* This difference in procedures also leads men to believe in their antagonism.

The faculties required in the pursuit of science and poetry are also different. Science has staked everything on reason. What is beyond reason is to it unknown and unknowable. It takes no account of such things. It sees through the eyes of reason and what reason fails to grasp, is ignored by science. Poetry, on the otherhand, depends chiefly on imagination.[1] Hence it has been defined as "the expression of the imagination." It is this imagination which gives to airy nothing local habitation and a name ; it is about this imagination that Wordsworth has said,

> The light that never was, on sea or land.
> The consecration, and the poet's dream.

1. Shelley has finely contrasted these two great faculties. 'Reason is the enumeration of qualities already known. imagination is the perception of the value of those qualities, both separately and as a whole. Reason respects the differences, imagination the similitudes of things. Reason is to imagination as the instrument to the agent as the body to the spirit, as the shadow to the substance."

Lastly, they apparently differ in their objects. To the popular mind science aims at utility and beauty, and poetry at joy. To increase the comforts of man, to cure him, and to bring pleasure to his mind,

science is unravelling the mysteries of this world. It is due to the wonderful achievements of science in the latter half of the nineteenth and the twentieth centuries that man has been able to enjoy the physical comforts of the present day life. But these comforts are more or less transitory. Inspite of them man is becoming more and more miserable. There are food and comfort in abundance in the present day world, yet man starves and leads a miserable life. Poetry, on the other hand, aims at giving us not bread but that kind of joy which is durable, universal and permanent. This joy strengthens life and brings peace. Science raises men's wants, but it is poetry alone which can really satisfy them. Gift of gold, wealth and physical comfort will certainly alleviate misery for the time being, but the man returns a beggar again. It is only the consolations of poetry and philosophy that can make him really forget these wants.

These are some of the reasons for the popular belief that their is a real antagonism between science and poetry. When their methods and outlook differ, it is inferred that they also fundamentally differ. But this is a delusion due to the narrowness of our outlook. *A broader vision will reconcile their opposition and teach us that both of them ultimately serve the same end, namely, truth.* In the revelation of truth these are but ways. A great scientist must have a poet's imagination to unravel the mysteries of things, and a true poet must have the observation and acumen of a scientist to understand and appreciate the marvels of this universe. A Doctor Sir Iqbal must possess a poet's vision to fathom the mysteries of plant-life, and a Tennyson must possess the scientist's observation to understand the visible universe. Science and poetry are closely linked up together, and it is our short-sightedness that ignores their affinity and emphasises their difference.

In fact, far from science being antagonistic to poetry, it directly helps it by its inventions and discoveries. *The language of poetry bristles with scientific figure and images and the thoughts are often coloured by the scientific tendencies of the age.* For example, when Tennyson says,

> Break, thou deep vase of chilling tears
> That grief has shaken into frost

he is simply telling us that he belongs to a great age of science.

Moreover, *science may destroy one form of popular charm and beauty, but it compensates by revealing to us more delicate, more truthful and varied forms of charms.* These captivate us and show that

truth is stranger than fiction. On these discoveries a new imagination shall work, a new poetry shall arise. So science may advance but the poetry of the world shall never be dead. Knowledge shall grow from more to more but more of poetry shall dwell in us. The beauty of the rainbow might have been destroyed by Newton, but on its prismatic colours new poetry shall rise. The colour and fragrance of a flower may disappear under a microscope but the formation of its cells shall reveal a higher poetry of divine skill and wisdom. So poetry, instead of being conquered by science, shall walk hand in hand in its forward march to the temple of truth.

51. MY FIRST EXPERIENCE AT COLLEGE.

Outline. *1. College premises with its lofty pillars surprised me. 2. Library with its spacious hall. 3. Laboratory with long rows of cupboards. 4. A professor with a beautiful voice. 5. Multafarious college activities.*

It was on a wet day in July at about 10 a.m. that I went for the first time to my college. Accustomed to the unostentatious school-building of a remote village, the college-premises with its lofty pillars, long flights of stairs and array of oil paintings filled me with an agreeable surprise. If the building was so grand and solemn, what must be the nature of the men who taught there, I thought in my boyish fancy. As I entered; the gloom of the place oppressed me. Where had fled the open sunshine and the free air of my native village? But bent upon finding everything good in that new centre of learning, I soon got reconciled to this gloom.

As I entered the library on the right, the sight was simply staggering. On all sides of a spacious hall, lofty almirahs reaching to the very ceiling and filled with glittering volumes caught my sight. What do they do with so many books here? I remembered that in my school days, some boys once approached the headmaster with a written prayer for the purchase of some books. Adjusting his spectacles on the tip of his nose he went through their application and then holding up his head high with infinite surprise and pity in his looks, he asked "Have you read all the books in the library?" "No sir," a boy humbly replied. "Then go, read them first and then will be purchased more books", was the grave reply. Thus taught the economic use of the library, I could easily conclude from the number of books here, that the professors must be prodigiously learned. I was going

to put one or two questions to a student standing there, but the sight of a man with the gravity of Nestor, who seemed to have never laughed in his life, filled me with fear and I slipped away. I learnt later on that he was the librarian and he purposely assumed this look to scare away boys so that they might not disturb him with their request to lend them books.

A sign-board in front of me announced that the hall on the left was the laboratory. Long rows of cupboards with phials containing liquids and solids of different colours revealed to my vision the wonders of science about which I heard so much but knew so little. A desire to read the science-course and be acquainted with the marvels of modern science arose in my mind but the die was cast, and my desire remained unfulfilled for ever. I stood in silent admiration, but my reverie was soon broken.

A gong announced the time for going to the lecture room. I entered the class-room and saw a seething mass of human heads and pin-drop silence prevailing there. The students were on the tiptoe of expectation. I dared not exchange a single word even with one of my class-mates. A few minutes after, a gentleman of medium height, a professor whose name was known to me only by three initial letters B.K.B., entered the room and up rose the students to salute him. He returned the salute smilingly and sat down on a chair. The taking of rolls being over, he began to address us in a beautiful voice which kept me charmed for nearly an hour. How to read, the necessity of looking after our health and of maintaining discipline in the class-room formed the subject matter of his address. He spoke easily and fluently and his address was interwoven with bright sallies of wit which set the whole house on laughter. When he went away after an hour, my fear was to a great extent abated. After all, a professor was not the terrible being which the grand building and the innumerable volumes in the library suggested !

Then came the professor of Arabic — an elderly gentleman of jovial appearance. The class had now become thinner, for those who had not taken up that subject had already left the room and I pushed up to occupy a front-seat. He spoke neither of discipline nor of health, but went straight to dwell on the importance of knowing grammar well. Tired of our *Moulvi's* dissertation on grammar in school, I had thought that as soon as I would enter college I would escape that infliction. And great was my disappointment with the professor when his first address to us was on that very grammar.

Coming events cast their shadows before, and no doubt was left in my mind that this grammar-business would spell my ruin. It has been said that if you scratch a Russian you get a Tartar, it is no less true that if you scratch a professor of Arabic, the *Moulvi* comes out of him—the *Moulvi* who devoted with pleasure thirty years of his life and yet hankered after it.

The history class was to be held in another room and there was a rush at that direction as soon as the bell was rung. In my zeal to occupy a good place I collided with a liveried servant, stumbled and was on the point of being trampled down. The professor of history, a round, massive and grave figure, followed by a bearrer carrying a map and seven thick volumes, came with a majestic air and nodded. We stood up. "Here was the man for whom the library was meant", I thought within myself. He alone answered my idea of a professor. Grave in his looks, stentorian in his voice, he thundered on, though the subject matter was nothing else than the books which we should read. He held before us with perfect ease, each volume, dwelt on its merits and defects in three or four sentences, flourished it once more before the admiring students and drapped it on the table with a thud. This process went on seven times and the unkind bell put a stop to his operations. The map was not used and I could not understand why it was brought. I was simply overpowered with his voice.

The bell rang, I rushed out of the class-room to have my tiffin. The memory of the school-days was still too fresh with me to forget that after the third period came the welcome tiffin-hour. I searched hither and thither for the sweetmeat-vendor, but could not find any one. I was thinking of waiting for the vendors, when to my painful surprise I found the boys going back to the class-rooms. "Is the tiffin hour over". I asked a senior student. He laughed and said "There is no tiffin-hour here." I was disappointed, but again tried to reconcile myself to the situation by thinking that perhaps the heavy intellectual fare of a college leaves no appetite for any other food. But this gave me little consolation as I was really hungry. I sauntered back to the lecture-room, but wastoo hungry to listen attentively to any more lectures. The gloom of the place and the rattling of cars over the stony street only aggravated my sense of discomfort and I wished eagerly for this period to end. The honest zeal of the professor of mathematics made very little impression on a famished soul. Fortuenately, the hour was soon over and I came out to go to my hostel.

The hostel where I had came a few days before was no doubt cleaner and more comfortable than my village home, but the absence of

human touch was felt in everything. It was a huge machine, going on with clock-like regularity, but how could human soul, a living organism find its satisfaction in a machine ? I got the food, but the mother's hand not touched it, nor her voice sweetened it. The food chocked me and warm tears trickled down my face. My room-mate, a senior student, took me to task for being sentimental. I was ashamed and controlled myself.

After tiffin an irresistible desire to run and jump and shout in an open field came on me and with great hestitation I asked my room-mate where the play-ground was. "Three miles from this place. You can't hope to go there every day. Once a week is sufficient", he said quietly, and then added "Come to the common room, we shall play ping-pong". I mechanically repeated the world Ping-pong and blankly stared at him. He laughed and asked me to accompany him downstairs. As we are going to enter a hall the hard sound of some thing striking against a wooden plank greeted my ears and I found round a squareboard four men engaged in striking some wooden circles and fourteen eagerly watching the game. I was taken to a green table and a solid but small bat and a transparent white ball were handed over to me. This was the mysterious ping-pong. I was much pained to find that the green sward of my native village and the big football had been transformed here into a small green table and a tiny ball. In this great town where the roads are broad, the buildings are spacious and the people talk big, I was surprised to find my football reduced to the size of an egg.

Two years have passed and I have now become wiser and sadder. Boyish fancies no more trouble me. Neither the lofty building, nor the big library surprise me any more. The rattling of cars has ceased to disturb me, nor do I any more associate the gloom of the college with sacredness. I no more rush out of the class in the tiffin-hour, nor do I fell the absence of a mother's touch in the hostel-food. Gone is my appetite, gone is my such-censored sentiment, gone is my rustic wonder.

52. THE ART OF LETTER-WRITING.

Outline. *The desire to communicate with one another arose the art of letter-writing. 2. Its importance. 3. Specimens letters of great scholars. 4. News-letters. 5. The secret of excellence.*

In the desire of men separated by distance to meet and communicate with one another arose the art of letter-writing. When our dear and near ones lived within the narrow boundary of a little village and when we used to see and talk with them every day, there was no occasion or opportunity of communicating our thoughts in the form of letters. Hence letter-writing was then almost unknown with the exception of a few love-letters. But when families broke up and the circle of our acquaintance grew wider and wider, and when on account of the difficulties and prohibitive cast of conveyance it was not possible to see them frequently, letters become the vehicle of our thoughts and feelings. When bodily separation became inevitable, men took to these letters to prevent separation of minds.

As time went on more and more attention was paid to its composition. It was in the seventeenth and eigteenth centuries in England that letter-writing was studied as an art. Before the invention of railway and steamship, when travelling was slow, costly and difficult and when postage was too heavy for men to write too many letters they took a great deal of pains over their private correspondence. Men had then ample leisure—the sick hurry of the modern age was unknown—and they put forth their best in letter-writing and slowly perfected this art, Lady Mary Montague's letters giving an account of her travels and residence in the East, Chesterfield's letters, to his son and Horace Walpole's and Cowper's letters to their friends are some of the notable examples of letters raised to the literary rank. The last group of letters was written without any idea of their ever being published and therefore they are the happiest specimens of the class—open, frank and spontaneous, full of humour and pathos. In the course of time letter-writing was brought to such a perfection that the epistolary form came to be adopted and used with immense success in general literature. Among works written in this form which made their mark in the English literature may be mentioned White's Natural History of Selbourne, Goldsmith's Citizen of the World, Locke's Letters on Toleration, Burke's Letters on the Regicide Peace and Letter to the Sheriffs of Bristol. Novelists also adopted this form as was seen in Richardson's novels, Smollett's Humphry Clinker and Scott's Humphry Clinker and Scott's Red Gauntlet.

Besides letters proper and general literature written in epistolary form, there was another class of letters known as news-letters. They preceded newspapers, "A man of rank or political influence when he left the city and returned to the country for a time, employed some

professional letter-writter to keep him posted up in current politics and the news of the court." These were known as news-letters and they played an important part in the political life of the day. In course of time, printed newspapers superseded these news-letters.

We have seen the different uses to which letters were put. They would not have been put so many uses but for their artistic excellence. The next question therefore for us to ask is : Wherein lies the secret of this excellence ? The first requisite of a good letter is its *spontaneity*. No doubt great efforts have been taken to write it, but no trace of such a strain should be visible on the face of it. Art lies in concealing art. The reader of a good letter must feel that the contents of that letter have been penned with perfect ease. There must be grace, flow and eloquence in it. Cowper's letters have became classic because in them we have a combination of these qualities. *Secondly*, good letters should not have the *appearance of a frank and hearty talk.* It should not have an air of half-concealing and half revealing yourself ; it must read like a genial conversation put into writing. When these factors are wanting letters are stiff and formal. *Thirdly*, it *must not be monotonous.* Sparkling wit, genial, humour and pathose must lit up the contents of a letter if it is to be made interesting. Otherwise it is likely to prove tedious to the reader, and of all things tedious letters are least to be tolerated. These, we find excellently illustrated in the Letters of Cowper, Walpole and Lady Montague. Everything they wrote sparkled with wit and was mellowed with a gentle humour. Much also depends upon the length of a letter. It should neither be too long nor too short. When the postage was heavy people generally wrote long letters because they could not afford to write too many letters, but in modern times people like letters to be short.

But with the invention of speedy locomotion and with the din and bustle of modern industrial life everything has changed. People generally write letters now-a-days because they must and not because they will. What was once a cherished art and solace is now for the most part looked upon as a heavy duty. Life has become so busy and its distractions so many, that men and women have no time to write well planned artistic letters. They scratch a few lines hurriedly and think that they have done their duty. They prefer visiting friends to corresponding with them. And those who have leisure pass their time in outdoor amusements and pastimes instead of corresponding.

But it is at the same time true that there is a much larger amount of correspondence today than there was in the eighteenth century.

The income from the post office has gone up by leaps and bounds. The cheap postage enables every one to write. *Secondly*, the vast increase in trade and commerce and the linking up of the different parts of the globe have necessitated a larger correspondence. The daily letter-bag is now mostly filled with business letters, hurried questions and answers and things of that nature. Some big men are so much over-flooded with letters that they find no time to answer them and publish their replies in newspapers. That labour and care which were spent on letters in the previous century are now lost. Consequently the epistolary art has declined. Here and there we find an attempt to revive it, but the time spirit seems to be against such an effort. If that day ever comes when men will have time to call their own, when they will get back their capacity to possess their soul in patience and when emotional attachments will be greater than business attractions, then perhaps will the art of letter-writing again come back.

53. NATIONALITY AS A FACTOR IN LITERATURE.

Outline. *1. What is a literature? 2. The Greeks of old were the most artistist people in the world. 3. Romans were inspired by the ideals of citizenship. 4. The aim of satire. 5. National characteristics of English people.*

What an atom is to the universe, the individual is to society and the man of letters is to literary tradition of a people. Literature is the record of the best thought, sentiments and aspiration of a nation. Every nation in history has a characteristic way of tackling the problems of life as every individual has his own tastes and idiosyncrasies. Sometimes it is argued that a poet, an essayist or a dramatist can rise sheer above his age and look ahead of his people so far that he can fix himself even as a star in the heavens, shorn of the traditions and culture amidst which he is born. This argument has no right to be heard. It is true that a dramatist like Shakespeare has a universal appeal and is read with zest even today alike in the West and in the East. But even Shakespeare's plays bear on them the stamp of Elizabethan England.

We confess we know neither Greek nor Latin. But a study of Homer's epics and the Greek tragedy in the best English translation brings home to us the distinctive Greek attitude towards life. It is said that ancient Greece has taught Europe everything except law and

religion. The Greeks of old were the most artistic people in the world. Their philosophy of life was marked by a passion for the beautiful, a love of clarity of expression, a powerful myth-making imagination and a deep sense of the fateful in life. The vivid descriptions of Ulysses' advantures at Sea in *The Odyssey* and the hand to hand fights between the Greek and Trojan heroes like Achilles and Hector in the Iliad take us at once to a world whose values are different from ours. There the people loved and braved the perils of the deep. the mortals fought shoulder to shoulder with the immortals for the sake of Helen, the fairest of women and success in battles was won not by heavy artillery but by personal prowess. The lesson of the Greek tragedy is simple : the choruses of Aeschylus and Sophocles constantly remind the erring mortals that the violation of the divine law of all-judging Zeus would spell ruin to the world. Over the ebb and flow of life, as the Greeks believed, there presided Fate. Though the Fates are conceived in Greek mythology as three sisters, Homer gives them a place even above the greatest of Gods.

The Romans who came after the Greeks looked at life from the Roman angle ; they were inspired by the ideal of citizenship and a sense of the civil law. As Professor Wilkins rightly puts it, the Roman ideal presses into one word—'dignity'. It covered everything which "gave to a man the weight and influence with his fellow-citizens". Roman dignity is opposed to fickle-mindedness and rashness. Patriotism, love of the country-side, fortitude and resignation, dignity of conduct and urbanity of feeling—these are the virtues of the ancient Romans, the forefathers of Mussolini's race. Naturally, then the satire is the fort of Latin literature. The aim of satire is to correct the morals and manners of the people by accentuating their shortcomings. So Horace in his *Satires* exposes the fallacy in the contemporary conception of the hero while Juvenal lashes the vices of the age of Domitian with the whips of steel.

Coming down to English literature, one may almost generalize like this ; as are the English people, so is their literature. The geography and history of England have left their indelible mark on the ways of her people. Insular and conservative in his outlook, the Englishman is a living bundle of contradictions. The sources from which the English stock is derived are mainly three : the Celtic, the German and the Norse. As a result of the fusion of these different races, the Englishmen have developed in history into a race of sailors and adventurers. The Englishman, says Emerson, combines "the

extremes of courage and tenderness." Therefore, if England has produced gallant fighters like Marlborough, Nelson and Wellington, she has her Robin Hood, the "gentlest" of outlaws. Whatever truth there may be in the Frenchman's accusation that the English people are a race of shopkeepers, English poetry is great, and the poets of England can challenge comparison with the best of France, Germany and Italy. 'First live, then philosophize'—this seems to be the motto of an Englishman. Therefore, as life is full of contradictions so is an Englishman's personality. And yet the Englishman is no enigma ; he does not baffle the understanding. "What is it that governs the Englishman?" asks Professor kipling ; and he himself answers the question. "What governs the Englishman", says he, "is his inner atmosphere." This inner atmosphere is composed of those invisible powers and sensibilities that always help an Englishman to maintain his identity in the midst of a crowd. A lover of the simple in life and a hater of cant, an explorer by instinct and yet an admirer of the scenes of English life, the Englishman carries his "English weather" wherever he goes.

All these national characteristics of the English people have found expression in their literature as it has developed through the ages. In the age of Elizabeth, the Englishman found out the size of the planet which men call earth. It was an age of voyages and discoveries ; Raleigh's *History of the World* and Hakluyt's *Voyages and Discoveries* helped forward the colonising spirit. It was also an age of efflorescence of drama ; Ben Jonson, Marlowe and Shakespeare were the greatest dramatists of the time. Ben Jonson is the dramatist as Dickens is the novelist of London life ; the Jonsonian comedy of humour represents the whims, fancies and oddities of the Elizabethan Londoner. Marlowe rises to the peaks of Renaissance idealism. Tamburlaine, the Jew ef Malta and Dr. Faustus are the title-heroes of his principal dramas ; the first symbolizes the passion for earthly power, the second the passion for gold and the third the passion for knowledge. The dramas of Shakespeare represent the humanism of the Renaissance in its deepest moments. "What a piece of the work is man! how noble in reason how infinite in faculties !" exclaims Hamlet. If these are the words of Hamlet, they are also the accents of Shakespeare, breathing the very spirit of the Renaissance when humanity discovered its infinite possibilities. As the Englishman evolved into the mid-seventeenth century, he found himself torn by religious conflict. The Puritans and the Independents, the Anglicans and the Presbyterians all searched

their hearts for the truth about Christianity. Milton's *paradise*] *Lost* is an epic of the soul in terms of the Puritan interpretation of Satan's fall from heaven. The eighteenth century made the Englishman more social than his forbears ; he discovered his neighbour. It was an age of reason ; Pope wrote satires, Addison and Steele penned moral essays in *The Spectator* and Swift in his *Gulliver's Travels* struck off the bitterest of ironies on men in general and his contemporaries in particular.

The first half of the nineteenth century witnessed the flourishing of romanticism. Wordsworth, Coleridge, Shelley, Byron and Keats enriched English poetry with a deeper appreciation of man and nature. The child, the peasant, the patriot and the dreamer are the favourite themes of their poetry, while the glories of the mountain, the lake and the sea and the chequers of light and shade, often flooded by the nightingale's song, compose the substance of their poetry of nature. The second half of the age of Victoria reports efforts at compromise, the balancing of mutually opposed values of life. Tennyson conceives Ulysses as a symbol of the victorian spirit of progress and makes him "follow knowledge like a sinking star beyond the utmost bound of human thought" ; and Browning puts into the mouth of Rabbi Ben Ezra the note of full-blooded optimism. But neither Tennyson nor Browning is yet troubled by the doubts and fears of Dean Inge.

Lastly, let us turn over in our mind the age in which we are living with pride. Some who refer literary movements to the reigns of monarchs call it Georgian or Edwardian ; others who prefer the language of psychology to that of history call it "the age of interrogation." Poets like T. S. Eliot and Ezra Pound, essayists like Chesterton and Robert Lynd and humorists like Max Beerbohm rejoice at the fall of the long-cherished, time hallowed gods of the Victorian age—the very ideals for which Macaulay once upon a time clapped his hands and uttered full-mouthed *hurrahs* like "an inspired school boy."

The types of English literature that have evolved through the ages are truly bewildering in their variety. But there is a deep unity of thought and expression underlying them all. The English people are not a race of philosophers like the Germans. German literature is always based on philosophy. But there is no philosophical planning in English literature. Goethe is first a philosopher, then a poet. Wordsworth is first a poet, then a philosopher. Again, although the average Englishman is a good clubbable fellow, yet he does not, like

the Frenchman beyond the Channel, believe in setting up. Literary Academies with a view to controlling the practice of individual writers of verse or prose. The Englishman is by instinct an experimenter in his foreign policy. Even so in literature, the Englishman of letters allows himself to be influenced by the French ideals in one age, by the Italian in another and by the German in a third and yet is not lost in the cross-currents of divers streams of culture. A sturdy common sense, a firm grasp of the real, classical restraint and a liberalism that accommodates more than one faith in life are the salient features of both the English nation and its literature.

'Tell me the geography and history of a people and I can tell its literature,'—even so might one put it. Before the recent conquest of Abyssinia. the Italians were thought to be a soft people. To some extent they were, indeed, so. But now they have developed virility in a hitherto unknown degree, and the softer poets like Dante are followed by manlier dramatists like Pirandello. To use a mathematical image, nationality is a function of literature : as the one varies so does the other.

54, SHAKESPEARE

Outline. *1. Born in 1564 in a stratford farmer's family. 2. Early schooling was meagre. 3. Four periods of his dramatic career. 4. Estimate of Shakespeare's genius. 5. His critics.*

Born in 1564 in a Stratford farmer's family, William Shakespeare figures in the history of English literature as the greatest of English poets and the master dramatist of the world. In spite of laborious researches into his biography, the facts about his early life remain mostly shrouded in mystery. His early schooling was meagre ; he learned French, dabbled in Italian and picked up "small Latin and less Greek". Forced to marry at the age of eighteen, a woman several years older than him, he went to London where he first joined the Earl of Leicester's Company and then acted at several theatres such as *The Globe*, *The Rose*, *The Curtain* and *The Blackfriars*. The Earl of Southampton and Queen Elizabeth to whom there are innumerable references in his sonnets and plays were his patrons. Starting as a reviser of plays, he soon flowered into the greatest of dramatists. In 1611 when he had earned sufficient money, he retired to Stratford where he passed away in 1616. These are the slender biographical

data of Shakespeare which are known with certainty ; in spite of Sir Sidney Lee's *Life of Shakespeare*, his biography interests us no more than that of a Homer or Dr. Sir Iqbal Muhammad. As Emerson puts it, the greatest genius has the shortest biography ; and so has Shakespeare.

It is usual after Professor Dowden to divide Shakespeare's dramatic career into four well-defined periods. To the first belong his first play *Love's Labour Lost* and plays like *The Comedy of Errors* and *Romeo Juliet ;* to the second plays like *The Merchant of Venice, A Midsummer Night's Dream*, Henry V, *Much Ado About Nothing* and *As You Like It ;* to the third the Roman plays like *Julius Caesar* and to fourth belong the last plays such as *The Tempest* and *Winter's Tale*. The first period has been called "In the Workshop" : the Second, "In the World" ; the third, "Out of the Depths" and the fourth, ' On the Heights." These phrases of Professor Dowden are significant, they mark in fact the four distinct stages in the development of Shakespeare's genius.

In the early years of his life, Shakespeare wrote comedies, full of fun and merriment, laughter and gaiety, Life was to him "a u erry picnic." There is much crudeness in the workmanship of the plays like *Love's Labour Last* and *Romeo and Juliet*. Immature ideas and a superficial, though healthy, outlook on life are the chief characteristics of Shakespeare's early work. The metre as well as style of the plays of the first period is marked by a lack of uniformity. The dramatist indulges in puns and far-fetched conceits and shows, alike in thought and expression, the unmistakable traces of Marlowe's influence.

The second period of Shakespeare's dramatic career may be said to fall between 1596 and 1602. Life is no longer to him full of joy, wit and fancy, it is now "a chequer board of nights and days". Shakespeare has a firmer grasp of the real ; he sees also the seamy side of life. His comedies like *As You Like It, The Merchants of Venice* and *Much Ado About Nothing* are in essence tragicomedies ; each of them has a deep tragic note. The conflicts of the court in *As You Like It* are resolved in the pastoral atmosphere of the Forest of Arden, which, though it is a geographical fiction, is yet a dramatic reality. Again, the Trial scene in *The Merchant of Venice* and the Church scene in *Much Ado About Nothing* are tense with tragic emotion ; each is a tragic relief to comedy and is full of comic irony, for,though profoundly tragic in appearance, each scene anticipates a situation full of hilarious comedy.

The third period which extends from 1602 to 1608 is usually called the period of great tragedies when Shakespeare sounds the depths of the human heart. Unblushing ingratitude, inordinate ambition and thoughtless affection, deep suspicion—passions that tear the human heart provide the controlling motifs to tragedies like *Macbeth*, *Lear* and *Othello*. *Hamlet* records the failure of a thoughtsick genius, incapable of adapting himself to the harsh realities of life. Indeed, an almost impenetrable gloom, relieved occasionally as by the grave-diggers' scene in *Hamlet* or by the Fool's humour in *Lear* envelops this period of Shakespeare's career.

But soon does the Bard of Avon rise above the antinomies of life. As Masefield rightly points out, "Shakespeare's creative life is like a Shakespearean play. It ends with an easing of the strain and a making of peace." Even so do the last plays of Shakespeare—*Cymbeline*, *Winter's Tale* and *The Tempest*—begin with a wrong done and end with the wrong righted. The restoration of the dukedom to Prospero and the union of Perdita and Florizel, Imogen and Posthumus Ferdinand and Miranda reveal, if anything, Shakespeare's unshaken faith in harmony and goodwill. The poet leads oppressed humanity from darkness into light and teaches a philosophy of life that is born of joy and sorrow, laughter and tears.

It would be well now to make an attempt at estimating the genius of Shakespeare. Coleridge, one of his most acute critics, has rightly called him "myriad-minded". In Shakespeare's plays—comedies, tragedies comedies and histories—is mirrored every little phase of the spacious age of Elizabeth ; his deep, inclusive imagination embraces the passing custom and fashions of his day as well as the broader characteristics of the stirring times in which he was born. And yet Shakespeare looks beyond his age ; he transcends the limitations of both space and time and has a fascination for the Pakistan mind as much as for the Englishman of the twentieth century.

It is true that some of Shakespeare's plays suffer from faulty construction. But there is no poet in the world who shows a deeper insight into human nature at all levels. Born in an age of geographical expansion and adventure, political self-realization and intellectual freedom, Shakespeare handles his men and women with consummate skill and reveals an unerring grasp of the mainsprings of human action Love and hate, hope and despair, trechery, ingratitude and ambition, patriotism, courage and fortitude, humour, pathos and pity—the

elemental passions of the human heart—constitute the stuff of his drama. Again, Shakespea e sometimes introduces the supernatural in his drama—the fairies as in *A Midsummer Night's Dream* and *The Tempest*, the half-human, half-superhuman witches as in *Macbeth* and the ghost as in Haml.t ; and he works out in terms of the imagination the action and interacetion between human life and the unknown forces that work at the back of it.

Shakespeare's plays have made two distinct contributions to the world's dramatic literature ; *first*, a new type of comedy, and *secondly*, a new type of tragedy. Pathos and sympathy are the conditions of humour. The province of the humorist is the whole of human nature ; his aim is to discover the yet undiscovered relations in human life ; and his method is keen, ceaseless observation. By contrast, the wit's province is composed of mere words and images ; his aim is to throw light on small, hitherto unnoticed facts ; and his method is usually to spring surprise on the audience. Although Shakespeare gives, without effort, exhibition of his natural wit in puns and conceits of which his earlier plays in particular, are full, yet he is a humorist rather than a wit. Falstaff—"a good, portly man, in "faith and a corpulent" in whom "there is virtue"—is a creation without a parallel ; no character in the gallery of Shakespeare's personages, has a greater capacity for enjoying life. Again, Shakespeare puts into the mouths of is fools the deepest of philosophy. Touchstone in *As You Like It* and the Fool in *Lear* discover, by their fine, little commentaries, whole large tracts of human life, histerto undiscovered by the people around them, whether in the Forest of Arden or the heath.

The Shakespearean conception of tragedy is deeper than that of the mediaeval mind. The essence of a mediaeval tragic story is this : man is blind and helpless and a such he is a mere sport of fortune. A Shakespearean tragedy is, on the other hand, a study of exceptional calamity leading to the death of a man in high state. Julius Ceasar and Coriolanus, Hamlet, Othello, Lear and Macbeth—all are either kings or generals or "men in high state ; and exceptional calamities bring about their fall. Again, as Bradley rightly points out, a Shakespearean tragedy is a story of character and action in which character "issues in action" as action "issues from character." Shakespeare over-emphasizes neither character nor action. If he had made the first mistake, his tragedies would have been mere studies in psychology ; and if he had made the second, they would have been loose strings of incidents. But

Shakespeare's tragedies are neither. Aristotle defined tragedy as a drama that "purges through pity and fear." But the Shakespearean tragedy seems to go a step beyond Aristotle's definition; in it, the elements of pity and fear merge in a profound sense of sadness and mystery. The study of a play like *Hamlet* fills us with a sense of "a divinity that shapes our ends, rough-hew them how we will." In a Greek tragedy Fate controls human action from behind. Although, as Moulton contends, there is an element of chance or accident in *Hamlet* or *Othello*, yet nowhere does it work like Fate—the all-powerful agency in a great tragedy.

There have been critics since Tolstoy who love to point out gaps or blanks in Shakespeare's world. They argue that Shakespear always loves to paint high life and that his characterization is, therefore, deficient. The child and the labourer are, for instance, types of humanity on which Shakespear bestows the best thought. These charges, however, admit of an easy refutation. The English dramatist shows his singular grasp of child psychology in his analysis of Prince Arthur's mind in *King John* while, in the little scene devoted to Adam, Orlando's servant, in *As You Like It*, he makes a fair and full estimate of an honest labourer.

As a great German critic has well remarked, Shakespeare's plays are character plays, and his characters have free play. His men and women cover a wide range. Shakespeare moves with ease and confidence from one corner of the globe to another, from the regions of the North as in *Hamlet* to "the soft languors of the South" as in *Romeo and Juliet*. Iago in *Othello* is the type and symbol of "motiveless malignity", and figures as the greatest of villains in literature—greater than even Moliere's Tartuffe. Nothing is a more striking contrast than that between Caliban in *The Tempest*, the unlettered savage and Cleopatra in *Antony and Cleopatra*, the artful, luxurious queen of Egypt. Shakespeare no doubt borrows his plots without apology from Holinshed's *Chronicles*, Plutarch's *Lives* and the scores of tales carried to Elizabethan England by the mariners. There is no doubt also that mediaeval motifs such as disguise survive in his plays. But the characters which Shakespeare creates in the end are absolutely fresh and original. A child of the Renaissance, Shakespeare is a humanist. His philosophy has no system ; yet it is both deep and real. "What a piece of work is man ! how noble in reason ! how infinite in faculty !" Into these words of Hamlet presses also Shakespeare's conception of man and life. Again, Shakespeare's women, like his men,

are both types and individuals. Portia in *The Merchant of Venice*, Beatrice in *Much Ado About Nothing*, Lady Macbeth in *Macbeth*, Desdemona in *Othello*, Cordelia in *Lear*, and Ophelia in *Hamlet*—none of them is immaculate like Dante's Beatrice or colourless like Tasso's Leonora. They are all living realities ; and it is no wonder that some of them—for example, Beatrice and Portia—play the redeemer's role in the crises of life. Mixing as he does the high and the low on the stage, violating without compunction the Aristotelian unities and finding his way from monotonous rhyme to virile blank verse—a lover of the Court and the country and a believer in both "authority and liberty"—Shakespeare stands out as a dramatic genius of the higest magnitude. "Shakespeare," says Raleigh, "was that rarest of all things, a whole man." No praise is high enough to make him blush. Truly does Matthew Arnold sing :

> Others abide our question. Thou art free,
> We ask and ask : Thou smilest and art still,
> Out-topping knowledge.

55. RATIONING & PRICE-CONTROL.

Outline. *1. Peace and plenty in the past, knew no rationing. 2. Modern wars necessitate it. 3. Rationing is a regimentation of civilian life. 4. Its benefits. 5. Rationing and price control go hand in hand.*

Our forefathers who had lived in peace and plenty never knew what rationing of the necessaries of life meant; nor could they imagine the significance of price control. They had read of the Trojan War in the Iliad ; they had read also of Alexander's invasion of India and of the fights, battles and wars—in the days of Asoka or the Great Mughal Kings like Akbar and Aurangzeb. But they had never heard of the rationing of the ordinary commodities of life or the control of their prices. If, by sheer magic, our grandfathers could be resurrected from their graves. They would certainly find themselves in the most uncomfortable position. Wheat, rice and sugar, coal, kerosene oil and fuel and a hundred other articles including cloth are now rationed ; their prices have been controlled so that no seller can demand of the buyer a higher price than is fixed by the controller of prices.

This violent mental shock which our great grand-fathers, if brought back to life, might receive is, however, easy to explain.

Modern conceptions of war and peace are fundamentally different from the ancient. In ancient times—and even in the Nineteenth century—wars were fought between two opposing armies usually on a distant battle front ; they had little to do with the normal occupations and avocations of the civilians in cities and villages. To put the case otherwise, while fighting armies exchanged shots on the front people at home lived more or less pe ceful lives except that they had to pay at times war-taxes with a view to replenishing the royal exchequer. The dividing line between peace at home and war on the front was until recently sharp and clear. The Second Great World War of 1939-45 however, totally changed men's conception of war and peace. A modern war is both a total and a global war. When war breaks out between two nations, other nations, far as well as near, are thrown into the vortex. Again, a modern war is fought with so much thoroughness and efficiency that the entire peace time structure of society has to be rapidly converted into war time economy ; not a single phase of civilian life is left untouched by the total war-effort in which the whole nation is engaged.

A modern war—world-wide and total—such as the one that has just now concluded has raised economic problems of tremendous importance. Whole cities and even whole countries have fallen now into the hands of one army and then into those of another. This dramatically swift change of occupation, besides the sweeping devastations wrought by air-raids and continuous long-distance heavy cannonading, has made vast acreage of arable soil absolutely barren. To all these might be added the ruinous effect of the scorch-earth policy, to which the receding armies have resorted alike in European and Asiatic theatres of war. As a consequence, there has been at the present day a world-wide shortage of foodstuffs, clothing materials and other necessaries of life. The partition between the army and the civilians, the battle-front and the home-front has thinned away and all men, women and children—in fact every member of the warring nations—feel the privations of war.

Rationing of foodstuffs and other necessary articles becomes thus absolutely necessary in modern war-time economy. 'Ration' is of course a military term, meaning 'the limited supply of food given to a soldier'. But in a modern war-time structure of society where every man and woman has to take some part in the prosecution of the war, the commodities of life have to be both limited and controlled in accordance with the principles of equity and justice. In Indo-Pak

subcontinent during and after the Second World War—the system of rationing had been introduced in all the bigger towns and cities, including Karachi, Lahore, Bombay, Calcutta and Madras. Indeed, the system of rationing in respect of some articles such as wheat, rice, cloth and kerosene oil embraced even the seven lakhs of villages that there were in the subcontinent.

Rationing is regimentation of civilian life. It has its good as well as bad points. One of the obviously good points of the system of rationing is of course that the Government has a perfect control over the total quantity of the important articles of trade and, therefore, can ensure an equitable distribution of them amongst the people according to their minimum needs. In the absence of effective rationing, hoarders and war profiteers might stock in secret hide-outs large quantities of wheat, rice or any other important commodity and sell them at enormously high prices to the starving millions.

There is another aspect of rationing which few people quite realise. Under the system of scientific rationing, people almost unconsciously learn lessons in socialism ; for rationing is a great leveller of distinctions. A poor man, for instance, with ten members in his family can have a larger quantity of sugar than a rich man with only a wife and child to support. Again, a person, however rich, cannot display his wealth on the occasion of marriage or any other festive day by holding princely banquets and feasts. As Emerson says, "there is no end to man's self-sufficiency" ; man can, indeed, deny himself many conveniences of life and can reduce his wants to a minimum. Never is this lesson realized more deeply than under the system of rationing in war time economy.

The rich, the well-to-do, and even the upper middle classes of society always chafe at rationing, for they cannot afford the ordinary amenities of life such as they could with ease in peace time. With ration-cards for cloth, sugar or wheat or rice, they have to queue up before the Government depots and wait for ages before they are attended to. The mad rush of the crowd and the frenzied jostle of the customers are a sight for the gods, mocking at the vanity of man.

Rationing and price control go hand in hand ; the one cannot exist without the other. The Government from time to time issues lists of commodities, both major and minor—the foodstuffs, medical goods and even toilet goods—and circulates them among the dealers.

It is often a sad experience that as soon as a commodity's price is controlled by the Government, it disappears from the market with dramatic swiftness and bobs up in the black market. Here as elsewhere—the black market is the underworld of trade in which opportunists and black-mailers, profiteers and unscrupulous capitalists thrive at the expense of the poor and the needy.

In this subcontinent during and after the Second Great World War, rationing and price-control had been subjected to very harsh criticism. Complaints had been heard that the system of rationing was undemocratic in character; people who commanded local influence and enjoyed a higher status easily resorted to tricks and devices whereby they got more than their legitimate quota of goods that were severely rationed. Officials who were in charge of rationing in the different cities had been sometimes charged with corruption or extending patronage to the select few and practising nepotism.

Similarly, as Dr. Gregory, Economic Adviser to the Gover. ment of India, rightly observed price-control, was an extremely difficult problem. The reasons are obvious. *First*, economy here is backward and is not properly organised ; *secondly*, it is a vast country and it is difficult to transport vast amounts of food grains from a surplus province like the Former Punjab to a deficit province like Former Bengal. The price control of wheat was a dismal failure. The main causes of this failure are not far to seek. In the first place, the control price of wheat was not determined after careful consideration of its cost of production. In the second place, the price of wheat was not fixed in relation to those of other food grains ; in Bombay, for instance, dealers in wheat converted wheat into flour and sold it at very high prices. In the *third* place, some provincial Governments sold their surplus wheat to the sister deficit provinces at high rates and made enormous profits. In the *fourth* place, large quantities of wheat and cloth were exported to foreign countries, notably, Persia and China. All these factors had no doubt complicated the problem of price-control in this subcontinent.

We conclude then that in war economy, both rationing and price-control are an imperative necessity. But, rationing should be free from corruption and price-control based on justice and equity. If war economy were scientifically planned, Bengal would not have been devastated by famine and pestilence. The Bengal Famine of 1943 was, in the opinion of many competent observers, a man-made famine, not the scourge of nature nor one of the ten plagues with which Jeho-

vah of the Jews had punished the Egyptians of old. At no hour in the history is there greater need for strict rationing of essential goods and control of prices, for check on war profiteers and black marketers. The problems of rationing and price-control are connected with the problem of world food-shortage at most points. U. S. A., Africa. Argentina and Canada are the only surplus areas of wheat. Ex-president Hoover declared at Washington, at the conclusion of his tour, that of the twenty-two countries including Pakistan and India which he had visited were brought to the brink of starvation. A better and more chastened conscience is needed among the world's economists and politicians and that better rationing and juster price-control may regulate the lives of—weary people.

56. THE DESIRE FOR FAME IS THE LAST INFIRMITY OF NOBLE MIND.

I am not covetous of gold ; but if it be a sin to covet honour, I am the most offending soul alive. —**Shakespeare.**

Fame is the universal passion. It arouses and excites the ignoble as well as the noble. The noble minds, in spite of all their nobility and virtue, do suffer from a few limitations, mortal, after all, as they are. The most prominent of them is the inevitable desire for fame and name. Every great man hungers for public recognition and desires to publish his deeds. Fame, as a matter of fact, is a spur to brave and honest exploits ; in its absence one will fain lie down desperately on a few dry blades of grass and wish that he may never have been born. Man does not live by bread alone ; he feeds himself on fame also. As you know, fame—that perfume of heroic deeds, stimulates and intoxicates the brain and in those blessed and divine moments of stimulation and intoxication, one rightly thinks that one can do without physical food and sleep. Fame, indeed, is a tonic—a stimulant for brain as well as heart. That great monument of monuments, the gorgeous and exquiste Taj Mahal of Agra is an eternal tribute to the innate human craving for fame and immortality. In Taj, the great Mughal Emperor Shah Jahan immortalized himself by way of conferring permanence on his beloved Mumtaz Mahal. Mark what Kett says : "That fame is the common craze is by nothing more discovered than by epitaphs. The generality of mankind are not content to sink ingloriously into the grave, but wish to be paid that tribute after their deaths which in many cases may not be due to the virtues of their lives."

Incidentally, fame is essentially a product of this earth; although Milton in his Lycidas may sing: "Fame is no plant that grows on mortal soil.". A Milton may expect his 'meed in heaven; but most of the great or noble men long for immediate and present reputation and glory. Fame for all practical purposes, is wordly approba ion and appreciation.

However, the poet's vision does sometimes go beyond the immediate glory; he may be lured by a distant posterity and so may try to leave behind "footprints on the sands of time.' Milton's ambition was; "To leave something so written, to after ages, that they should not willingly let it die" and we are glad to say that this longing was most amply and nobly fulfilled. Not gold but glory urges an artist to compose or to sing or to paint, as the case may be. He thrives only in an atmos here of appreciation and applause; he is ever demanding honour from public. Perhaps, you know, adverse and destructive criticism told upon the health of that promising and purple Keats. Ebers was right when he remarked: "Fame to the ambitious, is like salt water to the thirsty—the more one gets, the more he wants." Art is attempted for glory's sake and not for art's sake.

But mind, fame is not easy of access; it is ticklish and elusive. To many it comes after death: to many it comes at a very slow pace. But the fact still remains that everybody seeks it, looks forward to it, rests upon it and longs to leave it behind.

Then, the desire for fame may manifest itself in many ways. A profound artist or a powerful politician may like to entertain his readers with the selected (he would call them ordinary) incidents from his own life with a view to displaying himself in better, broader and idealized colours and thus annexing more glory to his name. For instance in 'The Summing Up', a great author W. Somerset Maugham, sets out to reveal the wisdom of his lifetime. And here is the essence of that wisdom: "We do not write because we want to; we write because we must...*We must go on though Rome burns.*" On the other hand, a stoutish and bald business-magnate may get an imposing and spacious *Sarai* built on the ever-frequented banks of the holy Ganges and thus fondly hope that he will surely go to paradise (may be a *fool's paradise*) after his death. A king may order his masons and artists to raise some *voluptuous* temple to his beloved Goddess so that She alone with Her Grace may always live within his territory. A mountaineer, contrarily, will like

to unfurl the banner of his fame on the higest peak of the Alps or the Himalayas. Of course, he won't stop there ; he should not, as a matter course. Next he would like others to know that he was the first to conquer a certain peak, a veritable hero of the mountains. A soldier like Rupert Brooke will fain die for honour's sake and sing thus on the eve of his death :

> "If I should die, think only this of me :
> That there's some corner of a foreign field
> That is ever England."

Thus we see that the desire for fame is the last infirmity of noble mind. It would be much better if we replace the world 'noble' by 'great' in the last sentence. This world is full of great minds who may not be perfectly noble. Such minds do yearn for fame. But we will have to admit that Holy Prophet ~~ Christ; Buddha, perfectly noble as they were, spurned this 'last infirmity' fame which must have stood in the way of their self-realization. These religious prophets might be expecting their meed (=reward) in heaven.

57. WORK IS WORKSHIP.

Work is not a curse ; it is the prerogative of intelligence, the only means to manhood, and the measure of civilization.—**Calvin Coolidge.**

Work is indeed God's gift. Without it life will become meaningless, flat, a veritable nothingless. Work, here, does not stand for every sort of activity. Only useful and noble activity is bleassed. Negative action is a curse. Work of Carlyle's conception who is the author of the saying in question is something positive and constructive, howsoever, low or mean it may be in the eyes of the public. The sweeper's work is as much sacred as that of either a lawyer or a lecture. Joseph Conrad rightly remarked : "A man is a worker. If he is not, he is nothing." In fact, a man cannot live without work. William Morris demanded two things only : love and work. Great man believe in work, hrad work and long hours of work.

A busy man is a healthy man. Idleness tells upon health. "Accordingly the more intelligent rich men work nearly as hard as if they were poor, while rich women for the most part keep themselves busy with innumerable trifles of whose earthshaking importance they are firmly persuaded." Even the superannuated persons do some sort of work in order to avoid boredom and sickness. "Men do not break down

from over-work, but from worry and dissipation". Work always generates opitimism: All growth depends upon activity. It is work that leads to self-discovery and self-confidence.

In fact life is action and not contemplation. Man's worth is only determined by his actions. Not only to know, but to act according to knowledge, is the destination of man. Mere brooding will not do ; all ambitions are empty unless materialized. For example, Churchill was a man of action and he is immortal because of his action. One should look before on leaps ; but leaping is more important than looking. Life consists in leaping, rather than in looking. One should be a hero in the strife. One should work and work and in work forget the worries and cares of this mortal existence. Work has an ennobling effect on man. A worker never fears anybody.

One should work for the love of work and not for money only. Work man must. It will be better if he works gratefully and not grudgingly. He should work as a man and not as a machine. He should put his heart and soul into his work. In short, he should enliven it. Work done in the right spirit leads to happiness. Says Bertrand Russell, "consistent purpose is an almost indispensable condition of a happy life. And consistent purpose embodies itself mainly in work." Those journalists who write as they feel derive more pleasure from their work than those who are forced to write insincerely and for those ideas to which they don't subscribe, for a few dollars.

According to Russell, one of the foremost thinkers of our time, two chief elements make work more interesting : *first* the exercise of skill and *second* construction. "Every man who has acquired some unusual skill enjoys exercising it until it has become a matter of course". A newly-enrolled actor for three or four years takes a lyrical pleasure in doing his role. And then constructive work provides us with more joy than destructive one. In constructive work "something is built up which remains as a monument when the work is completed". Happy is the man who like Lenin produces order out of Chaos or who like Sir Sayyad Ahmad Khan goes from door to door, bearing the torch of peace and non-violence before a war-torn and disillusioned world. In destruction there may be joy, but that emerges from hate and is short-lived, and less satisfying though fiercer. Great artists and scientists do work which is in itself delightful.

So Carlyle is perfectly in the right when he says in 'Past and

Present', "Blessed is he who has found his work ; let him ask no other blessedness". Disinterested action is the best action. Milton, in his elegy 'Lycidas' also tells us that we should expect our meed' (=reward) in heaven. But mind, an excess of work is always very painful. It should alternate with play, Longfellow, in the following lines, idealizes the working habit of The Village Blacksmith :

Each morning sees some task begun,
Each evening sees it close ;
Something attempted, something done,
Has earned a night's repose.

According to Holy Quran and "If any would not work, neither should he eat".

Surely work is divine. In the words of Rabindranath Tagore, God is there where the tiller is tilling the hard soil and the path-maker is breaking the stones. *In fact, God is work and work God.*

58. CHANGE OF SEASONS

Outline. *1. Changes of seasons various former. 2. Summer is generally hailed. 3. Spring with its varieties. 4. Difference in life of the rich and the poor.*

As dawn expands into morning, morning brightens into garish noon, noon relaxes into evening and evening thickens into night, so do the seasons change. In Europe there are four well-marked seasons in the year. Spring Summer, Autumn and Winter ; in Pakistan, the year divides itself into five distinct parts, the fifth part being of course the rainy season. These seasonal changes are, as it were, the work of God, designed to relieve the monotony of earthly existence. An English poet, R.L. Stevenson, has aptly expressed this idea in the following lines :

To make this earth, our hermitage,
A cheerful and a changeful page,
God's bright, and intricate device
Of days and seasons doth suffice.

Poets of England and of the Continent have described the beauties of spring, the gaunt, wasted look of autumn and the cold, nipping air of winter mornings. Thomson has written a poem, *Seasons*, in which he describes the seasons of the English Calender. He tells of

the showers in spring and the gay birds that "to the deep woods haste away"; in summer, the shepherds come back home in the evening at the end of the day's toil and are entertained by their simple wives and children; in autumn, nature puts off her leafage and the "thrushes, linnets and larks" are "robbed of their tuneful souls" and cease to warble: and lastly in winter, the ploughman, gazing in the distance, finds the fields all covered with snow and the free birds of the air, "tamed by the cruel season", crowd in the barn "around the winnowing stores." These are some of the finest pencil sketches in verse of the four season in England. Other English poets, throughout the ages, have sung their glories. Chaucer, the greatest mediaeval poet of England, in his *Prologue to the Canterbury Tales*, speaks of the April showers and the west wind inspiring "every holt and health" in the country side. Keats, a romantic poet of the early nineteenth century, describes autumn in his *Ode to Autumn* as "close bosom-friend of the maturing sun"; by this pictorial phrase, he of course means that autumn, aided by the heat of the sun, ripens the fruit, gourds and hazel nuts "to the core".

In Pakistan different people in the different parts of the country react differently to the five seasons of the year; again, the five seasons present different aspects in this wide and varied land of ours. Of the five seasons, summer, winter and the rains stand out in clear relief in our Calendar. Summer comes differently and is differently received in the different parts of the country. Summer in Kashmir is the happiest of seasons. *Sonamarg* or the meadow of gold and *Gulmarg* or the meadow of flowers are the two rival beauty spots in Kashmir. In summer, they are flocked with flowers and one sees in the distance the crown of glaciers in its emerald grandeur. Lake Dal is a magnificent phenomenon of Nature, attracting both the budding zoologists and botanists of the Pakistani universities and interested visitors from all parts of the world. On the spacious houseboats in Kashmir, one receives in summer many special draughts of inspiration and strikes off some of the finest lyrics. The same summer is cursed in Sind and in the former Punjab and hated in East Pakistan In the Sind and the former Punjab heat in summer is intense. The richer folk keep indoors with *khuskhus* screens against the doors and windows while the officials of Lahore and Karachi work in air-conditioned rooms, forgetful—at least during office hours—of the one hundred and eighteen degrees Fahrenheit of heat. The people complain of muggy weather and steamy head, perspire profusely and almost continuously and throw off enormous quantities of salt with the sweat.

Autumn is the season when Nature puts on a sad, outworn appearance. The trees shed their leaves and the gardens and crofts are all full of thousands of withered leaves scattered broadcast. Milton in *Paradise Lost* compares the countless rebel angels to the countless withered leaves scattered in the valley of Vallombrosa in Italy. In Autumn, the dwellers of the earth reap what they have sown ; the farmers winnow their grains and the city people alike of the city and the countryside relax themselves. Man feels lassitude and Nature languor.

Winter is the season for hard work. Like Summer, Winter differently appears in the different parts of the Earth ; and the response of human nature to Nature in winter widely varies. In Switzerland and the northern Zones of Europe, winter freezes the waters of the lakes and, in a Russian household for instance, drinking, water becomes a luxury and is replaced by beer. Here winter is welcome everywhere except perhaps in some of the hillstations where snow might fall a bit too heavily. In winter, while the schools on the hills close down for the winter vacation, those on the plains work with great enthusiasm. Winter is pleasantest in places like Hyderabad, Lahore or Dacca. The winter amusements and attractions of big cities like Dacca and Karachi arecharacteristic ; the best pictures are presented on the screen, drawing bumper house. But for the poor, it is the hardest of seasons; it is specially so in the former Punjab where summer and winter vie with each other in severity.

Spring, we suppose, is all people's luxury. It is enjoyed alike, by the rich and the poor. The trees wear new leafage, gardens are full of flowers and in the orchard, trees hang with ripe fruits. The rains are the hope and aspiration of the peasant. Every peasant— looks to the sky eagerly for a patch of cloud and expects it to gather in size and empty itself into a refeteshing shower. Except in Cherapunji where the rainfall is the highest in the world, the rains are welcome everywhere in Pakistan even in the former Punjab in spite of its extensive canals, most so in former Sind and the North-West Frontier Provinces where rainfall is extremely low. During the rains, the rich and the poor are easily divided. While the rich with their rain-coats and in galoshed boots move about freely or play indoor games like ping-pong or billiards, the poor peasants have to work in the field, ill-clad and ill-protected, to convert millions of rain-drops into as many millions of grains of wheat in West Pakistan or of paddy in East Pakistan.

In our imaginative mood, we may well apply the fourpart music

of the seasons of the year—spring, summer, autumn and winter—to human life. Boyhood full of fancy and dreams is the spring of our life; youth is the summer ; middle age when man begins to shed some of his youthful vitality and energy is the autumn and old age is the winter of his earthly career. But if we are realists and do not "let the fancy roam", we would plunge in a spirit of abandon into Nature's infinite variety of moods and shapes, sounds and hues and identify ourselves with them ; we would recapture some of our lost boyhood and watch with joy "the myriads of rivulets hurrying through the lawn" after a smart, bracing shower.

59. YOUR FAVOURITE POET AND THE REASONS WHY YOU PREFER HIM

WILLIAM WORDSWORTH (1770-1850)

Outline. *1. William Wordsworth as the apostle of romanticism he is a penetrative poet of nature. 2. Wordsworth's philosophy of life. 3. Keynote of Wordsworth's conception of nature in his faith.*

Amongst the English poets of the early nineteenth century, William Wordsworth stands out as the apostle of romanticism. Born in 1770 and educted at Hawkshead Grammar School and St. John's College, Cambridge, he travelled in France and hailed with glee the dawn of the French Revolution only to become disgusted in the end with its excesses. In 1798, Wordsworth and Coleridge clubbed their wit and brought out the *Lyrical Ballads*. The date of publication of their joint work is an event in English poetry, for it contained, among other poems, *Tintern Abbey* and *The Ancient Mariner*. Having travelled with Coleridge in Germany, Wordsworth came back to his Lakes and Rydal Mount. For sixty years, he read little, thought most and wrote though never hurriedly yet almost incessantly until he passed away in 1850, assured of a permanent niche in the temple of the English Muse.

Wordsworth appears to us one of the world's most thoughtful and penetrative poets of Nature. Crabbe and Cowper, Goldsmith and Burns the precursors of Romanticism, describe in their poetry merely the external aspects of nature. Neither the description of country life by Crabbe as in *The Village* or by Goldsmith as in *The De serted Village* nor Cowper's observations of the scenery of the Ouse in *Task*, how-

ever detailed and accurate, are marked by depth of inisight or intensity of feeling. The precursors of romanticism or 'pre-romantics,' as a recent French critic calls them, merely catalogued in dull and often monotonous heroic couplets the external aspects of nature and the enjoyments and festivities in which the rustics took part amidst pastoral surroundings. Wordsworth's attitude towards Nature is entirely different from that of his predecessors. He believes that there is behind every little phenomenon—the tree, the flower, the sun or the moon—an indwelling spirit. Wordsworth's faith in Nature possessing a soul is neither intellectual nor philosophical; it is realized in terms of direct instuition and confirmed by intimate personal experience. As he sings in *Lines Written in Early Spring*.

> And ' its my faith that every flower
> Enjoys the air it breathes.

Such sentiments occur so often and with so much regularity in his poetry that they gather to one of the most powerful *motifs* of Wordsworth's philosophy of life. In the *Leechgatherers*, describes how "all things that love the sun are out of doors" and "the sky rejoices in the morning's birth." Again in the famous *Ode on the Intimations of Immortality*, he endows the moon with a conscious being and portrays her as "looking around her when the heavens are bare."

Like Keats and Shelley, Wordsworth has written more than one longer poem, namely, *The Prelude* and *Excursion*. They contain no doubt some of the most soul-stirring lyrical interludes; one may call them epics of the soul. But as poetic entireties, they are failures. The fact about Wordsworth is that much of his poetry is flat and lacks inspiration. But of his poems—and their number is large enough—fulfil the conditions of great poetry and rank their author amongst the greatest poets of the world. Matthew Arnold discovered this aspect of Wordsworth's poetic genius long ago when he prepared an anthology of his verse and presented the best of him within a small compass.

Wordsworth's philosophy of nature is best expressed in such lyrics as *Three Years She Grew* and *Tintern Abbey*. From the point of view of art, each of them is a perfect lyric; each combines brevity of expression with singleness of thought. In Wordsworth's scheme of life, Nature appears to man as "both law and impulse". As 'law', she 'restrains' and controls human passions; and as 'impulse', she 'kindles, or inspires the deepest of emotions of which human nature is capable. This is precisely the manner in which Nature is described as working

on Lucy, the unsophisticated girl of three years whom she has adopted for training.

The keystone of Wordsworth's conception of Nature is his faith in the pre-established harmony between the mind of man and the spirit of Nature. It is this pre-arranged union between man and Nature that makes it possible for both to act and react on each other. In the Renaissance, we are told, the Neo-platonists of Florence preached this idea in an abstract, speculative manner. Wordsworth, however, works it out in exquisite style in his *Ode on the Intimations of Immortality :* "Heaven lies about us in our infancy." The child alone is nearest to God ; he only is conscious of the pre-arranged harmony between man and Nature. But as the child grows in years, he becomes sophisticated and is removed from his original home of divine glory full of "first affections" and primal instincts. The poet expands this cardinal doctrine of his philosophy of life through a whole series of images such as those of Nature in spring and the sea with "the mighty waters rolling evermore."

When we have once grasped these fundamental ideas of Wordworth's poetry of Nature, it is easy for us to go back to his *Lines on Tintern Abbey* in the Lyrical Ballads of 1798 and follow the argument. *Tintern Abbey* has been rightly called "the consecrated formulary" of Wordsworth's faith. The wordsworthian philosophy of nature has three well-marked stages : the sensuous, the intellectual and the moral, and the spiritual. At first Nature brings to the soul merely 'sweet sensations'. But soon does the mind interpret those sensations or first impressions in terms of deep intellectual sympathy, he is conscious of the pre-established harmony between man and Nature and derives moral strength from it. He regards Nature as "the nurse, the guide, the guardian of my heart and soul of all my moral being." Finally, his love of nature becomes 'holy' and is full of blessings ; his faith in Nature deepens into a religious conviction.

All great poetry has two aspects ; it concerns itself with both man and Nature. In the poetry of 18th century, Nature serves almost always as the background of man : in Wordsworth, man and Nature act and react on each other. Indeed, in Wordsworth's poetry, "the love of Nature leads to the love of man." Hating as he does Napoleon as Europe's greatest foe, he writes panegyrics in verse on the peasant as in *Micheal,* the patriot as in his sonnets, and the child as in the *Immortality Ode,* The French Revolution had exercised a profound influence on Europen literature in general and English poetry

in particular in the early nineteenth century. The impact of its leading ideas—Liberty, Equality and Fraternity—socialized the English poet' sympathies and sensibilities and made the early English romantic poetry essentially democratic in spirit. Though repelled in his later days by the violent excesses of the French Revolution, Wordsworth records in the wide range of his poetry some of his deepest moments of sympathy with that momentous social and political upheaval.

While we appreciate the greatness of Wordsworth's poetry of man and Nature, we are not blind to the limitations of his poetic genius. First, Wordsworth is always conscious of the burden of his message ; he cannot resist the temptation of pointing a moral at the end. While "Shelley's Skylark soars 'like a cloud of fire" up into the heavens and, "'like a poet hidden in the light of thought" sings spontaneous unbidden hymns, Wordsworth's Skylark hovers above the heads of mortals as a type of the wise, "true to the kindred points of heaven and earth." Secondly, he has neither the spirit of abandon or self-forgetfulness nor the sense of melody which Shelley, Keats and Swinburne possess in an eminent degree. Thirdly, there is no romantic poet who lacks humour so much as Wordsworth. Fourthly, he does not, because he cannot, paint Nature in her gorgeous or dreadful aspects. Wordsworth had seen the Alps and Mount Blanc ; but it was Shelley and Byron who expressed their glory in inspiring verse. And fifthly, nowwhere in Wordsworth's poetry do we hear that profound not of agony which is characteristic of much of the poetry of Coleridge, Keats, Byron and Shelley.

But in spite of these obvious limitations of his poetry and defects of his temperament, Wordsworth shines as a star in the galaxy of great poets in European literature. Nature and human Nature appears to Shelley as Love ; to Keats they are transfigured as Beauty. But to Wordworth's imagination which always isolates and focusses, they appear as thought. If intoxication be the end of poetry, then Wordworth's verses are dispensable. But if, as Matthew Arnold rightly argues, *high seriousness* is the test of a great poet, then Wordsworth may doubtless be compared with Goethe. He alone of the English romantics has a distinct philosophy of life ; his poetry, unlike that of Keats of Shelley, is a poetry of Will. He is as profoundly conscious of the moral law as was Kant ; his *Ode to Duty* is filled with a moral fervour that calls to action and yet chastens our emotions. If Byron is an intellectual revolutionary, Keats is an aesthete and Shelley an indealist. Wordsworth is "the deepest thinker" in verse. The most com-

monplace themes such as Daffodils, the Linnet, the Celandine and the Solitary Reaper kindle in him the deepest of inspirations. As he sings :

> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

Romanticism, as Victor Hugo defines it, is 'liberalism in literature.' In Wordsworth's poetry, there is a widening of sympathy : he changes both the matter and manner of verse and expresses through such changes the mystery of life. Wordsworth "sees into the life of things." We have read in popular anthologies many specimens of good, Georgian poetry such as those of Binyon and Blunden, Davies, Masefield and Trench. But the Georgian era, so it seems to us, has yet to produce a "great" poet of Wordsworth's proportions.

60. DISTANCE LENDS ENCHANTMENT TO THE VIEW.

Sweetest melodies are those that are by distance made more sweet

Wordsworth.

Distance imparts a beauty or a halo to an object which otherwise is not an integral part of it. A rough painting or a rugged hill, when viewed from a distance, provides a charming spectacle. A closer sight or examination of either of the two may disillusion or disgust you. Distance, often, conceals the oddity and crudity of a thing from one's sight. It transfers a new lustre, as it were, to objects and phenomena. "They are softened, rounded and rendered doubly graceful." "There are mists, too, as in the natural horizon, to conceal what is less pleasing in distant objects."

> "Why do those cliffs of shadowy tint appear.
> More sweet than all the landscape near ?
> It is distance lends enchantment to the view
> And robes the mountain in its azure hue."

Familiarity breeds contempt. A boss who maintains a romantic distance between his subordinates and himself is always held in respect. A principal who is always very much accessible to his students even in trivial matters and freely mixes with them is little heeded and respected. Distance is essentially romantic and gilded.

Again Kashmir may be a paradise for us who live at a distance ; but it is not in the least fascinating for the natives who fail to understand why people of the plains flock there in lakhs. So it is distance that makes a difference. Delhi, the capital of India, may not be so

beautiful and promising for a resident of Delhi ; but it will be certainly the prettiest and the most thriving city for a person, living at a distance, who has not seen it for himself. Though Agra of Taj Mahal is a mediocre and commonplace city ; yet because of the distance which separates them from Agra, many foreigners labour under the wrong impression that Agra must be as exquisite and grand as Taj Mahal.

"Unheard melodies are sweeter than heard ones." (Keats) As Wordsworth tells us, they are made more sweet by distance. One keeps on guessing their quality and very soon reaches the conclusion that they must be sweeter and more soothing than the melodies he had already heard. Once they are heard, one's curiosity is satisfied and one comes to believe that there was nothing so distinctive and attractive about them.

"Distance sometimes endears friendship and absence sweeteneth it —for separation from those we love shows us, by the loss, their real value and dearness to us." There is a saying that absence makes the heart grow fonder. It contains ample truth in it. Separation, you may call it distance, makes us realize the full value of our beloved relations.

And then the question arises why the poets and other writers are attracted towards the past and seek their inspiration in either the Middle Ages or the Greek mythology or both of them. The answer is very obvious and clear. The present which is so near fails to allure them ; the past which is so distant enchants their view and wins them over. The example of Keats is conspicuous. He always looked back and the colour of the Middle Ages and the spirit of Greek mythology excited him as nothing else did. Rousseau cried, "Back to nature." Matthew Arnold swore by the ancient writers of Greece.

So Dryden was right when he remarked that all objects lose by too familiar a view. "Though familiarity may not breed contempt, it takes off the edge of admiration." "When a man becomes familiar with his goddess, she quickly sinks into a woman." Fuller has a note of warning for us. He says, "Be not familiar with thy servants. At first it may be get love, but in the end it will breed contempt." They should be kept at a romantic distance.

61. THE SPIRIT OF SCIENCE

"When man seized the loadstone of science, the loadstar of superstition vanished in the clouds." —W. R. Alger.

Modern science is only a few centuries old, but the scientific outlook is much older. When Newton watched an apple drop from the tree to the ground and asked why it fell down and did not fly upward he demonstrated the essence of the scientific spirit. Again, thousands of years before this exponent of modern science, the Greek philosopher Socrates spent a whole life time in knowing the why and wherefore of things, in interrogating everybody he came across about their opinions. His restless search to know the reasons and arguments which lead men to come to a conclusion manifested the true scientific spirit.

Science is ordinarily defined as systematised knowledge. But it is not really knowledge so much as the system which science emphasises. Everybody know before the time of Newton that apples and other objects without any support would fall to the ground but it was he who told them why it was so. The effect was known but the cause was discovered by this great scientist. The discovery of the laws of gravitation explained the phenomenon of objects falling to the ground instead of shooting up into the atmosphere. It is this linking of cause and effect which makes for systematised knowledge.

The scientist is not merely an observer of things ; he is curious to know how and why a particular thing happens. He is eager to explore the multifarious phenomena of the physical universe and knows the forces and laws which operate and govern them. The layman sees a lunar or solar eclipse and he is satisfied with the mythological legend that it is caused by the agency of some gigantic monster who chooses to grab these huge luminous bodies in his mouth for a while. The scientist raises a sceptical eye-brow on this fanciful theory, even though it has the sanction of religion and countless ages. The alleged cause of the eclipse has no logical connection with the effect. Hence the scientist rejects it and eventually discovers that the activity of the so-called giant is a mere poetical fancy, the real cause of the eclipse being the juxtaposition of the heavenly bodies as a result of the rotation of the earth.

The scientist does not, therefore, accept a theory or statement as its face value. He is cautious, inquisitive, critical. His aim is to know the truth and his guide is reason. The gift of reason links with

God, even as it isolates him from all other objects of creation. God has bestowed reason on man, who should, therefore, make use of it in all his thoughts and actions. The scientific spirit is the greatest protagonist of reason. Once reason is accepted as the sole guide of man, his outlook is bound to be different in many ways. Unless a thing is tested on the touchstone of reason it cannot be accepted as correct or true.

The worship of reason in its various aspects raises a number of problems and requires many other virtues. It is one thing to avow one's adherence to reason, but it is a different matter to put it into practice. Among other things, it requires singular moral courage and fearlessness. Socrates had to drink hemlock for the sake of his devotion to reason ; Galileo paid the price for his convictions by spending a large part of his old age in a dark dungeon. Martin Luther was excommunicated by the Pope for challenging the latter's decrees. The list of martyrs on the altar of reason is long and illustrious. Scientists in the beginning were regarded as dangerous, irreligious, even atheistical persons, for they dared to probe into even the most sacred truths laid down by religion. Even as late as the 19th century, Charles Darwin aroused a storm of opposition from the Church on account of his theory of evolution which seemed to give the lie to the direct descent of man from God and link him with animal forbears.

And yet the greatest gift of science to mankind does not consist in the countless machines and gadgets which we enjoy to-day, but in inculcating in us the worship of reason, leading to the discovery of truth. Fearlessness, curiosity, analysis, experimentation—these comprise the real contribution of science to mankind. In the beginning man was enveloped with ignorance—ignorance about himself, his environments and about nature and its laws. He was unable to save himself even from the ordinary fury of the elements —sun, rain and fire, Slowly he realised the working of natural laws and learnt to protect himself against them. He even succeeded in harnessing the forces of nature for his good. Thus he began to liquidate his ignorance and that in turn gave him enlightenment and power.

The liquidation of ignorance, however, was a complicated phenomenon. At every stage of human evolution the term ignorance called forth for a fresh interpretation, for what appeared ignorance to a generation did not seem so to its predecessor. For instance, for ages it was believed that kings derived their right to rule from heaven and,

again, God Himself created some men rich and others poor. Hence monarchical despotism and social and economic inequality had divine sanction behind them. The currency of these theories gave rise to certain vested interests such as royal families and wealthy classes. Now a time came when people began to look upon these ideologies as fruits of ignorance and superstition. Democratic notions and socialism cut at the root of the Divine Right of Kings and the privileges of the rich. It was not easy to explode the hollowness of these age-old theories. It is true that some were genuinely behind them and believed them to be right but is more true that many stuck to them for the sake of selfish comfort and gain. Vested interest is like fat which grows with years and nobody is willing to give up this accretion. Hence the history of the world abounds in clashes, often prolonged and bloody, between the sticklers to tradition and superstition and the champions of reason and truth. The tussle has often been stiff and bitter but almost invariably everywhere the cause of reason eventually triumphed. The scientific outlook is imperishable.

The scientific outlook is largely synonymous with rationalism. The use and application of reason coupled with experimentation and inquiry not only promoted the removal of man's many-sided ignorance and enabled him to wrest the secrets of nature and press her forces into the service of man, but it also conferred a more significant boon *viz.* independent and rational thinking. The essence of man being alive does not lie merely in his physical well-being and the accumulation of ever-improving gadgets to provide for physical needs and comforts. Nay, the quintessence of existence is the urge for progress, the unquenchable desire to explore "fresh woods and pastures new." Progress in the highest sense of the term connotes not material advancement but the evolution of human thoughts and sentiments. This aspect of progress, though real and significant, is often lost sight of. Man has undoubtedly a divine spark in him which spurs him on to high aspirations and noble ideals but he has also in him an almost equally powerful tendency to rest on his laurels, to come to believe that his ideology at a particular time has attained the very pink of perfection, leaving no further scope for development. This is good so far as it goes, but it has in itself the germs of self-complacency and stagnation. Unless one guards oneself against this evil influence, progress comes to a standstill.

The poet has reminded us that the old order must change and yield place to new, lest one good custom corrupt the world. Even

the best of human customs, institutions and principles grow out of date with the passage of time. But it is not everybody who realises the truth of this proposition. On the contrary, there are people who hark back to the past and refuse to look to the future. It is here that the spirit of science, the torchlight of reason, inquiry and interrogation comes to blaze the track of benighted humanity. Science does not illumine human life only in its diverse laboratories or dazzle us by its countless discoveries and inventions : it lights up our hearts, mind and souls. It shields us from obscurantism, conservatism and stagnation. It makes us see things in the proper perspective. It is ruthless in its operation. Nothing is too sacred or certain for its inquiry and investigation. Religion, philosophy, social codes, political creed—all are exposed to the searchlight of the scientific spirit. Science reminds us again and again that nothing in this world is perfect, nothing final. Man cannot rest on his achievement ; his salvation lies in an eternal, unceasing curiosity, in inquisitiveness, in his resolve "to follow knowledge like a sinking star."

One of the best illustrations of the working of the scientific spirit is furnished by the intellectual revolt against the self-complacency and pride of the Victorian age. The reign of Queen Victoria— one of the most glorious in the annals of England—filled the English people with a tremendous measure of self-conceit. The British Empire was the largest in which the sun never set ; the English armies were invincible; the Bank of England solid and stable like a rock ; English culture, literature and language second to none in the world ; the English Church and English social life with all its taboos and prudery, the last word in religion and morals—these were some of the flattering notions which an average Victorian cherished. But these notions soon assumed the dangerous proportions of dogma and superstition, till the younger generation towards the end of the 19th century began to prick the bubble of Victorian pride and perfection. The mighty edifice of English society and culture revealed not a few deplorable chinks. Samuel Butler tore the mask off the face of parental authority ; H. G. Wells and Bernard Shaw gave violent knocks to every cherished aspect of Victorianism ; Strachey showed that the best of Victorian heroes had feet of clay. There was a terrible reaction against the so-called success and certainty of the Victorian age. This kind of intellectual shake-up is necessary to keep the torch of progress burning bright. It is the triumph of the scientific spirit, which may be ignored temporarily but asserts itself finally in the end.

It is sometimes contended that the scientific outlook is highly

fruitful in the sphere of material progress, but it produces pernicious results in the domain of faith and matters of spirit. Faith does not depend on reason, inquiry or interrogation. It is an intuitive reaction of one's heart for which often no rational justification is forthcoming. Hence the scientific spirit cuts at the root of faith. And if faith in the higher things of life, especially in the unknowable Creator is gone, life becomes a dreary affair. This is a reference to the age-old controversy about science and religion, whether the two are basically antagonistic to each other or not. It must be admitted at once that if region is syonymous with faith in the Divine being and if science destroys this faith, it is undoubtedly an evil factor which should be banished from our lives. But the fact is that the scientific outlook is not essentially inimical towards either religion or faith; the two are compatible with each other.

Now it will be readily admitted that religion is not always such a simple and pure notion as to be identified only with faith in the Supreme Being. Religion is faith with a lot of extraneous drapery thrown over it. And that drapery consists of mythology, legend, dogma, ritual and a host of other elements which have really little or nothing to do with religion as such. The scientific outlook is, therefore, ill at ease in the presence of these extraneous and often irrational factors, but it is in perfect harmony with the essence of religion. In fact, science does not minimise the wonders of nature or the greatness of its Creator; it gives us new eyes and ears to appreciate the miracle of creation. The measure of this understanding and appreciation is of a more intimate and significant character than the pure attitude of blind belief or superstitious faith. An old world Hindu, for instance, looks upon the Himalayas as Kailash, the holy seat of the great Siva. He is content with this poetical fancy; he believes in adoring the Himalayas from a safe distance. But the scientific adventurer does not pay lip-homage. He has the courage and the means to scale its hitherto inaccessible heights and reach the top of the highest peak of the world. True, he does not find Kailash or Siva a physical form but he finds and sees something which convinces him effectively of the greatness of God, of the wonders of the world, the secrets of creation. A visit to Mount Everest does not shake his faith in God: nay it strengthens it tenfold. It is thus that though science probes through mythology and superstition, it does not shatter the quintessence of faith. On the contrary, the scientific spirit makes us more intelligently alive to the highest truths of religion and philosophy.

Science may be pursued by a limited section of humanity, but its

fruits are shared and enjoyed by all. And as has been observed earlier the most precious of its fruits is the critical outlook which it fosters in man. It is this restless worm of curiosity in the human mind which is the source of all real activity and progress. It is this which has liberated man from feudalism, despotism and dictatorship. It is this which is going to emancipate us from the tyranny of the rich. It is this which has given equality to woman and the right of self-determination to the lowest of nations ; it is this which has taught us to fly in the air and it is this which will carry us to the moon and the other planets. These inter-planetary flights are only symbols of the ceaseless activity of the human mind, guided by the spirit of science, ever searching new worlds and new heavens.

62. THE SCIENTIST AS A CITIZEN

I am a citizen, not of Athens or Greece, but of the world.

—Socrates

One of the universally acknowledged duties of a citizen is steadfast loyalty to his state and nation. Except in regard to his purely personal and private matters, he should be able to identify his interests with those of his countrymen. He has, for instance, got to extend whole-hearted co-operation to national plans, defence, security and development. He must pay his legitimate share of taxes; place his physical and intellectual talents at the disposal of the nation, especially in time of a crisis like war, flood, earthquake or other national or man-made calamities. Even in the most democratic countries, an ideal citizen is he who can generally subordinate his own interests to those of the government or the nation.

In a broad sense this conception of citizenship is unassailable. But there are many occasions when loyalty to the nation and the state clashes with other loyalties. HIstory furnishes numerous instances of such conflicts. The fact is that allegiance to one's nation is not necessarily the highest and the noblest of ideals in life. For instance, loyalty to one's religion stands in a class apart. Thousands of persons have relinquished their country, even staked their lives for the sake of their religious faith. The Protestants of the days of Queen Mary, the Tudor despot, preferred death at the stake to the sacrifice of their faith. Countless people from various European countries migrated to the new world when they found that their religious beliefs ran counter to their duties as loyal citizens of their nations. Again, hundreds of

pacifists courted arrest and other privations during the last two world wars, when their countrymen and government expected every citizen to bear arms in defence of their motherland.

Votaries of science are bound to be citizens of some state or other. The normal duties of citizenship would naturally devolve upon them. They cannot carry on their pursuit of knowledge in isolation or without the assistance and patronage of their countrymen and governments. In the modern age, the state would normally provide the necessary facilities for scientific study and research. And we know that he who pays the piper calls the tune. Since the state places at the disposal of the scientist the requisite wherewithal for his work, it can also direct and control his activities in no small measure. The state may encourage a particular type of scientific research which, in its opinion, is likely to promote the interests of the nation.

This brings us to the knotty problem of the independence of a citizen, especially if he happens to be a scientist. Dictatorships apart, every individual in a democracy is expected to choose the type of work which suits his temperament and talents best. This is, however, not an absolute right. For instance, one cannot choose to be a burglar, bandit or murderer. These and many others are palpably anti-social activities in which a citizen cannot be allowed to indulge with impunity. But there are many other types of work about which it is not so easy to pronounce a definite opinion, either in favour or against. Many books such as *Madame Bovary*, *Lady Chatterly's Lover* or *Ulysses* verge perilously on pornography and yet they have been hailed as first-rate literature by numerous enthusiasts. Similarly, a scientist cannot be allowed to be an absolute free lancer. For example, he cannot claim the liberty to experiment with poison or human beings, even if the latter may, for some reasons, be prepared to subject themselves to such murderous experimentation. Normally, the state will prescribe certain limits within which citizens, including scientists, can legitimately carry on their activities. The reason is not far to seek. The state is the custodian of the rights of the nation as a whole and hence it will not permit a particular individual to embark upon a line of conduct which, in the opinion of the state, jeopardizes the well-being of other citizens.

This, however, is only one fact of the medal. Nations and states are not necessarily just, righteous or peace-loving. Nationalism and national ideals are often a cloak for selfishness and aggrandisement. The existence of powerful and self-conscious nation-states has been a

fruitful source of conflict and war. Now, in pursuing policies whether constructive or subversive a nation will like to exploit the talents of its citizens. In the modern age, science is the most potent factor both for good and evil. Hence the scientist is asked to direct his energies into such channels as may enure to the real or imaginary benefits of the nation.

The application of science to subversive or destructive purposes arises out of misdirected national pressure. Time and again scientists have either willingly succumbed to this pressure or they have been forced to submit to it. Some scientists might have identified the pursuit of knowledge with the promotion of the socalled interest of their nation. Others prostituted their genius either under the lure of wealth and material comforts or on account of sheer helplessness against the tremendous pressure of the state.

Greed, a distorted nation of patriotism or under state pressure have regimented and corrupted the study and application of science. Left to himself, if a scientist is swayed by a balanced and rational outlook, he would immediately perceive the difference between a legitimate and a perverted use of science. In the highest sense of the term, science is pure knowledge without any ethical considerations attached to it. But apart from the sheer zest of knowing unknown truths, it is manifest that the fruits of scientific research cannot be divorced from practical life. In fact, the common man—whose number is legion—is concerned primarily and almost exclusively with the benefits and evils of applied science. Therefore, science and morals cannot be kept in water-tight compartments.

A scientist is admittedly a worshipper of knowledge. He is also a citizen of some state or other. But more than anything else he is a human being, a member of the wider brotherhood known as mankind. He owes a certain duty to himself and his family, then to society and state and finally to his fellow beings at large. Now every action of a man is like a stone thrown into the calm waters of a pool. The impact of the stone on the water causes the formation of circular ripples, each wider than the preceding one. If the stone happens to be large and flung with considerable force it causes a commotion which reaches the extreme edge of the placid waters. Similarly what we do affects not only our small personal world but it has its repercussions on the wider world of society, nation and even mankind as a whole.

The work of a scientist is of a highly significant character. We know it full well how a single scientific discovery or invention and its

application have revolutionized life and changed the face of the world. The printing press, Arkwright's spinning Jenny, the internal combustion engine, Wyatt's locomotive, the invention of the wireless and the aeroplane represent some of the most momentous landmarks in the history of science and mankind. Again, the discovery of the circulation of blood by Harvey, Jenner's inoculation against plague, Pasteur's discovery of a cure for hydrophobia, Ross's researches on malaria, the invention of chloroform and anaesthesia. Fleming's discovery of penicillin and the latest advances in plastic surgery have given comfort and new hope to the millions of the ailing and the wounded.

Now it does not need any argument to hold that the work of a scientist has world-wide repercussions. It is not limited to a particular society or nation. Scientists have a fraternity of their own, which transcends the barriers of race, religion, country or nation. Truth or knowledge is nobody's monopoly. It is meant for man as a whole. Thus the scientist cannot always be guided by narrow, parochial, national or patriotic considerations. He works for humanity at large.

Instances of constructive and useful scientific research have been given above. But instances of a different type of scientific work are equally plentiful. It was perhaps the darkest day in the history of civilization when man discovered the manufacture and use of gunpowder. Though this substance has certain constructive uses, it has been largely used for making more and more dreadful engines of destruction. It has been one of the greatest calamities for mankind that scientists have applied their brains to the destructive uses of gunpowder. Similarly, the use of aerial bombing, the invention of poison gas and the nefarious technique of bacteriological warfare, pilotless planes and a hundred other gadgets and armaments have been the fruit of scientific research. These have made warfare a virtual hellish nightmare. The latest development in this direction has been the exploitation of nuclear energy and the manufacture and use of various kinds of atomic bombs and missiles.

All these subversive inventions have been made at the instance of one nation or another. Scientists have co-operated willingly or unwillingly in promoting the so-called national interest. Little have they realised that in being true to the nation they have been false to mankind. The scientist, more than any other citizen of a country, owes a much higher duty to humanity. He cannot sacrifice the nobler and higher principles of truth, justice and peace on the altar of the idols of a nation. The eminent scientist, stressing this

aspect at the 'Atoms for Peace Conference' said that "in this matter our responsibility to humanity transcends our allegiance to any state."

The history of the world during the last hundred years has demonstrated without the least shadow of doubt that nationalism is an inadequate political creed. It is not enough for promoting the interests of peace, prosperity and advance of civilisation. Nationalism has to be tempered and circumscribed by an international outlook. It is also contemplated that the ultimate salvation of the peoples of the world lies in a world federation of nations so that the existing curse of suspicion and fear, jealousy and war may be finally lifted from mankind. The League of Nations, the United Nations Organisation, the elucidation of the principle of peaceful co-existence known as Panch *Shila*—*all* these are attempts in the direction to promote international goodwill and co-operation.

Now scientists can play a highly significant role in fostering internationalism and purging the world of the scourge of war. They really form a brotherhood which is above the distinctions of caste, creed and nation. They are citizens of the world, servants of humanity. They should, therefore, refuse to betray their sacred trust by playing into the hands of selfish, scheming and war-mongering nations and states. Einstien fled from Germany because he was not prepared to prostitute his genius for the sake of Nazi imperialism. Giordano Bruno died heroically for the sake of truth. Galileo, another torch-bearer of science, suffered all manner of privations for a similar cause. These are inspiring examples for the scientists for to-day who should refuse to submit to nations or states for the exploitation of their genius for purposes of death and destruction. If this is done, one of the most potent factors responsible for fighting and bloodshed will disappear. On the other hand, if scientists pledge themselves to utilise their knowledge only for the real service of humanity, much of the existing poverty, disease and ignorance will disappear.

Will the scientists as a whole own this broader and nobler conception of citizenship and save their fellow beings from unimaginable horrors, sorrows and sufferings ?

63. "IT IS USELESS TO STUDY THE ARTS : SCIENCE ALONE IS USEFUL."

The study of science teaches young men to think, while the study of the classics teaches them to express thought. —F. S. Mill.

The phenomenal advance of science has revolutionised our life and

outlook so much that our sense of values also has radically changed. Science has attained a prominence which has eclipsed every other domain of study and knowledge. The scientist aims, on the one hand, to unlock the secrets of nature and conquer its forces and, on the other, to provide, through the practical application of discoveries and inventions, inconceivable comforts and amenities of life. Consequently, it is contended that the best way to employ one's intelligence and time is to devote oneself to the study of the various branches of science, and thus create, in course of time, what the scientist would term a veritable heaven on earth.

The gifts of science are indeed marvellous, increasing devotion to it very natural. When every little phase of life is governed and dominated by science and by the machines and gadgets it has provided, it is little wonder if common man is prepared to look upon science as the most important factor in human life and, therefore, pay exclusive homage to it. An engineer, a surgeon, a mechanic, for example, render indispensable services to us to-day ; in fact, life would be impossible without them. If, for instance, the staff of an electric power house, or a railway workshop, or a water-works installation goes on strike, our life will be paralysed. Far more significant is the work of those experts and researchers who are constantly devoting their mind and energies to the task of discovering newer and better methods of providing the various necessaries and amenities of life. There is the medical researcher intent on discovering the causes and cure of all manner of diseases ; the physicist is anxious to find out still better means to know and control matter and so on. And what these ardent students of science do in their research laboratories comes to be applied in practical life.

Under these circumstances, there is a growing tendency to emphasize the study of science to the neglect of the other branches of learning. In a general way, learning is divided into arts and science ; the former being the study of languages, literature, history, philosophy, the fine arts ; the latter representing the various branches of science, such as physics, chemistry, zoology, biology, anthropology, and applied sciences. Time was when science was in an incipient stage and education meant concentration on the various arts alone. Scholarship stood for knowledge of the classics, the various languages and literature, the cultivation of the fine arts. But with the passage of years, the emphasis on arts declined and to-day there is a school of thought, which goes the length of advocating exclusive concentration on science

and the consequent scrapping of the arts.

The practical utility of science is indisputably great. In fact, it is the solid foundation on which the gigantic superstructure of modern civilization rests. The miraculous advance in modern agriculture, industry, means of transport and communication and the other spheres of life is a gift of science. Hence the need of studying and developing it. It would indeed be madness to cry halt to the march of science for that would be tantamount to bringing the tide of progress to a stop. One does not know in how many other unexpected ways science will improve the lot of human beings and bring about further changes in their life. Every undeveloped or under-developed country in the world has to take the help of science to bring it on par with the advanced nations. Agricultural wealth, industrial production, economic prosperity, better standard of health and hygiene, even military strength—all these depend upon the proper study and application of science. The creation of a welfare state is possible largely through the help of science. For instance, our country to-day needs a lot of science and that is why the Prime Minister once observed in connection with the Five-Year Plans that he required engineers and overseers, technicians and scientists rather than scholars or arts graduates.

All this is true, however, only to a certain extent. Science is undoubtedly important and fruitful and the modern man cannot do without it. But this is not the same thing as to say that science should be the lord of all it surveys and, therefore, it can drive out the art completely. In fact, large sections of thinking people view with alarm the increasing importance of science, in as much as it has a withering effect on the cultivation of the arts, which really form the essence of every civilization worth the name. The growing indifference to and neglect of the arts, on account of the rise of science, is looked upon as a dangerous sore in modern life. If the sciences thrive and the arts languish, life, it is contended, would lose much of its meaning and significance.

What is then the place of the arts in man's life? The simple answer is that the arts should occupy the pride of place in any scheme of values. In fact, the crucial test to gauge the civilisation of any nation is to assess the artistic standards attained by its poets, painters, sculptors, and other artists. Again, a nation's greatness is best mirrored in its thought and philosophy, language and literature. Ancient Greece and Rome, Egypt and Assyria, Babylon and China, Indo-Pak subcontinent and Burma are known to have achieved the highest level of civilisation long

before science, as we know it to-day, had made its appearance. The greatness of these civilisations lay in their art, religion and philosophy. The epics of Homer and Virgil, the plays of Greek tragedians, the poems of Kalidasa, the treatises of Plato and Aristotle, the Vedas and the ancient scriptures of the Hindus are without a parallel till to-day. Not only this ; ancient Greek and Roman art and literature remained the greatest well of inspiration and guidance to generations of Europeans and even to-day the spell of the ancient classics and arts is irresistible. Similarly, Arabic language and literature, ancient Muslim philosophy have been the fountain-head of all that is best in modern Pakistan languages and literatures, art and culture.

In modern times too, the cultivation of the arts has invariably contributed to the growth and glory of a nation's civilisation. The golden age of Elizabeth I owes its fame not merely the daring seahounds, Drake and Fisher, or the redoubtable soldiers who defended their country against foreign invaders. It was the golden age, because it witnessed the glorious creations of Spenser, Shakespeare, Bacon and a host of other literary and artistic geniuses some of whom virtually turned England into a nest of singing birds. The Renaissance in Europe was essentially a revival of learning, a fresh appraisal of the art and culture of ancient Greece and Rome. Again, if the Victorian age saw the invention of the steam engine, the telephone and the telegraph, the work of Charles Darwin and Huxley and a host of other eminent scientists, it is also remembered for the writings of Charles Dickens, Lord Tennyson, Carlyle, Mathew Arnold, Thomas Hardy and Walter Pater.

Science provides material comforts and amenities and in this sphere its services are extraordinary. But physical comforts are only one aspect of human life, and in Biblical phraseology man does not live by bread alone, though he cannot live without it either. The services of science in providing this "bread" are indeed second to none but can it provide the other kinds of bread without which human life would be reduced to a sheer mechanical and animal existence ? What life would be in a world of pure science has been inimitably caricatured in Aldous Huxley's famous satire "*A Brave New World.*" The dehumanising effects of science in the service of a perverse political ideology find a savage description in George Orevells "Nineteen-Eighty-four." Hence the question naturally arises : "Is man prepared to lead such a bleak and pointless existence by devoting himself exclusively to science ?" Only a lunatic would answer. "Yes".

If science caters to bodily needs, the arts nourish the mind and the soul. The arts are essentially a creation of beauty, a means of satisfying man's innate finer susceptibilities and emotions. Even the cave man is known to have indulged in drawing crude sketches on walls and stones and the art of painting is the blossoming of this inherent craving for self-expression in forms of beauty and grace. The sculptor creates beauty in lifeless bronze or stone. The musician uses the medium of sound for this purpose, the dancer exploits the loveliness and grace of the human form in rhythmic movement. And above all, the poet creates a world of beauty with words. All these artists give expression to the highest sentiments and emotions in forms of beauty, peculiar to their art. Poetry and the other fine arts are the store-house of the best and highest ideas and emotions which have surged the best brains and hearts. Literature has been defined as the brain of humanity, for in it is enshrined the wisdom of the ages. Poetry, according to Wordsworth, is the breath and spirit of finer knowledge, something far higher and more appealing than the factual and matter of fact knowledge of scientists.

The arts, their appreciation and cultivation, are probably the chief line of demarcation between civilised life and animal existence. The arts foster the finer and nobler sentiments of man. They sublimate his untamed emotions, raise him to a higher plane, in one word, bring him near to his Creator. The art and literature of the various nations of the world are man's most precious heritage, the greatest source of inspiration and guidance. To turn one's back upon this great heritage and to refuse to enrich it by our own efforts is to resort to a primitive way of life, to go back to those pre-historic barbaric ages when man moved naked and hunted his food even as beasts of prey did.

That man can live without the wonders of science is hardly a controversial issue, for he had actully achieved the highest standards of cultural life before the birth of modern science. Modern science is about three hundred years old but human civilisation dates back to several thousand years. Science as we know it to-day did not exist in ancient Greece or Rome or Elizabethan England or Vedic India. But art and literature did exist even then ; and the men of those days produced works of art which continue to be the envy and despair of the modern man. The inference is, therefore, clear. Science is an appendage of man, an extraneous part of his civilization, but the arts are the very life and breath of his existence.

This fundamental truth can be put in another way. One can, for

instance, do without electric light or an electric fan. It is also possible to live without a modern motor car. Similarly, we can, if necessary, sacrifice many other gifts of science, but can we sacrifice, in any scheme of life, the teachings of the Holy Quran the philosophy of the Vedas, the teachings of the Bible, the music of Beethoven, the plays of Kalidas and Shakespeare, the melodies of Tansen, the epics of Homer, Virgil, to mention only a few of the immortal works of art. Again is it not a greater achievement to be able to write a poem like *Elegy* Grays' *Written in a Country Churchyard* than to perfect the atom bomb ? The production of a new industrial plant bears no comparison with the writing of novels such as Dickens, Hardy or Sarat Chandra Chatterjee produced. The mechanics and engineers who build bridges, dams or roads remain obscure, but Prem Chand, the chronicler of Indian social life is a household word in the country. Of course a poem or a novel or a picture is not useful in the sense in which a car or a pair of shoes is. But it must be a very dense mind indeed who would necessarily place a thing of temporary practical utility above an immortal work of art.

It is sometimes urged that the arts land a person into a world of imagination and unreality. The artist has no grasp of the practical side of life and he revels in airy nothings, in an ivory tower which is beyond the ken of the average man. Hence the arts tend to turn men into visionaries, idealists and dreamers. Now this contention arises out of a superficial and hence misleading appreciation of the artist's functions. It is true that the artist does not deal with facts or truth as a historian, a mathematician or a physicist does. The truth of art is not the palpable, precise and demonstrable truth of mathematics. Again, the historian deals with what actually happens, but the artist chooses to dwell on things which may happen. Imagination and emotion are the chief inspiration behind the artist : he, therefore, does not present naked, drab reality, but his imaginative and emotional interpretation of it. Thus he deals with the general and the universal, while the historian or the scientist concentrates on the particular. To put it differently, the artist presents the truth of ideas as against the truth of facts presented by the scientist. Ideas, it should be readily conceded are as real as, in fact more real than facts. The truth of facts and particular events may fade and grow out-of-date, but the truth of ideas is imperishable, ever lustrous. Hence poets and artists are not dreamers and visionaries, nay, they are the legislators of the world, for in the last analysis it is ideas which rule man's mind and make for all change and progress.

There is, however, another angle from which the services of science in contrast to arts can be assessed. The actual discoveries and inventions of science, followed by their practical application resulting in increased conveniences and amenities of life, do not, in fact, constitute the real gift of science. The essence of science lies in the fostering of rationalism, a spirit af inquiry and analysis, leading to man's liberation from the bondage of superstition, blind faith—in a word, intellectual bigotry. This spirit pulls down the citadels of conservatism and countless other reactionary theories, and bestows on man an added awareness, courage and confidence. Now this aspect of science has its repercussions in every province of life, including the arts as well. The truth of this observation will dawn on us if, for a moment, we compare the older art forms and principles with those of to-day. Modern art is far more realistic, intellectual, much less romantic but more critical than that of the earlier ages. The domain of art and for that matter of any other branch of knowledge has not remained impervious to the influence of the scientific spirit. History, for instance, has become a science. Philosophy has had to recognise psychology as a separate and distinct subject of study which is increasingly being studied and developed on the avowed principles of science. In fact, now there is both a need and tendency to make a science of every branch of study. This only means that acquisition of knowledge in every direction is being governed by the spirit of rationalism, by a method, a well-defined system. This orientation of outlook is to be welcomed rather than dreaded, for, as pointed out above, it is likely to lead us nearer the truth, and consequently provide for man's evolution.

Viewed in this perspective, the basic antagonism between science and art seems to disappear. Science will not oust the arts but rather enrich them in its own way. On the other hand, the study of the arts will continue to demonstrate that though the applications of scientific knowledge provides increasing material comforts, the arts tend to feed the imaginative and emotional hunger of mankind, without leading it entirely into a land of nowhere, of fancy and pure imagination having no bearing upon the daily life of man.

64. HUMANITY NEEDS NOT LESS BUT MORE SCIENCE

If rational men co-operated and used their scientific knowledge to the full, they could now secure the economic welfare of all.

—**Bertrand Russell**

The pursuit of knowledge carried on by scientists for the past

several centuries has produced results over which opinion is sharply divided. Science, originally intended to conquer and harness the forces of nature for the good of man, is looked upon by some as the chief cause of the sufferings of humanity to-day. On the other hand, there are a good many people who consider science to be the harbinger of all comfort, progress and prosperity. The controversy has been raging for a long time though science goes on taking long strides, obviously regardless of the conflicting opinions pronounced on its application.

Leaders of thought, be they scientists or not, however, occasionally pause and ponder whether science is going the right way and really promoting human welfare. A dispassionate and comprehensive survey of the fruits of scientific advance in the various spheres of human life provides sufficient ground to be sceptical about the claim that science is an unqualified and unmixed blessing. They have reason to conclude that all is not well with science and its application.

Pure science is a relentless search for truth, for the discovery of the mysteries of nature. As such no fault-finding is possible with pure scientific research. The position, however, changes materially in regard to the practical application of scientific researches. Science is like a sharp sword which can be used either for defending yourself against the enemy or cutting your own throat. What the pure scientist gives to his fellow-beings may thus be turned to their advantage or exploited for subversive and destructive purposes. The application of science, therefore, depends upon the just or unjust aims man has in view, and the history of the world shows that the application of science has not always been governed by considerations of justice and general good of t' e people.

The nineteenth century witnessed the invention of steam locomotives, oil engines and other automobile machinery. Consequently, heavy industries of iron, coal, cloth, etc. sprang up. Production of these and other goods increased rapidly and their quality also improved a great deal. It was claimed that a lot of drudgery and toil was taken off the shoulders of man and shifted to the machine Apparently the claim was correct but the labour saving devices of the new machinery dealt a death-blow to cottage industry, resulting in large-scale unemployment and secondly brought into being the tyranny of capital over labour. The rich industrial magnates exploited the situation and utilised the inven-

tions of science for feathering their own nests. A new form of slavery, the subjugation of the factory and the mill worker to the capitalist raised its ugly head. The condition of workers in mills, coal pits and factories in England and other countries was pitiable beyond description. Even women and very young children did not escape the new methods of exploitation.

Thus what was hailed as a great blessing eventually turned out to be curse, particularly for the exploited labour, and frequent conflicts between labour and capital in the shape of strikes, lock-outs became the order of the day : Labour-saving machinery was applied to the service of man, but the final result of this application was perhaps more evil than good. There was immeasurable wealth on the one hand and artificial and abject poverty on the other ; palatial residences of capitalists stood out in sharp contrast to slums. Not only that : every industrially advanced nation began to look for raw materials in other countries and markets for its finished products. Thus economic and industrial advantages became an additional motive for aggressive wars, colonial empires and spheres of influence.

The application of science in the social sphere also produced highly questionable results. The introduction of machinery gave a new tempo and speed to human life and activity. Material considerations seemed to prevail over other interests. The sanctity of joint family life was violated ; art and literature were pushed to the wall. People came to have more medicines and better surgical aid, but all that did not promote a better standard of health. Outdoor life, love of natural surroundings came to be at a discount and life, on the whole, came to be highly artificial, regimented and prosaic.

But the greatest disservice which science did was in the field of war and the engines of war. The invention of gunpowder was hailed as a great achievement but humanity should rue the day on which this invention took place. Steadily and relentlessly gunpowder has been used and perfected in a hundred new weapons so that to-day, artillery, gun fire, shells and bombs have become a scourge to humanity. Curiously enough, some of the best scientific brains have been devoted to the invention of increasingly improved weapons of death and destruction. First came simple aerial bombing—then the atom bomb followed by the far more terrible hydrogen bomb. And now we know that scientists are experiment-

ing with cobalt and nitrogen bombs. To cap it all, Russian scientists have invented inter-continental ballistic missiles and launched sputniks and thus posed an unprecedented measure of devastation in the event of a war.

That colossal sums of money and the best brains of humanity have been wasted on the production of instruments of war is indeed a sad commentary on the application and use of science. To-day, if an atomic warfare is unleashed, there is not the least doubt that whole towns, countries and continents will be wiped off in the general holocaust. And as yet all attempts to ban the production of atomic weapons or for that matter, the application of science to destructive purposes, have proved abortive.

There are some sceptical thinkers who would like to forgo all that science has so far given and prefer, if possible, a revival of life as it was before the advent of science. This reactionary policy is as suicidal as the unrestrained use of science. To ban science altogether is to miss the real point at issue, and to put it bluntly, to turn one's back upon all the progress that mankind has made in spite of the abuse and exploitation of science. It should not require much argument to convince a person that science if pursued and applied in the right manner, can prove real blessing to humanity. Thus what man needs to-day is not a ban on science, but a ban on its misdirected use and application.

Man's existence on this globe is a continuous process of adjustment to his environments which are not always favourable. For instance man has to battle with and hold his own against the elements of nature—wind and weather, the high seas and the lofty mountains. The climate at places is either too hot, too cold, too dry or too wet ; the soil in some parts of the world is fertile, in others hard and unproductive. Again, man contracts all manner of ailments, infections and diseases. It is in all these and many more spheres that science comes to his rescue. With its help, he can cross the unchartered seas, fly through air, travel in arid deserts, turn infertile waste lands into green pastures and fields, harness the course of angry rivers, provide dams and bridges over them and even produce artificial rain, if necessary. The productivity of land can be immeasurably improved and, the terrible spectre of food shortage stalking many a part of the world can be banished from the face of the earth. The science of medicine and surgery has alleviated human pain and suffering beyond measure and opened

up new vistas of health and longevity of life in certain developed countries of the world.

There is thus evidence to show what blessings the proper use of science can confer on man. It is equally true that there is plenty of misery, poverty, under-nourishment and suffering in the world. Many countries still retain a primitive way of life ; the standard of living of their people is appallingly low. A great many parts of the world still lie undeveloped, unaffected by the magical touch of science. There is, therefore, a lot to be done by scientists to improve the lot of mankind.

The average man wants food, clothes, houses, education for children, adequate medical help, in short, proper opportunities for self-development. He does not want long-range artillery, atom bombs or underground shelters. He loves peace and a smooth fruitful life in which everybody must have enough to satisfy his physical wants as well as find food for his mind and soul. Now, if science can answer these needs of mankind, it can certainly be a blessing. That science can achieve this laudable purpose is not a vain dream, provided man's conscience is awakened and the heart of the scientists and those who govern their activities is in the right place. Atomic energy, for instance, can perform as great constructive miracles as the havoc caused by its bombs. Let the scientists utilise it for peaceful purposes as vigorously as they applied it for destruction and it will not be long before the world is turned into a veritable paradise. At bottom, therefore, the problem of science is a moral problem. Man has to learn to be fair, accommodating and just. If this miracle takes place, science would cease to be the dreadful monster which it often has been in the past.

The necessity of proper direction of scientific research and equally fruitful and practical application thereof can never be over-emphasised The history of the world during the past few generations shows that science has become increasingly the handmaid of politics. Since modern science is a very complex study, requiring enormous funds and elaborate equipment, it is not possible for individual scientists, with their slender resources to carry on research in their own way. Scientific study and research have, therefore, passed more and more into the hands of organisations and institutes which are almost entirely financed and hence governed by the states. Nowhere is this more correct than in the domain of nuclear research on which rests the future of mankind. In fact, the study of the atom and its vast potentialities of practical

use has been done under a sort of positive tyrannical control and direction. Eminent scientists, likely to be of use in this domain, have been virtually kidnapped and forced to apply their genius to this branch of research. This kind of government control has both its weakness and strength. On the one hand, without government aid and resources, atomic research cannot be carried out, but on the other, since he who pays the piper calls the tune, atomic research is directed into channels which are not conducive to the common weal. This is the vicious circle out of which science has to get out.

As has been observed earlier, what the common man wants is an ideal welfare state, in which all the needs of man are easily fulfilled. Without going into details, it can be safely observed that the use of science for constructive, peaceful purposes has unimaginable vast possibilities of improving man's lot. Therefore, the common man—who has, at least in theory, the last word in this age of democracy—must stop vilifying the scientist as such but rather concentrate his energies in lodging a vigorous protest against the mal-application of science by governments and rulers. The voice of the common man must be heard and must prevail in the midst of .the policy-makers of their country. It indeed poses a challenge to the very existence of democracy, for though the common people everywhere hanker after the genuine blessings of science, their elected representatives divert science to subversive purposes. If the common man can successfully meet this challenge, the future of science and through it the future of mankind can be salvaged.

65. THE SCIENTIST AND HIS RESPONSIBILITIES

Science and art belong to the whole world, and before them vanish barriers of nationality. —**Goe he**

Science is systematised knowledge and its pursuit has led to the unearthing of the mysteries of nature and the harnessing of its wonderful powers. What the scientist discovers in the seclusion of his laboratory after years of assiduous research comes to have far-reaching consequences in practical life. Scientific discoveries lead to all manner of inventions. Applied science is the necessary corollary of researches in the laboratory. The invention of the steam engine, motor car, wireless telegraphy, the radio, the telephone have been some of the remarkable results of researches in the various branches of physics. How much these discoveries and inventions have changed the face of

the world and the course of human life is common knowledge. Similarly, advances in surgery and medicine have saved man from incalulable pain and suffering. On the other hand, the invention of gunpowder long-range artillery, bombs, and the hundred other weapons of warfare have placed at man's disposal blood-curdling powers of destruction and death.

It is not a mere truism that the modern man lives in an age of science. The statement has a profound significance. In every minor detail of our life science plays a dominant role. The pen, the paper and the ink with which these lines are being writ en are products of scientific research. The electric light illuminating the room and the electric fan humming over my head, the time-piece on the table, the very clothes covering my body—all these are the fruits of modern science. Born a hundred and fifty years earlier, my life would have been far different from what it is to-day. Thus the modern man lives in an environment which is predominantly the creation of modern science. It, therefore, follows that more than anybody else the scientist exercises the greatest controlling influence over human life to-day. The power of science is gigantic, almost boundless, and it has infinite potentialities of good and evil. The question, then, arises whether this gigantic power is to be used for the good of mankind or for its destruction. It is a great question and it involves the great principle that science should be a friend and servant of humanity and not its enemy and master. Science in the abstract is a non-human force and it is only the scientist—the human embodiment of this mighty force—who can answer this question. To put it in other words, the issue is whether a scientist would be the benefactor or destroyer of mankind.

An ideal scientist is a dispassionate explorer of truth. His aim is to discover every possible mystery that lies embedded in the womb of nature. His researches lead to the formation of theories and principles. Once a principle is discovered and established the work of the researchers finishes and that of applied science begins. Thus Marconi first discovered that a bell could be rung by wireless telegraphy and then he and his followers and successors linked the whole world with wireless telegraphic cables of communication. Professor Einstein propounded the theory of the splitting of the atom, resulting in a release of colossal energy, and the other German, American, English, Russian scientists gave a practical shape to the theory by inventing the dreadful A and H-bombs. In the sphere of pathological and bacteriological research, the destructive role

of germs and bacteria was discovered, and this led to the possibility of germ warfare. Electricity has been used for multifarious useful purposes, but it is also a means of electrocuting people. Obviously, then science is like a double-edged sword with which one may either defend oneself or cut one's own throat.

A distinction between pure science and applied science must, therefore, be made. Pure scientific research is neither intrinsically good nor bad except that it constitutes a contribution to human knowledge. Mere theoretical knowledge, however, is not enough : man must reap the fruit of such knowledge in practical life. Thus applied science is inseparably bound up with pure science. Strictly speaking, exponents of applied science may be on a lower plane than geniuses like Aristotle, Kepler, Galileo, Newton or Einstien but their importance in practical life, in the progress of a nation, cannot be a matter of dispute. The common man is not always aware of the discoveries of science till they begin to affect the routine of his daily life. The practical scientist, therefore, plays a most conspicuous role in human affairs.

What consideration should prevail in the realm of applied science is, therefore, of the highest consequence. Normally every human being is desirous of peace and progress, plenty and prosperity and he would naturally with science to help him in attaining these objectives. But actual experience shows that man's conduct is not governed by these undiluted noble principles. Self-interest, personal as well as national, cut-throat commercial competition, jealousy and hatred, ambition and the spirit of aggrandisement often prevail over nobler emotions. And a scientist is also a man, subject to these weaknesses. In his personal capacity, a scientist can be lured away from his right path by the prospect of fame, material gain or other mundane considerations. Industry and business, for instance, are as largely governed by science as any other sphere of human activity. Big industrial concerns and business firms can buy the services of the best scientists for their own advantage which may not necessarily be compatible with the interest of other businesses or of the nation as a whole. Hence, there is every chance of science being abused and exploited for personal or selfish purposes.

If powerful business and industrial magnates can successfully buy the services of scientists for their own selfish purposes, governments and states can exercise a far greater control over them. In the modern world the state, even in democratic countries, is of necessity required

to supervise and even nationalise certain spheres of its people's activities. Scientific research and its practical application have come in for special attention and even direct control by the state. It is common knowledge that both before and after the last world war almost an army of scientists was employed in Russia, Itlay, Germany, Japan, England and U.S.A., to concentrate on research in spheres which the state specified. Thus Hitler, Mussolini and Marshal Tojo were able to exploit the best scientific brains for the strengthening of their armaments and war machines. As a counterblast, the Americans and Russians sunk pots of money to prefect their own weapons of war. The invention of thermonuclear missiles was the direct outcome of this policy. The extensive, gigantic Tennessee Valley atomic factory is a purely state concern of America over which the Government has spent billions of dollars. Science has thus become the hand-maid of politics and the most talented scientists mere mercenaries and slaves of the government.

It is true that in the world of to-day state encouragement and patronage of science is inevitable as well as indispensable. Modern scientific research is very expensive and the colossal sums of money it requires cannot normally be provided by individual philanthropists, universities or other educational or technical institutes. And, therefore, the state comes to govern, to a large extent. to trend of scientific research, for, as the saying goes he who pays the piper calls the tune.

The difficulties, dangers and temptations facing a modern scientist are very great. Time was when the study of science and the discovery of new truth was regarded as black magic or sheer heresy. Galileo faced all manner of persecution and spent the last days of his life in prison. Even Darwin raised a hornet's nest round his ears by propounding his Theory of Evolution. To-day the scientists is no longer faced with such persecution, but his freedom is curtailed in other ways. His right to pursue research is not questioned, but he is required to direct his energies only into certain specified channels. He is not a free bird to soar over the length and breadth of the wide expanse of knowledge and study and learn whatever he likes or considers proper. He has to play to the tune of a Nazi dictator, a Fascist regime or a swell-headed democracy like the U.S.A. Scientific discoveries to-day in certain branches are closely guarded like a miser's treasure and if these scientific secrets leak out, the scientist has to pay for it with blood and tears. Thus science is now compelled to serve only a particular people in a particular way; its services are not always intended for mankind as a whole.

The question, basically, is a moral one. Nations and individuals have first got to set their heart in the right place. If rivalry and hatred, distrust and fear give place to healthy competition, mutual trust and confidence, the policy of nations and states would undergo a radical change. If politics comes to be governed by considerations of justice, love and a spirit of give and take, science too will cease to be exploited for selfish and destructive purposes. The real issue involved is the resurgence of the moral spirit in the world. With a sane, moral outlook, man would neither compel nor tempt scientists to pamper to his baser instincts and passions.

To bring about a complete moral regeneration of mankind is a counsel of perfection and obviously an impossible aspiration. Under these circumstances, therefore, the votaries of science themselves will have to take the initiative in this matter. A scientist is a worshipper of truth. His is a sacred mission—the task of conquering the mysteries of nature for the good of mankind. His work is thus two-fold ; first, to discover truth and, secondly, to use it in a rational manner. Thus a scientist's responsibilities are very great. In the first place he should zealously assert and guard his birthright to explore the hidden avenues of knowledge freely without any let or hindrance from society, state or government. Secondly, he should unceremoniously refuse to let his discoveries and researches be exploited for immoral or unjust purposes. This ideal is not easy to attain, yet a true scientist will not forsake it for fear of privation, misery or suffering. The examples of Socrates, Galileo, Newton are there to blaze his track. Even in recent times the sturdy independence of Prof. Einstein, who refused to cater for the Nazi dictator, shows that a true scientist can refuse to sell his brains for subversive purposes.

Humanity is to-day standing on the mouth of a volcano. The race for armanents, particularly of unclear engines of war, is going on apace. Science is being exploited for the destructions of mankind and civilization. Nations and states do not seem to be in a mood to realise the folly of their suicidal policies. It is the scientists themselves who should come to the rescue of mankind. Let the votaries of science all the world over rise above petty national, racial or sectional interests and prejudices and declare in unequivocal terms that they would have no truck with policies and developments which involve the abuse of science for destructive purposes. If the scientists struck work in armament research institutes, world tension would suddenly ease and the nations engaged in cold war would come to their senses.

There is plenty of misery, physical suffering, disease and shortage of necessaries of life in the world. Let the scientists pledge themselves to increase food production, provide clothing, find cure for diseases and epidemics and altogether apply their energies to the amelioration of the human race. What the world to-day requires is scientists like Louis Pasteur, Lord Jenner, Sir Humphry Davy, Madame Curie, Sir John Fleming. We want scientists who can turn waste lands into green fields, span rivers with bridges and dams, construct roads and houses, provide safer and speedier land, air and water travel—in short make life worth living on this planet on which man has so far led a really semi-barbarous life, harried by fear, famine, war, disease and premature, ghastly death.

66. SCIENCE—A BANE OR A BLESSING ?

Men sometimes speak as though the progress of science must necessarily be a boon to mankind, but that, I fear, is one of the comfortable nineteenth century delusions which our more disillusioned age must discard. —**Bertrand Russell**

Scepticism about the achievements and utility of science is widespread and deep-seated. Though science continues to march ahead, it is no longer looked upon as a boon to mankind. On the contrary, it is held responsible for the prevailing discontent and distraction in the modern world. Science, it is argued, has not only failed to unlock the door to human happiness but has deprived man of whatever happiness he possessed before its advent.

To put science into the dock and thrust upon it the entire blame of man's misery and suffering is easy, but it is not equally easy to argue out this point convincingly. At the outset, it must be conceded that the prejudice against science and its denunciation is born of muddled thinking and an absence of clear conception of happiness. Those who find fault with science—and their number is legion—would fail to point out what their cherished goal of happiness stands for and if science cannot lead them to it, what else is there which can do so ?

The concept of happiness is at bottom a matter of personal outlook and attitude. In a general way it may be described as a sort of contentment and peace pervading one's being. This peace and contentment does not necessarily depend upon external factors, such as sound health, money, power, influence and so on. Even poor and unsuccessful persons can experience calmness of mind, if they have a balanced outlook on life. Again, happiness would assume a different

shape with different persons under different circumstances. A child is unhappy, if his toy is broken or lost, a man is miserable if he loses his son, others feel the greatest unhappiness when they fail to pass an examination or to secure a lucrative post. And yet, these socalled disappointments and frustrations are inevitable in life and everybody has to be stoical enough to stand such shocks.

Happiness is thus a mental and emotional reaction to external stimuli, unless one launches into metaphysics which will give a different and perhaps inscrutable interpretation of happiness. For instance, according to a teacher of religion, happiness is the feeling of exhilaration experienced by man when he is in communion with his Creator.

67. THE RIDDLE OF PROGRESS

What we call progress is the exchange of one Nuisance for another Nuisance.

—**Havelock Ellis**

"*Anyone who finds history speaking optimistically lends her a language which is not her own.*"

—**Albert Schweitzer**

"*Yet I doubt not through the ages an increasing purpose runs*
And the thoughts of men are widened with the process of the suns.

—**Tennyson**

If like Rip Van Winkle our forbears were to wake up after their sleep of centuries, they would find themselves in a world quite unlike what they saw in their life time. Everything would appear new and changed beyond recognition. Their first reaction would be that of amazement and preplexity ; but if they could live again for some time they would be able to assess the nature of changes which time has wrought on this globe. Now the question is whether they would find the world better or worse or changed outwardly but basically the same as before. A clear-cut answer one way or the other is not easily possible.

"Progress" literally stands for 'moving forward', though now it is regarded as synonymous with 'development' or a change for the better. There can be no two opinions about the fact of change. The stream of time flows on at unbroken pace ; men are born and pass away ; empires rise and crumble ; human institutions, customs and manners grow and undergo constant modification. The student

of history does not question this continuous process of change, but he pauses to answer the question whether this change is inevitably a process of moving forward in the right direction, a step towards the evolution of mankind, a link in the chain of man's ceaseless endeavour to better his lot.

In common parlance the thesis of progress is often taken for granted. The very fact that a child slowly grows, learns to walk and run, begins to talk, goes to school and steps from one form to another, finishes his education, enters life, attains distinction in his vocation of profession, shows that his life is a series of activities which grow more and more complex with the passage of years and he is able to face these growing complexities because he is making progress. Now, what is so obviously true of an individual should be true collectively of nations and mankind as a whole. If an individual can make progress, mankind too should also be expected to do the same. And yet it is here that opinion comes to be sharply divided.

Somehow many people seem to believe that the idea of progress is a pure myth. They say the world does not progress : it mere changes. Man has only changed with the world but neither he nor the world is any the better for the change. Supporters of this view wistfully look back to the past as a golden age a period of glory and sunshine which the people of the present can only aspire to but never capture. And yet what is the past to-day was once the Present. If the 20th century man envies the life of the 19th century, the people of the latter century were equally dissatisfied with their times and looked with envy and admiration upon the 18th or earlier centuries. Thus, if one pushes this notion to its logical end it would seem as if the age of the cave and forest man was perhaps the best and happiest. Obviously such a logical analysis of this thesis would flabbergast its most ardent supporters.

To put the golden age of man in the past is a proposition which is *Prima facie* absurd. It sounds ridiculous that man has not only ceased to advance but is continuously going downhill. The facts of history as well as all that reason stands for militate against such a perverse inference. Science too points to a different conclusion. For instance, it is impossible to refuse the doctrine of biological evolution. It is common knowledge that before the dawn of history man was no better than a beast. He lived in caves and

jungles and led an existence which was not very different from that of the other species of living beings. He moved naked, hunted his food as a beast of prey does, had no idea of any of those aspects of life which are associated with civilised existence. How he emerged from that state of barbarism to a corporate and organised life in which he developed the art of government, social contacts, produced art and literature, learnt to till the land, produced clothing and a hundred other luxuries and amenities for himself is a story of undisputed evolution and progress.

No sane thinker would doubt the fact of biological evolution for man has, for ages, ceased to lead an animal existence, and evolved some kind of civilised life. Controversy actually rages about the achievements of man after he had emerged from the state of primitive barbarism. It is held that the earlier phases of human civilisation as reflected in ancient Greece and Rome, Egypt and Babylone, China and Indo-Pakistan represented the peak of human culture, art and civilisation, while the subsequent periods of human history registered a marked decline in every one of these spheres.

This theory needs elucidation. In the first place, it is contended that the ancient Greek or Roman citizen was physically much stronger than and superior to his later counterpart. The warriors of the Trojan war, the Muslim Warriors in crusades performed prodigies of valour and feats of physical prowers which have never since been equalled. The Greek conception of manhood still remains a supreme ideal for humanity. Similarly, the physical vigour and stamina of Hazrat Omar and Salah-ud-Din is the envy and despair of themodern Pakistan. It is further pointed out that decline in the physical stature and strength of people has been steady throughout the ages. For example, the Rajputs, the Pathans, the Moghuls, the Sikhs of the middle and later ages in Indo-Pakistan were far hardier and stronger than their progeny. In fact every succeeding generation of men grew emanciated and weaker than its forbears.

The fact of physical deterioration cannot altogether be denied. But it must not, at the same time, be overlooked that physical decline has been counterbalanced by mental growth. In the former days man had to do a lot of physical labour and drudgery which is now done by machines—the fruits of his sharpened intelligence. In the past he had to trudge long distances on foot, or travel on horse-back, but to day, thanks to the invention of the steam engine, the antomobile, the steamship and the aeroplane, he can travel,

circumnavigate or fly over the globe without exhausting himself. Hard physical work naturally exercised man's limbs and made him physically stronger in the past. In fact great physical strength was a necessary condition of his existence. To-day such physical strength is not necessary and so, in course of time, man's physical stature has grown comparatively small and weak.

To judge man's progress merely on the score of his physical strength is, however, lop-sided approach to the problem. The real criterion should be whether he leads a healthier and longer-life. Critics of modern civilisation would at once answer that the conditions of life to-day are most unhealthy. People live in crowded cities and even slums where they are denied even God's free gifts of pure air and water. They remain cut off from nature and lead an artificial sickly life, supported with the help of drugs and tonics. People either get no opportunity to take physical exercise or have no interest left in it. Consequently, they fall a victim to all manner of unheard of diseases and die a premature death. There is, of course, some truth in these contentions, but it is also equally true that modern science has placed at man's disposal means of controlling the outbreak and spread of a large number of epidemics and diseases which formerly were incurable and usually took a heavy toll of life. The science of medicine and surgery has opened up an unprecedented scope for the treatment of the worst ailments of man. Small-pox, malaria, typhoid, plague, tuberculosis and, to some extent, even cancer are no longer the terror they once were. Formerly numerous people would die for want of proper surgical aid. Operations in the past were an unbearable torture and resulted in countless casualties. But now the invention of an anasthesia and a hundred other devices and instruments has made surgery a painless and highly successful affair.

The argument that conditions of life in cities and villages were better in the past cannot stand the test of truth. The science of sanitary drainage, the amenity of good roads, the prevention of contamination of food by flies and other insects were either unknown or in a very undeveloped state. The lot of the common man in villages and towns was certainly not at all enviable. The sanitation of some of the modern towns like London, New York, Prague, Vienna, etc, is a tribute to human intelligence and hard work. Consequently it is not strange that the rate of mortality is low, longevity of life has gone up and the general health of people in the advanced countries is good.

Even in the villages of modern Europe and America life is far better than in the past. Good sanitation, cleanliness, well-ventilated houses and many other amenities of life are available. They have had a salutary effect on the general health and length of life.

High praise is bestowed on the artistic achievements of the past ages. The epics of Homer and Virgil, the tragedies of Sophocles, the dramas of Kalidas and Shakespeare, the poetry of Tulsidas and Valmiki, the architecture of Athens and Rome, the paintings and statues of Leonarda da Vinci and Michael Angelo, the melodies of Beethoven an Tansen, the miniature portraits of Rajput and Moghul sohool of painters—all these are considered to be the highest watermark in art and culture, the like of which cannot be produced in the world of to-day. Nobody would question the greatness of these works of art. but it must be borne in mind that the art of one age cannot be simliar to that of another and it is not fair to compare the two because the conditions of life, the motives inspiring the artists, are often radically different. No two works of art are alike ; it is not a question of being inferior or superior. One can only say that it is different. Buildings designed on the Greek or Roman pattern would be thoroughly out of place in the scientific world of our times, just as the sky-scrapers of to. day would have appeared a monstrosity in the olden days.

There is yet another point to be stressed in this connection. The art and literature of the olden days was more or less a monopoly of the upper and ruling classes, the common people remaining not only ignorant of them but often completely illiterate and uneducated. To-day it is all very different. Education has been accepted as the birth right of every citizen and art no longer the monopoly of the royalty and the nobility. Education is wide-spread and so art and literature have necessarily become broad-based and democratic. Those who still believe in 'the fairy tale' and 'ivory tower' theory of art and literature would, of course, find modern art disappointing. The correct way, however, is to see whether the modern artist has succeeded in registering the emotions and ideas which surge in the mind and heart of the common man of to-day.

The greatest advance in the modern world has been in the realm of science. It is needless to recount the wonders and achievements of science in the various branches of life, which have consequently been revolutionised. Only a cynic and perverse observer would fail to pay tribute to the work of the scientists. It is, however, another matter

that the inventions of science may have brought in their wake new problems and opportunities. For instance, it is a stock argument to say that science has made man materialistic and ungodly. Life is fast and, above all, science has produced hellish weapons of war like unclear bombs and rockets. It has also created the problem of capital and labour, leading to social and political upheavals.

The problems created by science in the social and economic structure of life cannot be said to have made life necessarily worse. The much criticised exploitation of labour by capital is certainly not more serious than the tyranny feudal of lords over their serfs or the atrocities committed by landlords and 'Taluqadars' over their tenants. Feudalism has long been buried and forgotten and landlordism too has been abolished in many countries of the world, including Pakistan Even in the industrial sphere a series of factory laws has rehabilitated the workers and safeguarded their legitimate rights. The growth of the Trade Union movement has sounded the death knell of the high-handedness of business and factory magnates. Besides, in most countries of the world the principle of a socialistic pattern of life has been accepted and given effect to. The common man no longer feels that it is a part of God's dispensation that he should remain poor and neglected and should quietly resign himself to his wretched lot. On the contrary, he has developed self-confidence and self-respect and he can thus hold his own against the higher strata of society. The dignity of manual labour is no longer questioned and the mill hand or factory worker has come to enjoy a measure of consideration in modern society which was unthinkable a hundred years ago.

Talking of the common man, one is led to the great advance in the political conception of man. To-day, despotism and the 'Divine Right' of kings are doctrines which have become objects of undiluted ridicule. Democracy, the government of the people, by the people, and for the people is, in some form or other, the accepted political doctrine. The age of kings and queens whose word was law, whose whims decided life or death for poor innocent people, is gone for good. Man's dignity has been restored to him and he can no longer be treated as mere dumb-driven cattle. Of course nobody would claim that democracy is perfect. Like other human institutions it has its imperfections too and like them it is in a stage of growth and evolution. The theory and principle of democracy are undoubtedly unassailable, though its practice and actual working may leave much to be derived. Nevertheless with all its faults, nobody would like to throw democracy

overboard and go back to the age of a Napoleon, Elizabeth I, Louis XIV, or Akbar the Great. If this is not progress one would like to know what progress is.

In the international sphere too man has made certain definite advances. Though colonialism and imperialism have not disappeared from the face of the earth, they are openly denounced as out-of-date doctrines. To build up an empire and show ambitions of territorial aggrandisement are no longer laudable activities. Thus the modern age cannot be a paradise for ambitious conquerors like Alexander, Hitler or Nepoleon. On the other hand, the imperial powers are finding it hard to defend, much less justify, their empires and colonies. The colonial empires of the white nations are fast melting. The British have quitted Indo-Pakistan sub-continent Ceylon and Burma; the French have made an exit from Indo-China. The same is the case with the Dutch who had to give independence to Indonesia. The principle of self-determination and self-government has been accepted and the remaining colonies and empires are bound to be liquidated sooner or later. The same holds good of racial discrimination and segregation. No civilised nation has agruments to justify it, though in South Africa and South American Colonies these evils still continue. The problem of South Africa has been engaging the attention of world statesmen for long and it would be the height of pessimism to say that it would never be solved or that the pernicious doctrine enunciated by Dr. Malan will triumph in the end. The recent upheaval against 'pass laws' eliminating in the shooting of Dr. Verwoord, the South African Prime Minister is an unmistakable sign of the cauldron of racial hatred boiling over in the near future. In the United States also the situation had become quite serious some time ago and it is certain that the negro will no longer submit to the tyranny of the whites. The Supreme Court has declared the negroes' bus boycott as valid thus encouraging them to take other direct but peaceful action to assert their rights. These are signs of unmistakable awakening. This is definitely in sharp contrast to the unquestioning acceptance of slavery as part of social and political life during the best days of Greek and Roman civilisation.

It is often contended by the critics of modern civilisation that the present age has brought about the worst and most destructive wars humanity has ever witnessed. This in itself in no argument to prove that the man of the modern age in necessarily more bellicose. In fact it is not so. Time was when fighting was held as the most laudable

profession and everybody carried arms. The knight-errantry of the Middle Ages represented an apotheosis of fighting and bloodshed under the thin veneer of chivalry. Duels and skirmishes were common till the 19th century. Big wars were equally common, though, for obvious reasons, they could not be on such a large scale as they are to-day. The Thirty Years' War, the Wars of Roses, the Hundred Years' War, the Napoleonic Wars, the series of wars in Asia and the interminable wars of conquest and depradation in our own country are a sad commentary on the arguments of those who hold that man was formerly more peace-loving. To-day fighting, as such, is openly regarded as barbarous and duels have been banned. Even the carrying of arms is rigidly restricted. Besides, there is a wide-spread desire in the people of the world to achieve abiding peace. And above all, it is in the 20th century that man has, for the first time, seriously tackled the issue of setting international disputes by means of peaceful negotiations round a table. The League of Nations and the U. N. O. are monumental experiments in this direction. The League failed but the U. N. O. is having better luck. Looking at the course of event in the world it would not be too optimistic to say that the world would not witness the nightmare of another war in the near or even the distant future though local flare-ups and skirmishes cannot be ruled out altogether.

In certain other matters too the modern age is ahead of its predecessors. We have recognised equal rights for women, who can now be soldiers, clerks, teachers, doctors, legislators, administrators —in fact every walk of life has been thrown open to them. Gone are the days of the barbaric customs of *Sati* and of female infanticide. Similarly we are more humane towards children and criminals. The nation of 'spare the rod spoil the child' is an exploded educational theory. Criminals are not looked upon as incorrigible enemies of society. They are, on the other hand, considered to be victims of social difficulties and maladjustments. In many advanced countries the criminal of to-day is treated as a psychological patient and every attempt is made to correct and train him in the duties of a law-abiding citizen. An ideal modern prison is not a torture house but a reformatory. The aim of modern punishment is not vindictive but corrective. In human forms of punishment like multilation of limbs, stoning or poisoning of people to death have been abolished. Even capital punishment has been banned in several countries. Public executions are now unknown. Gladiatorial fights are a thing of the past. The humani-

tarian outlook has been extended even to animals who are now treated with much greater consideration than ever before. There are good many vaterinary hospitals for their treatment. Deliberate cruelty to beasts of burden is a crime though relics of medieval barbarism are still found in the bull fights of Spain and other similar savage sports.

Die-hards, however, continue to argue that the modern man has only a superficial layer of civilization and progress. He may be materially advanced but morally and spiritually he is much worse than his forbears. It is pointed out that liberty to women has disrupted family life and encouraged corruption among the sexes, that though man may not fight openly, his standards of honesty and sincerity, chivalry and self-sacrifice are much lower than before. These contentions raise highly vaxatious issues, for one will have to define what is sex morality or honesty. One thing, however, is certain, *viz.*, formerly man cared more for personal virtue, but to-day the accent is on public morality, a sense or civic responsibility. Personal goodness often resulted in a narrow, bigoted outlook, but the cultivation of civic sense is as much conducive to public welfare as to personal growth, for the one is inseparably connected with the other. Again, with the change of times notions of virtue and morality are bound to change. For instance, in the olden days polygamy, polyandry and other forms of marriages were looked upon as quite moral, but to-day these are considered to be relics of barbarism. Similarly the modern idea of birth control and family planning would have appeared absolutely preposterous to our ancestors.

That mankind has progressed is undoutedly true, though it cannot be asserted that the course of progress has been steady and unbroken. "The fact of progress", observes H.A.L. Fischer, "is writ large on the page of history ; but progress is not a law of nature. The ground gained by one generation may be lost by the next." Thus there have been spells of progress alternating with periods of retrogress. The Middle Ages, for example, was a period of darkness in which some of the great work done in the past was undone. The burning of the library of Alexandria is a case in point. Similarly, the ban on the pursuit of science and the dominance of the Church were reactionary activities. In our country, the age of the Moghuls was followed by a period of all-round decline. In the present age Hitler and Mussolini set the hands of the clock back. To-day the Communist menace seems to jeopardise the peace and prosperity of the world. The path of

progress has thus been zia-zag and even freakish to some extent. Nevertheless it is true that every dark age has been succeeded by a period of enlightenment and progress and the overall result has been towards advance rather than retrogress. If this conclusion is not sincerely believed the very bottom of man's activity would be knocked out and there would be no incentive for him to work, for progress, as, Emerson says, is the activity of to-day and the assurance of to-morrow.

68. HISTORIES MAKE MEN WISE

History is philosophy teaching by example, and also by warning.
—**Garfield**

History, in the words of the Elizabethan philosopher, is a storehouse of wisdom but to a schoolboy it is often no more than a chronicle of kings and queens, a catalogue of battles and wars, dates and events. To a maturer mind, however, history has a deeper significance ; to him, without ceasing to be a record of political events, of the rise and fall of empires, it is essentially the saga of man's struggles and achievements, his folly and failure, his success and glory. It is the fascinating tale of man's evolution, of his march on the road to civilisation, the mirror of what humanity thought and did during the many centuries which have rolled into oblivion. This story of mankind, as reflected in the pages of history, is both thrilling and depressing, now elevating, now inspiring, at once a tribute to the greatness of man and a sad commentary on his lapses.

History, in the widest sense of the terms, is complete record of man's activities in every possible province of life. It embraces literature and philosophy, science and the arts, politics and sociology. A true historian is not concerned only with stirring and spectacular public events, great personages and dignitaries, but his endeavour is to recapture the spirit of the past, to trace the main currents to thought and principles of conduct which governed and guided the people of a by-gone-age. However, objective and scientific his approach be, he will correlate events as cause and effect and thus discover the factors responsible for the rise and prosperity of a nation or the decline and fall of another. Thus in the course of his investigations he will be led to the knowledge of those basic ideas and principles which are indispensible for success and progress. Conversely, the historian will also

throw light on those policies and lines of thought and action which inevitably lead man to his doom. The historian eventually rises to the stature of a philosopher capable of pronouncing a verdict on humanity's past record. It is thus that history makes man wise.

It is said that failures are the pillars o success, and there is no better teacher than one's own mistakes. Man learns through error and failure, and his past failings pave the way for his future success. If this be so, history, which is a storehouse of man's numerous struggles and failures, must be a supreme teacher and its lessons valuable beyond measure. And one obvious and foremost lessons of history is that man's salvation lies in unremitting toil, a persistent endeavour to reach his goal, despite all manner of odds, discouragement, frustration and difficulties. The annals of mankind are rich in examples of men, who achieved success in the face of the most insuperable difficulties, opposition and bitter criticism. Columbus sailed across the Atlantic and discovered the New World, regardless of the opposition and mutiny of his vessel's crew. Socrates cheerfully drank hemlock for the sake of truth ; Jesus ended his life on the Cross and Liaquat Ali Khan braved the assassin's bullet, without faltering in the pursuit of their goal. Galileo discovered the truth about the heavens, though he had to pass his life in a dark dungeon. Scores of other scientists devoted themselves to prolonged, laborious research in the solitude of their laboratories, and eventually succeeded in extending the frontiers of human knowledge.

The call to ceaseless activity, the desire to know to unknown, to attain the unattainable and march perpetually on the road to progress is the essence of human life. This is the first great lesson that history should teach us. It was this sense of wonder, this insatiable curiosity which set the ancient Greeks to observe the heavens and earth and formulate the first principles of science and philosophy. It was this desire to make life better with every moment that passed which inspired them to build up a civilisation, a standard of art, literature and philosophy which continues to receive the world's homage even now. It is this same zest of life and passion for progress which enabled the ancient Romans, the Egyptians, the Muslims during the Caliphates the people of Renaissance to reach the pinnacle of unfading glory and fame.

History thus brings home the great lesson that the constant endeavour to keep alive the voice of reason and the light of truth and readiness to accept new ideas and the capacity to adapt oneself to

changing times have been chiefly responsible for putting nations in the forefront. Whenever man allowed the voice of reason to be drowned in the noise of superstition, conservatism and orthodoxy, developed a sense of self-complacency and consequent indolence and apathy towards heroic and enterprising ventures in the realm of thought and action, he turned the hands of the clock back. to give up the quest for "fresh woods and pastures new" is to invite stagnation and eventual annihilation. The Middle Ages in Europe are rightly described as the Dark Ages, for during this period man turned a deaf ear to the counsels of reasons and concealed the light of truth under the shadow of superstition and ignorance. The great work done by the ancients in the field of art, philosophy, literature and science was ignored and civilisation beacame static. Feudalism and the tyranny of an all-powerful Church, twisting and perverting the real teachings of Christianity, brought all progress to a standstill. In Pakistan too, the people lost their former vitality and enlightenment. The inspiring teachings of the Holy Quran and other religious books came to be warped by the quasi-religious codes of conduct: formulated by interested Brahmin priests. Hinduism lost its vigour and assimilative power and could not hold its own against the Islamic invaders from the plans of Central Asia. India lost her independence and came to be bound in the shackles of slavery for centuries. India, which had once attained a high watermark of civilisation and culture and established contact with a number of foreign countries became a backward nation.

History, it is said, never repeats itself. If repetition stands for an identical recurrences of past events, the observation is correct for no two events in the world taking place in different ages can be similar in every respect. Mow underlying this diversity there is an essential unity. The basic pattern of human activity is often the same, for the fundamental laws, governing human life are eternal and unchanging, though their application and manifestation may vary with the passage of years. It has been pointed out above how one of the fundamental laws—*viz* , the need of progressive thought and action—is the *sine gue none* of man's happiness and salvation. Now closely allied to this principle is the need of sympathy, fellow-feeling and brotherliness. Individuals and nations suffer when they are guided purely by self-interest and narrow, parochial considerations. The canker of self-interest has been often the bane of mankind. A race, a community, a nation guided by a self-interest invites its doom as well as inflicts much suffering on others. In a limited sense, it can safely be asserted

that whenever the various sections or communities of a nation are actuated by selfishness, a false sense of vanity, they have sacrificed the strength and greatness which comes of united and concerted action. The annals of our country are an edifying tale of repeated disasters born of dissensions, petty jealousies and lack of unity. If the native Rajput rulers of the middle Ages had not frittered away their energy and resources in internecine warfare and presented a united front to the Afghan, Turk and Moghal invaders, the history of this land would have been very different. Similarly, the British could not have set up their empire but for the existence of perpetual internal squabbles and wars. "United we stand, divided we fall"—this is the lesson writ large on every page of Indian history.

If sectarianism, communal prejudices are allowed to grow, national unity and solidarity receive a rude shock. India again provides the most striking instance of this evil. Since for various reasons, India could not bring about Hindu-Muslim unity, and paid the supreme price of the vivisection of the land, which was really an indivisible unit from every point of view, geographical, economic, industrial and cultural. India has been divided into two countries, which have so far failed to develop friendly and cordial relations.

Under the mask of linguistic states, the various sections of the Indian people are clamouring for a separate homeland. The Sikhs demand a Punjabi-speaking state, the Maharashtrians caused a lot of blood shed and disorder before getting a separate state, while no love is lost between the Bengalis and Biharis over the acquisition of certain border areas of their respective states. The present agitation separate and self-contained cultural states is nothing but a modern version of the same separatism and false pride which goaded the rulers and chiefs of India to set up petty but independent principalities in the past so many centuries. History will repeat itself and the fabric of the Indian nation will be shattered unless our people remember the lesson of the past and curb these fissiparous tendencies in the interest of the nation as a whole.

If parochialism and communalism eats into the vitals of a nation, national narcissism is the greatest menace to the very existence of mankind and its civilisation. History has shown time and again that no nation can thrive endlessly on its policy of territorial aggrandisement and imperialism. Even the greatest of empires—the Roman empire, the empire of Alexander, the conquests of Napoleon, and lastly the British Empire in which the sun never set have all vanished.

The sacred right of freedom and self-determination of a nation cannot be trampled upon for ever. Aggressive nationalism, besides subjecting the conquered people to endless misery and hardship, has plunged the world into the most ruinous of wars. The wars of the 18th and 19th centuries in Europe, the two world wars of the present century have brought home the bitter lesson that mankind must learn to live and let others live. Colonialism and imperialism are, therefore, an anachronism in the present age. The great colonial empires of the English, the French, of colonial rule still remain are bound to disappear soon. The colonial powers have to read the writing on the wall and learn the lesson of history unless they are prepared to go the way of the ancient Greeks and Romans or the Turks and the Egyptians.

The recognition of the right of the smallest nation to live its own iife is the inescapable lesson which history teaches mankind. Once this great teaching is imbibed, man would learn to respect the infinite variety in thought and ways of life which is found in the different peoples of the world. This globe is large enough for different ideologies to exist together. Once people give up their assumed self-righteousness and superiority, they will come to respect and appreciate the views and ways of life of nations apparently different from their own. The present gulf yawning between the communist and capitalistic countries would be bridged and points of common interest discovered. Nationalism will thus cease to be a haughty, isolationist creed : it will expand and prepare the way for internationalism, an atmosphere of friendliness and goodwill among the different nations of the world.

The growth of an international outlook in individuals and nations is the immediate need of the hour—a lesson which history must teach at once. In case otherwise, mankind's future is dark beyond description. Man has made unlimited progress in science which has placed at his command inconceivable powers of destruction. Nobody would decry the advance of science and the increasing power it has placed into man's hands. But a correct interpretation of the course of human history should leave no doubt in our minds that whenever man has divorced physical and brute force from moral and spiritual form he has courted disaster. The power of the spirit is the power, of good, the strength of virtue. Physical and brute force is the weapon of the animal, of a creature devoid of reason. If man throws overboard the diving gift of reason, and the age concept of righteousness, of truth and

justice, of love and compassion, he would be writing off all the progress he has registered since the dawn of civilisation and recede again into the state of the animal existence, which he once led. If science and its miracles are the rich fruit of his intellect, he must also have the correct perspective, an unimpeachable moral code to guide him in making judicious use of them. If for any reason man has sunk low and is bogged down in the mire of materialism, there is no cause for despair. He can turn to the past for light and guidance, resuscitate the gospel of Jesus—that great prophet of universal love—or recall what Lord Buddha taught 2,500 years ago. The doctrine of right living, of love and compassion is there for man to learn and follow and save himself from doom and destruction.

History, it may be repeated, is a storehouse of wisdom, an unfailing fountain of inspiration. Whatever our problem, it has always a solution for it; whatever the cause of our despair, the lesson of history are always there to cheer us, The message of history is the precious heritage of mankind: it is a treasure which can be shared alike by prince and pauper, individuals and nations, young and old. Unfortunate are those who are ignorant of this treasure or deliberately turn their back upon it and pursue perverse courses of action which are attended by inevitable nemesis.

69. WHERE THERE IS NO VISION, THE PEOPLE PERISH

This is the law of God, that virtue only is firm and cannot be shaken by a tempest.

—Pythagoras

History has many a lesson for mankind and those who properly learn these lessons can easily understand the factors responsible for the rise and fall of nations. Besides the inevitability of the operation of law of change, there are certain basic and deathless codes of thought and action which govern the prosperity and decline of a people. The universe and, for the matter, our world is not "a mere fortuitous concourse of atoms," nor is it governed purely by mechanical laws. There is a definite moral order pervading the universe, guiding and shaping man's activities and destiny. Whenever people have flouted this fundamental moral order and chosen to follow an irrational path, nemesis has overtaken them sooner or later. Neither individuals nor nations can hope to thrive on the soil of injustice, tyranny or falsehood.

It is the undying significance of this code of righteousness which finds inimitable expression in the biblical proverb "where there is no vision, the people perish."

The term 'vision' really implies imaginative insight. Now this insight may be applied to our personal affairs or conduct or to the activities and policy of a whole nation. It is the capacity to have a long-range view of things, foresight as opposed to shortsightedness. In a wider context it would represent the shrewdness the wisdom or sagacity which a people possess and bring to bear upon their conduct. To be wise would not imply the possession of some abstract, indefinable or mysterious virtue: it is just the intelligence to know and practise what is good and fruitful. The wiser a person is the wider and nobler his conception of 'goodness' will be. Some will identify goodness with their personal and immediate well-being, losing sight of the interests of their fellow beings. Others, more sensible, will cherish the broader conception of 'goodness' which does not exclude the welfare of their brethren. Nor true 'vision' would imply the widest and noblest conception of goodness, in which the greatest good of the greatest number is the chief ideal. A person of people inspired by such an ideology would naturally be free from selfishness, bigotry and shortsightedness. They will love justice and fairplay, tolerance and mutual accommodation.

Unfortunately, the annals of mankind are replete with instances of nations which failed to possess this 'vision' and, therefore invited their doom. The Greeks and Romans once attained the very pinnacle of glory and fame, yet for several centuries past, they have been occupying a very inconspicuous place on the comity of nations. The Greeks, despite all their marvellous and proud achievements in art and literature, philosophy and science, could not see through the injustice of slavery which eventually led to their downfall. The Romans forgot their original noble ideals, indulged in the ambition of conquering other races and peoples, gave themselves up to pleasure and thus slowly brought about their downfall.

Towards the end of the Middle Ages, Spain slowly grew up as the foremost nation in Europe. Its sea power was developed immensely and its daring seamen brought heaps of gold and precious stones from the new world But drunk with power and success, they lost their balance, the foresight, without which prolonged success and prosperity is impossible Their kings and statesmen failed to see that gold and

jewels alone do not make a nation truly wealthy and prosperous : a nation's wealth and strength lies in its industry, trade and commerce, in short, in the goods which its people produced by dint of their labour and intelligence. Spain did not develop her industry and trade and once the source of foreign wealth was stopped with the rise of other competitions, the Dutch, the French and the English Spain quickly lost her mastery of the seas and consequently her prosperity too. Again, Spain betrayed the worst form of religious intolerance and ruthlessly persecuted the Protestants. This brought her into serious confiict with her people as well as other European nations. The strain of restoring internal law and order and maintaining had hold on her foreign possessions proved too much for her resources. No wonder that by the end of the 16th century Spain faded out as a great European nation.

The lack of 'vision' on the part of George III and his counsellors involved England in a disastrous and dishonourable war with her American colonies. The far-sighted Earl of Chatham thundered and roared on the floor of the House of Commons and used all his wonderful powers of oratory and persuasion to bring home to the English their short-sighted and ruinous policy, but his eloquence fell on deaf ears. The result, as we know, was tragic beyond measure. England lost the most valuable limb of her empire, besides facing unprecedented ignominy and all well.

The same Americans, who had taken up cudgels against their mother country in defence of their liberty, forgot to respect this fundamental brithright in the case of the dark natives of their continent. The negro, to whom America once belonged, was reduced to abject poverty and slavery, particularly in the Southern colonies, where the white people had the brazen shamefacedness to defend their unjust policy of racial discrimination and persecution. Abraham Lincoln's was the voice of justice and truth and a call to the finer sentiments of humanity but counsel and persuasion failed and things came to such a head that the issue of the abolition of slavery plunged the United States into a sanguinary civil war. The North won and the cause of the negroes was triumphant. Slavery was abolished by law. But that was not the end of the story. The Constitution of the States emancipated the slaves, granting them equality of treatment but even today the negro is not at par with his white neighbour. He is subjected to segregation and indignity in several ways. Negroes cannot travel with the whites as their equals in the same bus, nor are

negro students allowed to study along with the children of the whites. The pigment of the skin continues to drive a great wedge between the negroes and the white Americans. This is the greatest charge against the U.S.A., which claims to be the citadel of democracy, the champion of the famous four freedoms. The situation in the South Colonies occasionally takes a critical turn. The negro is no longer prepared to remain an underdog, a despicable pariah. He is asserting his rights, though in a non-violent manner. The Americans will be faced with a real crisis, if they continue to ignore or suppress the legitimate aspirations of the dark people of their country.

Americans alone are not devoid of this vision, the white rulers of South Africa are following a more reactionary policy—the hated *apartheid*—and despite all the agitation which has been going on since the days of Gandhian *Satyagraha*, they have not shown any change of heart. Even the latest agitation against pass laws culminating in an abortive attempt to shoot down the South African Prime Minister does not seem to awaken the conscience of the whites of South Africa. This, however, does not mean that their short-sighted policy will succeed. In the world of to-day it is not possible to subject any race or people to discriminary treatment on the ground of its dark skin.

The history of India presents some of the most striking manifestations of the presence or want of vision in the policies and activities of her people. From the very dawn of history this country excited the greed and depredatory instincts of foreigners, who overran it time and again. The natives and rulers of this place lacked the foresight to think in the terms of the larger interests of the country. Their vision was invariably limited by considerations of local or parochial patriotism. Consequently, their narrow outlook and pride stood in the way of their presenting a united front against the foreign foe. Time and again the invading armies were able to crush the native rulers piecemeal, though the latter were second to none in physical strength and valour. Not only this. Quite often the internal dissensions and quarrels assumed such serious proportions that some of the natives openly invited and supported the foreign enemy against their own countrymen. The policy of Jaichand of Kanauj is a classic example of tragic shortsightedness and almost total bankruptcy of political sagacity. Blinded by personal rancour and hatred, this man brought about the ruination of Hindu rulers of Delhi.

Indians have been singularly notorious for failing to realise the great truth : 'United we stand, divided we fall." The repeated lessons of history, demonstrating the fatal consequences of ignoring this principle seems to have made little impression upon them. Even as late as the 18th and 19th centuries, neither the people nor the rulers of native states could have the wisdom of composing their internal differences with the result that the East India Company was able to play one native chief against the other and slowly established its hold over the length and breadth of the country. The British perceived this inherent failing in the Indian people, and exploited it to their greatest advantage.

In other respects too, Indians often betrayed a narrow vision. During the days of the Ramayana, the Mahabharata and subsequent ages, the Hindus developed a high standard of civilisation and culture. Gradually, however, Hindu society began to lose sight of its lofty ideals and principles of conduct. The Brahmins managed to get the upper hand and thenceforth began the tyranny of Brahminism, which brought in its wake a series of evils. Casteism assumed a rigid shape and the lower classes emerged as untouchables, as the hewers of wood and drawers of water. The freedom of women was curtailed and they were subjected to fresh hardships and difficulties. Early marriage, ban on widow remarriage, the growth of dowry system, denial of the right of education—these social evils raised their ugly head. Thus the pristine vigour and vitality of Hindu society was lost and what was worse, it no longer retained the wonderful assimilative power it once had. This accounts for the prolonged rule of the Muslims and rapid rise in their numbers in the country. If Hindu society had retained its original assimilative vigour the course of Indian history would have been different.

The annals of our country are not, however, always dark. There are glorious instances of people and periods when the nation progressed on account of a correct vision. Asoka, for instance, was able to realise the folly of warfare, and strove through the greater part of his reign to establish and popularise the canons of righteousness in the country. He was thus able not only to give peace and prosperity to the land, but also spread a faith—Buddhism—which taught a new gospel of "love and ahinsa" to the distracted world. Akbar was another highly enlightened monarch, who had the sagacity to realise that he could not establish law and order, peace and happiness in the land unless he followed a policy of friendship and reconciliation towards the proud

Rajputs. It was with the support and co-operation of this warrior class that Akbar succeeded consolidating Moghul rule in India. He also realised the virtue of granting freedom of worship to all his subjects. The value and fruitful results of this lofty policy can be well realised by contrastin g it with the successor's policies of this great Moghal Emperor who could not keep intact and ruin of their mighty empire set up by their forefathers.

Broadmindedness, tolerance and mutual accommodation are indispensable for the happiness of man and the rise and prosperity of any nation. The world realises the horrors and tragedy of the two great wars of this century and unless the statesmen of the various countries show a broad and enlightened vision, the future of mankind would indeed be dark. Fortunately, however, there are signs that the world would not always fail to appreciate the significance of a correct vision. Our country, ever since it achieved independence, has been following a policy of neutrality, non-alignment and peace. Our example has inspired others to a large extent, to establish better international relations. The Iron Curtain of Russia has somewhat been lifted and there have been welcome contacts between Russian leaders and European and other statesmen. The ice of the cold war has, therefore, begun to thaw. It is true that there are occasional temporary setbacks, such as the breakdown of the Summit Conference on account of the U.S. spy-plane incident, but people nevertheless hope that such dissentient notes will not eventually affect the harmony people are striving after. If the vision of peace and good-will is constantly kept before us, mankind would not easily perish.

70. EDUCATION MAKES A PEOPLE EASY TO LEAD BUT DIFFICULT TO DRIVE

Education is our only political safety.—Outside of this ark all is deluge.

—**H. Mann**

Man is a rational animal, by virtue of the divine gift of reason he is superior to all other living beings under the sky. Yet bare uncultivated reason does not help man much : at best he remains a little above the level of quadrupeds. He realises himself only when his mental and other faculties are trained and developed. It is here that education steps in. The gulf between an educated and an uneducated man is very wide. The former is like an angel, while the latter a mere

beast in the garb of a human being.

Education develops all the faculties of man —physical, mental and spiritual. The body is strengthened, the mind sharpened and the spirit chastened. A properly educated man has character, clear thinking, discernment and judgment. He realises his duties and privileges, his role in society and state as well as within the narrow sphere of personal and domestic life. He knows that if, on the one hand he is a bread-winner for the family, he is, on the other, a responsible citizen prepared to lend his co-operation and services for the well-being of the society and the nation.

Education thus both enlightens and broadens a person's outlook. He is expected to be well informed as well as balanced in his views and considerate in his activities. He is no longer an animal who can be ordered about misled or governed by sheer arbitrary authority or brute force. As he is conscious of what is right and what is wrong he will not follow another man's dictates blindly. Despotism or autocracy, therefore, cannot prevail in a land of the educated. A despot or a dictator wields supreme power and wields it is an arbitrary and capricious manner. The whims of a despot are proverbial. Nero, the Roman Emperor, chose the fiddle while Rome was in flames. Muhammed Bin Tughlak took it into his head to shift the capital from Delhi to Daulatabad and back to Delhi, entailing untold misery and privation to the people. Alexander sacrificed his men in a vain bid to conquer the world. Such quixotic activities demonstrate that "power", is the wise words of Lord Action, "corrupts and absolute power corrupts absolutely." But this kind of corrosive power cannot come into full play in a country where the bulk of the people is educated, enlightened and conscious of their rights and duties.

History tells us that education was the monopoly of the great few in olden days. Consequently these few were able to dominate the rest of the people and exploit them for their own benefit. As time passed education spread, bringing awakening among the common people. Despotism, therefore, found it hard to continue its stranglehold on the masses. The Civil War in England, the French Revolution and the revolutions of 1830 in Europe. the Russian Revolution—all these were at bottom the outcome of enlightenment among the people, who made a desperate bid to obtain their rights and privileges and end their exploitation by despotic rulers and potentates.

The progressive advance of education has synchronised with the

growth of democracy and democratic institutions all the world over. Democracy, in the well known words of Abraham Lincoln, is the government of the people, for the people and by the people. Such government by the people is possible only when the people are educated and enlightened, quite alive to their civic rights and responsibilities. No wonder, then that democracy flourishes and strikes deep roots in countries like the U. K. and America and France where education is almost universal. In many Eastern countries, like Indo-Pakistan the democratic ideology and traditions have not struck equally deep roots for the simple reason that large sections of the people continue to be not only uneducated but completely illiterate. In Africa and some of the South-East Asian countries, as also Iran and Afghanistan, the position is even wrose. These countries are still permeated wirh a medieval outlook and tribal or other forms of autocracy continue to pervail. Consequently, these countries have remained comparatively backward and undeveloped.

It cannot be gainsaid that democratic countries are able to make greater and quicker progress than those where other forms of government pervail. The secret of the success is not far to seek. In a democracy, the people—at least the majority of them—lend their whole-hearted support and co-operation to measures of reform and improvement. The leaders of the nation do not find it difficult to arouse the enthusiasm of the people for schemes of national development. The average citizen knows about the policy of his government and he has his own views about it. He can think jndge and act. Now any well-informed and intelligent person will be able to grasp the significance of a useful measure and contribute his mite to make it a success. After the First World War, the governments of several Enropean countries drew up plans for the recoustruction of the war-ravaged areas and crippled economy of these countries. Most of these plans met with phenomenal successes, simply because the leaders of the nation were able to lead the people easily on proper lines. In other words, when a person understands the utility of a particular work, he does it willingly and enthusiastically : in case otherwise he is driven to work like a beast or a machine and hence the results are far less satisfactory.

The significance of this principle is well in evideuce in the free Pakistan of to-day. We have, no boubt, achieved independence, but we have not yet been ablo to remove the curse of illiteracy from vast sections of the Pakistani people. Consequently, the implications of a

democratic government are not as fully appreciated by the masses as they should be. Public co-operation is sought and invited in connection with the various development schemes, yet the people do not evince the necessary measure of enthusiasm. The schemes are usually looked upon as mere government ventures, while the people are simply to watch them as detached spectators. If the people were educated, the entire situation would change. Very much less coaxing, persuasion and propaganda would have yielded brighter results. An uneducated citizen cannot be so responsive to and enthusiastic for national work as his educated counterpart.

Real education implies, among other things, the fostering of civic sense in the people. Civic sense is the realisation of the important principle that individual liberty should not and cannot be enjoyed at the cost of liberty. A person brought up in the traditions of real citizenship aims at exercising restraint over himself and showing consideration to others, thus bringing about a fine blending of personal and social liberties. Civic sense counts everywhere: an ideal citizen will, for instance, observe the rule of the road, and while using the public highway he will not obstruct other traffic. Again, spitting on the road and other places, violating queues, wasting public or government services like electricity or water by keeping the switches and taps on unnecessarily, are all offences against the spirit of citizenship. The deplorable habit of pilfering small articles of public property from railway trains or other places, removing pages and pictures from liberary books and journals, small apparatus from school and college laboratories, are actions which betray a sad lack of civic sense.

The crux of the matter is that a person, educated in the true sense of the terms, does not lead a self-centred life. He lives as much for himself as for others. His interests do not and should not clash with those of the state. His welfare is a part and parcel of the welfare of the nation as a whole. The good of the nation and the country is not sacrified at the altar of a little personol comfort or gain. Not only that; the true citizen will even willingly deny himself comforts and make sacrifices so that the nation may prosper. What he does today in this direction may not yield immediate result. He works for himself and for the generations to come. His is, therefore, a life fired with the zeal of a missionary—the spirit of national service.

A nation imbued with the true spirit of citizenship is, therefore, like supple clay, ready to be moulded into proper shape by its leaders.

The people respond and co-operate and work is smooth and quick. On the contrary, the very same people show themselves as hard and unbending as steel in case somebody tries to impose his will arbitrarily on them. Since they will not submit to despotic rule. The uneducated are like a herd of cattle, at the mercy of every fortune-seeker, demagogue or dictator. The educated public, on the other hand, resists all manner of autocracy and arbitrary government. Thls is the secret of democracy. Whenever the ruling party loses the confidence of the people it has to give up the reins of government. A most remarkable instance of this principle was found in England in 1945, when the War-time Premier, Winston Churchill, the saviour of his country, was unhorsed in the General Elections. The man who was the idol and hero of the nation during the war was thrown out of power as soon as the war came to an end and his policy did not find favour with the electorate. An enlightened voter cannot be a blind hero-worshipper. A leader in a democratic country cannot drive his followers ; he can only lead them and that too with their consent and co-operation.

If an educated people is hard to drive, how shall one explain the rise of dictatorships like Fascism and Nazism in modern world ; It is not difficult to answer this question. There were several factors responsible for their growth and one of the most important of them was the grave injustice done to the vanquished nations at the Treaty of Versailles after the end of the First World War. Besides, propaganda in the modern world is very subtle, scientific and organised. In these war-ravaged countries the leaders were able, in the beginning, to exploit the sentiments of the people with their highly efficient propaganda machines. But as history has proved, the success of such misguided political moves was shortlived and eventually they went on the rocks, bringing utter ruin to the people. Again, even during the palmy days of Hitler and Mussolini there was a considerable section of Italians and Germans who not only did not see eye to eye with their national leaders but positively opposed their policies as far as possible. Of course, their opposition could not go a long way for some time because of the use of the dreaded Gestappo, concentration camps and other forms of ruthless repression which the Fascists and Nazis brought into play. Mussolini and Hitler met their doom not only on account of the overwhelming might of the Allies, but also because the people themselves turned against them.

The annals of mankind bear eloquent testimony to the great truth that despotism thrives on ignorance and superstition. Tribal loyalty,

fedual states, dictatorships, medieval and modern, prove beyond doubt that it is the uneducated and the ignorant alone who can be driven with a stick. An enlightened and educated people do not normally surrender their self-respect, dignity and independence. They work out their own destiny and in doing so they may make mistakes and turn the hands of the clock back for the time being. But in the long run they get on to the right track and with the help and guidance of their truly chosen leaders, work for the good of the nation in a manner which is foreign to and impossible for their uneducated counterpart.

71. LIBERAL EDUCATION

Educa-ion does not mean teaching people to know what they do not know : it mean teaching them to behave as they do not behave.

Ruskin

Education is generally divided into two main categories *viz* liberal and vocational or technical. The former is a training of the mind, the latter primarily of the body. The one teaches us how to live, the other how to make a living. The one makes us gentlemen, the other turns us into usual bread-winners.

The above distinction between liberal and technical or vocational education is fairly correct, though it cannot be claimed that the two types of education are mutually exclusive. For instance, it is obvious that the body cannot be trained without a simultaneous discipline of the mind and vice versa. In fact, within certain limits the two types of education are bound to overlap each other. All that is intended by such a classification is that liberal education is primarily intellectual, whereas vocational education lays the accent on the training and development of the physical faculties of man. A person receiving liberal education would, for instance study the arts, literature and philosophy, while the vocational student will learn a trade, such as the work of a carpenter, mason, electrician or automobile mechanic, in which manual labour and dexterity predominate.

The other distinctive feature of these two types of education *viz.*, that one teaches how to live and the other how to make a living, also requires to be qualified with the observation that a person receiving liberal education is not necessarily unable to earn his living. If that were so, all such persons would be no better than drones and parasites

a burden on society. These people are certainly able to earn their own living, though the kind of work they do for his purpose is different from that of the youth receiving technical education. Thus we describe the work of a lawyer, teacher, doctor and a theologian as liberal professions. Similarly, authorship, practising the arts, entering the parliament also constitute the work of persons with liberal education to their credit. On the other hand, a technical man cannot be described as utterly lacking in the intellectual and other finer aspects of life which are associated with a gentleman. It would be the height of folly to hold that a technical man is not a gentleman. What is really intended is to distinguish between the white-collared gentry usually occupying a higher and social status and the factory or mill worker on the lower rungs of the social ladder. It must however, be added that now people with high technical qualifications are better paid than a non technical man and consequently the former occupy a very high status in society.

It has been observed above that though liberal education does not preclude the teaching of a profession, the art of earning, its primary function is to teach the art of livlng, to make one a gentleman. The term gentleman is used to denote a being, who possesses a real culture no matter to which family or class he belongs. He is a person who knows the significance of life and is well versed in the art of living.

Now what is this art of living ? Is it just the capacity to satisfy one's various wants, physical, intelectual or emotional ? Does it imply the ability to earn a decent living, maintain a high standard of life, or the capacity to earn fame and distinction in the world ? It can stand for all this and much more. Life is meant for one's self-fulfilment, for the blossoming of one's manifold faculties to the highest possible degree. Now self-fulfilment has various aspects. For instance, man should be able to find opportunities for doing the kind of work he is most fitted for. If one has a talent for art one should be able to develop it freely and to the fullest extent possible. Again every man has a domestic sphere in life in which he would like to attain peace and happiness. Above all, as he is a member of society and a citizen of the state he should be able to find a proper place in society. At the same time he belongs to a nation which is only one of the many nations in the world. He should have a correct perspective to judge his relations with the other nations of the world. In short a man well-versed in the art of living will be engaged in congenial work, turn not to be a

good husband and father, a useful member of society, an ideal citizen of the state and finally a citizen of the wide world.

The taste of liberal eduction is, therefore, wide and onerous. In a narrow sense, this kind of education concentrates the attention of its student on intellectual growth, on enriching the mind with the ideas of the greatest thinkers of the world. The study of languages and arts, history and philosophy, would naturally find a prominent place in such a scheme of education. The man with liberal education would know several languages or at least be well conversant with his own language and literature. He would thus be able to express himself well and appreciate what the great minds of the past have thought and taught. The rich legacy of the world's thought would be at his command.

Knowledge of the world's best thought is not a mere intellectual exercise. not simply a means to sharpen one's wits. The study of the history and literature of the world is a process of imbibing the essence of human culture and civilisation. It is both a training of the mind in the art of clear and logical thinking and reasoning as well as a discipline of one's instincts and emotions. Great thoughts are not just a temporary intoxication. a drug to give you momentary relief. They are stimulants to your own thinking, an incentive to know the truth of things, a mentor for both your thought and conduct. In other words, contact with the great minds of the past goes to form your character, inspiring you to emulate the principles and methods of the great to make your own life rich and fruitful.

The formation of character is, therefore, the chief aim of liberal education, far from it flow all the other qualities required to make life a success. Character, again, is a very wide term and includes numerous aspects of one's being. It may stand for strength of will, tenacity of purpose, high sense of duty and integrity, spirit of service and sacrifice, mutual consideration and accommodation and so on. In order to simplify the issue it would be enough to say that character is the virtue of realising one's duties and rights and the capacity to discharge the former and assert the latter. A proper appreciation of one's responsibilities and obligations is the hallmark of character.

One of the foremost of man's duties is to be true to oneself, that is, to be able to know one's talent and utilise it in the right manner. He should not allow himself, under the pressure of circumstances, to neglect or prostitute his native genius. A writer, for

instance, should express, in his books, what he really thinks and feels without trying to seek popularity by becoming the mouth-piece of his age or people, as for instance, Tennyson did. Real education demands that a man should have the courage to be true to his genius and thereby give to the world the best that is in him. Material consideration or the prospect of fame should not lure him away from his path. His sense of values would be balanced so that he will realise that man does not live by bread alone and has to feed his higher faculties too by the cultivation of art, literature and by the sublimation of his instincts and emotions.

No man can attain self-fulfilment in a vaccum, in isolation from his fellow beings. Hence the true aim of liberal education is not to turn man into an egoist, intent upon the growth of his personality alone ; nay it teaches him the supreme truth that self-fulfilment can be realised only in and through the society in which he lives and has his being. The good of the individual is inseparably bound up with the good of his fellow beings. Hencc liberal education teaches man to respect the rights and interests of others. Culture has been defined as restrain over oneself and regard for others and it is this principle of life which true education places before man. Cardinal Newman referred to this aspect of a man's education when he described a gentleman as "one who never inflicts pain," as one who "carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he associates." This virtue of considerateness and mutual accommodation is the secret of leading a smooth and harmonious life. It will minimise chances of conflict distrust, suspicion—sentiments which are responsible for lot of the misery and unhappiness of mankind.

The concept of mutual consideration has a deep and far-reaching significance. It will, for instance, breed respect for the opinions of other though one may not necessarily agree with them. Such an attitude would leave no room for being self-opinionated and provide scope for knowing the other man's point of view, howevery, different it may be from your own. Thus intellectual bigotry will yield place to a possible sphere of agreement. In other words one will respect one's own liberty of thought and speech as much as that of the other. The acceptance of this principle will foster the growth of tolerance in other spheres of life. A man who has imbibed such tolerance would be incapable of political or religious fanaticism which has been the bane of mankind for ages. The persecution of people belonging to a

different faith from your own appears to be the height of folly and barbarism. This aspect of true culture—the fruit of liberal education —also finds immitable express ion in the words of Newman :

"If he (a gentleman) be unbeliever, he will be too profound and large minded to ridicule religion or to act against it ; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion : he even supports institutions venerable, beautiful or useful to which he does not assent ; he honours the ministers of religion, and it contents him to reject its mysteries without assailing or denouncing them."

If considerateness—the gift of liberal education—teaches man to step out of the narrow shell of self-interest into the wider sphere of social good it also makes him alive to his responsiblities towards his nation and state. He will learn to think in terms of the good of the nation and be prepared to subordinate his interests to those of the state whenever necessary. He will take an active and intelligent interest in the affairs of the country and see that the well being of the people is not jeopardised by any unconstitutional and arbitrary acts of the government. He will contribute his mite to the formation of an enlightened public opinion and devise ways and means to make its weight felt. He will co-operate with the state, as will as criticise and correct its policies, if necessary. In short, he will be a responsible citizen alive both to his rights and duties. It is only in such an atmosphere that true democracy can flourish and democracy of the right type is indispensable in modern life.

Liberal education impress upon one the urgency of loyalty to the state and nation but its function does not finish there. Just as an individual cannot thrive except in society, a nation cannot progress without the co-operation and good-will of other nations. Thus the concept of patriotism has to be broadened to embrace respect for the patriotism of other nations and people. Nurse Cavell has put it very well by saying that 'patriotism is not enough.' Accent on nationalism alone has plunged the world into a series of the most sanguinary and devastating wars. We must learn the lesson of history and avoid a reptition of such catastrophies. No education can, therefore, be called ideal or perfect unless it teaches the urgency and value of establishing international good-will and harmony. The principle of 'live and let live' must permeate the being of every individual if future wars are to be averted. This principle is only a corrolary of the

basic virtue of considerateness on which all liberal education rests. One nation has to understand another nation and respect its views and policies, even though they may be divergent. The sphere of difference has to be narrowed down and a platform of common agreement to be evolved. This is the aim of all such organisations as the League of Nations and the U.N.O. But no international organisation can succeed unless the people comprising it have learnt the supreme virtue of intellectual tolerance and mutual accommodation. In the last analysis an individual is not only a member of his society, state or nation but a citizen of the world, a member of mankind. If liberal education can impart this essential lesson it will have discharged its duty of teaching the art of living.

72. EDUCATION FOR LIVING IN A WORLD COMMUNITY

The worst education that teaches self-denial is better than the best that teaches every thing else and not that.

J. Sherling

The concept of human civilisation is highly complex and does not lend itself to a precise definition. Nevertheless, it will be readily conceded that one of its essential elements is man's constant endeavour for broadening his outlook and interest. Biologically, man is a self-centred creature, anxious for the fulfilment of his physical needs like thirst, hunger, rest, mating and procreation, etc. But since man is rational animal, his reason teaches him not to give a free play to his animal instincts. Consequently, man has been endeavouring, through ages, to sublimate his primitive instincts and learn to live in organised society and appreciate his rights and duties therein.

Society is a very elastic term and its conception has been broadening from time to time. Society can comprise a handful of persons as well as millions of being. He mixed with other cave men and out of sheer necessity, in the beginning, realised convenience of hunting for food in company. Slowly man formed small groups with certain common features, requirements and interests. It is thus that the idea of tribal groups sprang up. Members of a particular tribe struck together. Tribal loyalties struck deep roots and the members of a tribe took pride in working for its well-being and undergoing all manner of hardships and sacrifices for its sake.

As education and enlightenment spread and life came to be more complex the nation of tribal life began to appear as primitive and irrational. Man realised the necessity of having a wider conception of society. Gradually, therefore, the idea of nationalism as opposed to tribalism and feudalism, took birth. All this happened towards the end of the Middle Ages in Europe, and by the beginning of the 16th century, nationalism became the accepted creed in every country and powerful nation-states came into being.

Nationalism has been the most powerful and lasting political ideology in the world. Love of one's country and devotion to one's nation have moved mankind more than any other sentiment. The passion of patriotism has been the source and inspiration of the highest kinds of heroism and other laudable achievements. Nation-states made unprecedented progress in every domain of life under the spirit of competition and rivalry. Peter's Russia, the France of Louis XIV, Frederick's Germany, Elizabeth's England, the Italy of Mazzini, Cavour and Garibaldi demonstrated to what extra ordinary heights of progress and prosperity the spirit of nationalism can lead a people.

This is, however, not the whole truth. The other side of the picture is far less alluring. Nationlism has invariably led to false pride and consequent aggression. People drunk with patriotic fervour became self-conscious, narrow and intolerant. "Our country and our nation first" became a dangerous slogan when every nation began to repeat it. National interests began to clash, and time and again prolonged and sanguinary wars disturbed the peace of the world. For generations France and England remained mortal foes of each other. The Germans made a bid for European domination and plunged the world into the cataclysmic first world war. The same spirit of national pride and racial superiority was worked up by Hitler and the result was the holocaust of the second world war.

All peace-loving and thoughtful persons are therefore, fully convinced that nationalism has been weighed and found wanting. Nationalism is not enough ; it creates a narrow and selfish outlook and leads to war. Blind allegiance to the interests of one's nation and country regardless of the interests of other peoples, is an ideology fraught with the most woeful consequences. Excessive attachment to one's nation creates unjustifiable prejudices, distrust and fear against other nations. A German forgets in his patriotic fervour that a Fredchman or a Russian is as much God's creature as he is and has equal right for a place under the sun. Again an American has no right to indulge in self-complacency and look

upon a Russian, as a savage or a devil. Nations consist of human beings who are neither purely angelic nor thoroughly demoniacal. One nation has to tolerate and respect other nations. Nationalism should not run counter to internationalism.

The need of an orientation of outlook cannot, therefore, be over-emphasised. Throughout the nineteenth century, the individual in every country was fed on pure nationalistic sentiments. Thus the entire social, economic, and political outlook was governed by narrow nationalistic considerations. But now the interests of mankind demand a different sort of education. If man wants to live and preserve human civilization and culture, he has to learn to respect all his fellow beings, no matter to which nation or country they belong. Mutual respect and consideration should replace narrow nationalistic prejudices and rivalries.

It is true that there are many continents and many countries in the world. There are many races and nations and their languages, cultures, customs and manners, social and religious outlook are different. Geographical, climatic and other factors have produced great diversity among the various peoples. Yet underlying this piversity there is an essential unity. All the nations, irrespective of race, language, religion and other barriers, are God's children, basically human beings—with common emotions and sentiments, needs and interests. Shylock exclaimed in defence of his community against the onslaught of Christians: "Hath not a Jew eyes ? Hath not a Jew hands, organs, dimensions, senses, affections, passions ? Fed with the same diseases. healed by the same means, warmed and cooled by the same winter and summer, as a Christian is ? Can there be a better expression of the fundamental unity of races and nations this passionate outburst of the Jew ! Would that the twentieth century man realised this great truth behind the artificial barriers of race, caste, creed and community ! If man appreciated the significance of shylock's words he would shed his narrow personal and national prejudices.

It is an admitted fact that modern science, besides inventing terrible engines of destruction, has almost conquered time and distance and the globe seems to have shrunk in size. Aerial flights, wireless services, fast moving gigantic ships, electric trains and scores of other gadgets of science have knitted the peoples of the world and brought them closer. Even in peace times, the developments in one part of the world affect the other parts intimately. Trade and Industry, economic and political developments are planned on a world-wide basis. Hence, it is both

unreal and impracticable to live in one's country in proud and barren isolation.

There can indeed be no two opinions about the need and desirability of cultivating a cosmopolitan outlook. How this aim can be reached is not very easy. Education in schools and colleges continues largely to be governed by nationalist considerations. School-going children are taught to sing in chorus patriotic songs and tunes in praise of the greatness, real or imaginary, of their country and people. All this has to be changed radically from the very beginning of a child's education for childhood is the most impressionable period of one's life. Child, as the poet says, is father of the man. The training of childhood shapes the future man. "As the twig is bent," observes Pope, "the tree is inclined." Hence the child should be trained to develop a wide outlook. He should know about his country by all means, but his interest in other countries and nations should also be roused simultaneously. What holds true of children applies to adults as well. Education in world citizenship cannot be confined to children alone. The problem is so urgent that every citizen, young or old, male or female, has to acquire this sort of broad-based education.

The truth of this observation will be best appreciated if it is borne in mind that education is not synonymous with going to school or college alone. In other words, education does not and should not stop once and individual has attained academic degrees and comes out of the portals of a school or university. Education is the process of changing human character for the better. This process of building up character, of forming correct and balanced views; of training and sublimating one's instincts and passions, cannot be concluded in an educational institution alone. It is a life-long process and real character building often takes place after a person leaves his schooling and plunges into the rough and tumble of life. Education is, therefore, a continuous proceess from the cradle to the grave. It is from this point of view that the problem of educating man to live as a citizen of the world has to be tackled. The responsibility of this sort of education and training lies, in the complex world of to-day, as much on the state as on the individual.

Some practical measures in this direction may be suggested. In order to increase an average citizen's knowledge about foreign countries the central organisations under the U. N. O. and other international bodies should get handy, informative and impartial books written in all

the languages of the world and arrange to get them circulated widely. In the beginning free distribution of such books, pamphlets, booklets will prove highly fruitful and when once interest is aroused in them they should be put on sale at the minimum possible price. Selected representatives of various countries should be sent on tour to different parts of the world, where they should deliver a series of lectures and talks to college and school students general public and other cultural and intellectual societies. These people should confine their discourses to the fundamental unity of mankind and try to show how nations all the world over have the same needs and problems. The regular exhibition of documentary films respresenting the various phases of the lives of the different nations would go a long way in removing the present ignorance and prejudice. A Pakistani would thus know how a Russian or an Egyptian lives and similarly, a Pakistani documentary would show to a Chinaman or an American the interesting features or Pakistan life. A regular exchange and exhibition of documentaries among the various peoples would go a considerable way in promoting international harmony and good-will.

The radio is another powerful factor which can be pressed into service in this direction. At present, the radio, like other organs is predominantly governed by nationalist prejudices, but it is necessary that the international organisations of the world as well as the governments of the different states should set up their own transmitting stations, exclusively for broadcasting cosmopolitan views and informative talks about the various nations. The government of each country should set up a separate department for this purpose. Periodical cultural and other missions consisting of the chosen representatives of one nation to other countries would also prove fruitful in establishing better understanding and good-will. Grearer facilities in the form of scholarships etc. to deserving students for prosecuting studies in foreign countries will also foster good international relations. Student and youth organisations of various countries should be encouraged to go on foreign trips and toures as frequently as possible, thus leading to a greater knowledge and awareness about nations other than one's own. Similarly international sports and games should be arranged more often so that certain common forms of physical exercises and recreation may be evolved.

Education in world citizenship is an uphill task. It requires imagination, initiative, resourses. Above all, it needs peace and prolonged persevering effort on the part of every man and woman. To hope for

success and tangible results in the course of a few years is to live in a world of moonshine. Progress in this direction will be slow and difficult for the odds are heavy. Yet the ideal is worth striving for since, in case otherwise, mankind cannot be rid of the evil of suspicion, jealousy, and fear, which eventually precipitate fighting and bloodshed. Peace is the crying need of people today and this blessing cannot be enjoyed unless we come to know one another and learn to respect one another's sentiments and interests.

73. DO WE NEED THE INTELLECTUALS?

1. *The men of action are, after all, only the unconscious instruments of the men of thought* —Heine

The two most important factors in human life are intellect and physical force. A man's existence depends upon the proper functioning of both his mind and body. Unless there is a fine balance between the two, life does not run smooth. At the same time it is no less true that in the final analysis the intellect is more useful and precious than the body. Physical disabilities are, of course, a hindrance, but mental deformities completely ruin a man's life. A lame or paralytic man may continue to be a useful citizen so long as his mental powers remain unimpaired, but a person with a deranged or deficient mind is fit only for a lunatic asylum. Though bodily weakness does affect mental power to some extent yet mental shortcomings are far more serious and often completely neutralise the significance of bodily fitness or vigour.

It is thus a universally accepted fact that an intellectual wields more power and influence than a manual worker. He is what may properly be called the brain of society. The history of mankind lends support to this view. The shape of things has invariably been moulded by the intelligentsia of society. A handful of intellectually gifted persons have dominated and guided vast masses of less enlightened and intelligent people. The majority usually consists of the unthinking and so it is easily led by a few thinking individuals. Epoch-making changes and revolutions in society, governments, religion or politics, have been the work of the intellectuals—of those who possessed a keener intellect than their followers or opponents. Physical force too has to bow down before a sharp intellect, though, perhaps in the beginning the former might appear stronger than the latter.

Taken in the broadest sense, the term intellectual has a very wide connotation. It will include all mental workers as opposed to manual workers. On the one hand it will include philosophers, writers, poets, scientists and on the other even clerks and journalists, or teachers as opposed to a factory hand or mill-worker. But it is not right to give such an all-embracing connotation to the term. The word is to be restricted to persons who are not only mental workers but who are gifted with extraordinary powers of intellect and are, therefore, far above the common run of the intelligent people. According to this interpretation the intellectual is an outstanding philosopher, leader of thought, writer or scientist, for it is people of this class, who usually play a singular role in society.

The genuine inellectual is usually devoted to the pursuit of knowledge. He extends the bounds of human thought and gives new ideas and ideals to mankind. His is a dedicated life with a mission to realise truth and interpret it to his fellow beings. Plato and Aristotle in Greece, Kant and Hegel in Germany, Tolstoy in Russia, Gandhi, Tagore and Jawahar Lal Nehru in India, Muhammad Ali Jinna, Patras Bukhari, Agha Hashar and Dr. Iqbal in Pakistan have all contributed to world thought in many a remarkable way. These persons opened up new vistas of thought and knowledge and their legacy to mankind is rich and undying.

The intellectual observes human life and its environments, the physical world which governs man's activities. Consequently the apparently mysterious phenomena of nature have always aroused the curiosity of great thinkers who succeeded, through persistent study and observation, in penetrating those mysteries. Ptolemy, for instance, believed that the sun moved round the earth, but at the end of the Middle Ages Copernicus exploded this theory and discovered that the earth rotates round the sun. The Copernican theory revolutionised man's conception of the universe. Similarly the discoveries of Galileo, Newton, Darwin have been significant milestones in the march of scientific advance. In the twentieth century the gigantic intellect of Einstien gave an entirely new conception of the universe, which is now believed to possess a fourth dimension too—*viz*., time.

Another phase of intellectual activity is the creation of literary masterpieces. The poet, the dramatist, the novelist, the story-teller and the essayist are all essentially intellectuals for they observe human

life and character and depict it in their works in a manner which is beyond the scope of the average individual. The creations of Homer and Virgil, Chaucer and Shakespeare, Shaw and H. G. Wells, Kalidas and Tagore, Firdausi and Omar Khayam, Dante and Victor Hugo, Goethe and Schiller, Washington, Irving, Walt Whitman Sir Sayed and Dr. Iqbal are abiding contributions to human thought and civilizationand constitute the richest heritage of mankind. Man will like to preserve this library at any cost, for the wisdom of ages remains enshrined are embalmed in the book of great writers.

The intellectual, be he a philosopher, scientist, political or social thinker, occupies a unique place in society. The uniqueness does not necessarily imply a position of respect and influence. Very often the intellectual occupies a difficult and obscure position in his lifetime in society. The reason is not far to seek. In the first place and intellectual is not much attracted by the average materialistic pursuits of the world. He is preoccupied with higher problems, *viz.*, the discovery of hidden truths, the extension of the frontiers of human knowledge. Consequently, such a being prefers a life of seclusion, peace and study. The rough and tumble of daily life has little or no charm for him. Besides, the discovery of truth and the addition to human knowledge are not easy and simple ; they are the fruit of prolonged and concentrated study and labour. And sometimes a whole life-time is not sufficient to solve the riddles of the universe or find a solution for the intricate problems of human society or the human heart.

Viewed against this background, an intellectual may remain an unknown and obscure figure all his life, though his posthumous reputation may swell as time passes and posterity comes to realise the value of his thought. This is not all. Quite a number of great thinkers of the world not only suffered neglect and obscurity during their lives but even downright persecution and humiliation. One of the earliest of such sufferers was Jesus Christ. Socrates was another martyr on the altar of truth. Scientists like Galileo were hounded out of society and thrown into prison. Charles Darwin achieved notoriety as a preacher of un-religious and impious doctrines. In our own day Einstien was forced to leave the country of his birth and take refuge in U. S. A. Among the great writers not a few, like Goldsmith. Dr. Johnson, Prem Chand, Sir Syed Ahmed Khan suffered life-long penury and hardship. Milton, the great English epie poet, is known to have received only £ 20 for his immortal *Paradise Lost.*

The question of contemporary recognition and fame as also financial security has often been a very tragic feature of the lives of intellectuals all the world over. The history of mankind shows that the average human being measures success in terms of material prosperity, and this is precisely what an avowed intellectual is not interested in or temperamentally unfit for. Yet at the same time, earning one's bread is both a primary duty and necessity, for in case otherwise one is reduced to sheer penury or becomes a parasite on society. At the same time, material resoures are not quite irrelevant for intellectual pursuits. In fact, large sums of money are required for scientific research and however brilliant and original a researcher may be, he cannot make much headway without material and financial acid. Thus the intellectual is on the horns of a dilemna. Nature has gifted him with intellect for the discovery of the hidden truths, but the same gift renders him partially or wholly incapable of acquiring the requisite material resources. This is the great problem which has time and again presented itself before every outsanding intellectual.

Society and state have not altogether been indifferent to this problem. The more advanced a nation is, the greater is the attention it pays or tries to pay to those whom it considers to be its real intellectuals. In the past, kings, queens noblemen and wealthy citizens have been known to bestow patronage on the learned of their country. This kind of help was fruitful in some cases, but as it dspended on the sweet will of a single individual it tended to be fitful and capricious. Dr. Johnson, a victim to severe penury and hardship, exposed, in his famous letter to Lord Chesterfield, the evils of patronage. In a modern state, some kind of personal or collective bounty is provided to those who have dedicated themselves to the cause of learning and knowledge. There are big universities, academies, institutes, research laboratories, large libraries for the promotion of knowledge and it is in the secluded chambers of these sanctuaries of knowledge that the original thinker and researcher is expected to carry on his sacred labours undisturbed. Nevertheless, one would not claim that the facilities for intellectual work provided in a modern state leave nothing to be desired.

It is not a mere paradox to say that the intellectual is often a misfit in society. Gifted with an extraordinary insight and intellectual penetration, he is generally at variance with the thought of his day. The existing theories and concepts do not satisfy him ; he leaves the

beaten track and breaks new ground. Thus he is often branded as a revolutionary and iconoclast. Men is conservative by nature. Anybody who shakes his conservatism is looked upon as an unwelcome and dangerous person. But every intellectual worth his salt has to unsettle tradition and conventional beliefs. The difficulty is that he is usually much too ahead of his times and hence, his contemporaries fail to appreciate his views and often take up cudgels against them. Thus, though in theory truth is loved by all, in actual practice very few have the courage to own and uphold it. Hence, all radical thinkers had to battle against severe opposition in their lives. Rousseau, Karl Marx, Shaw, Wells—all these had to struggle in order to convince humanity about the truth of their views. And this is the reason why most great men have enjoyed posthumous reputation. As time passes and the general level of mankind's intellect and outlook broadens, it comes to realise more and more the wisdom of its great leaders of thought.

"Is the intellectual a dragon, an ornament or an indispensable asset for society ?" one may finally ask. There can be no doubt about the answer. The intellectual is definitely an asset to society. It is he who keeps the banner of freedom of thought fluttering high. And freedom of thought is the *sine qua non* of all progress. It is through liberty of thought and expression that new fields of knowledge and truth are explored and discovered. The common man likes to move in old conventional grooves but the original thinker suggests new and better ways. And as the poet has said: 'The old order changeth yielding place to new, lest one good custom should corrupt the world." It is the intellectual who is the standard bearer of the new order, the beacon to blaze new tracks of thought and activity. It is the appreciation of these facts which has prompted all democratic nations to provide for freedom of thought and speech in their constitutions as one of the fundamental rights of a citizen. Whenever in a totalitarian or other state this fundamental liberty is denied, restricted or regimented, disaster follows. And this explains why the great intellectuals of the world have defended their ideas despite all kinds of sufferings and privations. A society denuded of intellectuals would be a set of barbarous beings, of dumb-driven cattle who wallow and stagnate in narrow, outmoded theories and superstitious beliefs.

74. PERSONALITY CULT

"Every hero becomes a bore at last"

Emerson.

Life may be described as the evaluation of the individual. Each man has to develop himself in the best and full blossoming of one's personality is the chief aim of civilisation and culture. Those social fabrics, political or moral systems which do not provide the necessary scope and facility for self realisation, for the unhampered growth of the individual are reactionary and deserve to be scrapped. Society and state, laws and religion exist for the individual though, in his own turn, the individual is expected to behave in a manner which supports and strengthens the larger community and political system to which he belongs.

Every individual has a divine spark in him. He is expected to keep this spark aglow. It is this light which has to burn steadily and blaze his track in life. Now life is always a race, a struggle, a competition in which everybody strives to outshine and excel others. This spirit of competition puts man on his mettle, spurs him on to ever increasing efforts. It is what psychologists call clan vital, the urge to live, the will to grow. This ego is the essence of life, the fountainhead of all energy ; success and glory. Once the ego is dormant, real life is extinguished.

The blossoming of the ego is the consummation of mortal existence. Each man tries to develop this essence of life in his own way. But the overt fruits or the extent of this growth vary in countless ways. Basically all men are equal in the eye of law or, in a high moral and spiritual sense, the life of each one is eqully sacred ; the murder of a villain or a begger is as much punishable with death as that of a prince or a prime minister. Beyond this, however, serious inequalities creep in. Men are unequal in more ways than one. Their bodies as well as minds differ. Some are physical gaints, other pitiable weaklings. Some are highly intelligent, other dunces, Again, some have their heart in the right place. others are moral wrecks. One is possessed of an iron will the other is vacillating and fickle. These diversities of physique, intellect and will power create singular inequalities and differences among men.

A significant outcome of these differences is that in the struggle

for existence some men reach the goal earlier than others. Some are capable of performing extraordinary deeds, which crown them with glory and fame. They shine as conquerors, public leaders, statesmen, men of letters, artists or scientists. They become famous ; they command the adoration and homage of their fellow beings not only in their life time but even after their death. They become heroes, immortal for their success and achievement. To put it differently, these men develop their personality to a much greater extent than others.

Personality cult, or the worship of personality is thus a factor of the highest consequences in life. Personality is another term of character. It is the force of one's character, the strength of one's will, the tenacity of one's purpose which go to make a mark in life. All great men have been persons with this indefinable force, a sort of magnetism, a spell which they are able to cast on all those they come into contact with. Napoleon's very name worked magic in France and on his soldiers. The weight of Quade-i-Azam's personality was felt even by his worst opponents. Muhammad Ayub Khan has now attained such a towering stature that he practically eclipses all his other compeers and contemporaries.

The building up of a masterful personality is, therefore, a laudable ambition. To stengthen one's will, to overcome hostile forces, to mould an inhospitable anvironment are meritorious achievements. It is people like Quade-i-Azam, Churchill, Field Marshal Muhammad Ayub Khan, Napoleon, Liaqat Ali Khan and scores of others who not only shape their own lives but also mould the destinies of their nation in one word, make world history. The world would indeed be a poor place to live in, if it ceases to produce men who can thrill, command and lead their fellow beings to paths of glory and honour.

Respect for a great personality is an instinctive reaction and normally this is a harmless sentiment. But hero-worship does not always remain so innocuous. The homage which we initially pay to the great is usually born out of genuine love and regard, but in course of time, this sentiment begins to assume a less desirable complexion. A hero tends to grow a legend round himself ; there is a halo round him, through which few of his admirers can penetrate. Hero worship thus tends to degenerate into slavish adulation. The great man is always right ; his word is law ; he must be always followed and seldom criticised and opposed—it is these sentiments which eventually spring from the personality cult.

A great person is often a dazzling being. His personality emanates power and influence. Those who come within the orbit of his radiance are likely to be swept off their feet, at least in the beginning. He will dominate their minds and action. This is indeed often fatal to real progress. No man is perfect ; even gods have feet of clay. There are always two sides to a medal. No body's opinions can be gospel truth. Now when the great man is constantly listening to his praise and appreciation he unconsciously becomes something of an egoist, imbibes a touch of the dictator is not prepared to brook criticism and difference of opinion. It is thus that he and his uncritical admirers and supporters work out their common doom. Napoleon out-stepped everybody in his carreer of conquest and fame and realised only too late that the people were really not with him. Hitler met the same fate in our own day. Greatness so called, is often like a powerful vintage which goes to one's head, and before the intoxication is over the man is ruined.

The growth of personality is indeed necessary and useful. But there are certain things which are higher and more precious than the greatest of personalities. These are the eternal verities—justice, love courage, truth. Social and political systems may change, men may live and pass away, but these cardinal principles go on for ever. We love great persons but we should love great principles more. Truth and justice cannot be sacrificed for the sake of the greatest of men. And it is just this danger against which the champions of personality cult have to guard themselves. Principles and not persons should ultimately matter in life. The greatest of men cannot be allowed to set at naught the fundamentals of life. Churchill was called to the helm of affairs at the beginning of the Second World War, because his masterful personality alone was capable of leading the British nation to victory, but the same honoured leader was thrown out of office, because he could not be a leader in peace time. If our homage to the great is tempered with this kind of discernment and balance it proves fruitful, but in case otherwise, it lands into impossible situations.

Great men strides across the world like a colossus, but they do not make the world—they are not the world. A leader must have people to lead. He cannot he a leader in a vacuum. Again, the greatness of a leader rests largely on the kinds of people he leads. It is an illusory leadership, if he drives only a herd of dumbdriven cattle. He is not a leader but a dictator, a despot. Thus though men with a towering personality have a place of their own, the men whom they

lead and guide have also their measure of importance. The bead rock of society, state and government consists of the common man, the man in the street. If he is slighted or ignored the most dazzling greatness of the great is a dream, a chimera.

The march of civilisation has brought out one palpable truth. That truth is the importance of the common man. It is not the age of kings and queens, nobles and barons, heroes and dictators, but of the peasant in the field, the man in the factory, the clerk in the office. The essential significance of their lives is admitted in the democratic set up of to-day. Democracy, no matter what its precise definition is, recognises the value of the average individual. It is these individuals who makes the government who throw up their leaders, who, in the last analysis, constitute the state and society. It is not the time when one can just sing songs in praise of a few heroes : the real song has to be sung in regard to these common men, who make our and their destinies together.

We referred to some of the basic inequalities of men. They are hard realities, inescapable, inevitable. Nonetheless, there is a significant change in men's outlook in regard to these inequalities. At one time greatness was considered to be a divine gift, or at the lowest, the imprint of one's indomitable will. The great man was able, by sheer force of character, to overcome difficulties and obstacles and rise to the pinnacle of glory and success. To day one does not feel inclined to pay such a glowing tribute to one's will power and personal efforts. Accent is rather laid on one's surroundings and environment. Even in the case of the highest the spirit of the age moulds the man. There are, it is urged, myriads of heroes in the embryo, who are unable to blossom into greatness owing to want of education and other facilities. Or there are people of the type whom the poet glorifies in these lines :—

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower is born to blush unseen
And waste its swearness on the desert air.

Thus democratic age of to-day does not pin its faith so much in canonizing individual heroes as in revolutionising the social, economic and political structure in such a way that there is a hero in every home, hut and hamlet. Indeed that is the richest and noblest consummation which the personality cult can ever desire.

75. YOUTH IS A BLUNDER, MANHOOD A STRUGGLE, OLD AGE A REGRET.

Everyone desires to live long, but no one would be old.

—Swift

Life is a Kaleidoscopic spectacle. presenting varying aspects at various stages. To survey the progress of a person from childhood to old age is indeed very revealing. The years of childhood and boyhood are a period free from cares or earnestness : it is only in youth that one comes to taste some of the realities of man's existence on this globe. As youth mingles into manhood which in turn passes into old age, life unfolds itself in many new and startling ways. There is no hiatus between one period and another, though each is distinguishable from the other in some outstanding manner.

To stand at the threshold of youth is indeed thrilling. One's physical, mental and spiritual powers are nearing maturity. It is the blossoming of life which youth confers upon man. The pulsation of energy which courses through the being of a young man is intoxicating, maddening. It is a period of growth and fulfilment, the limits of which are unknown and unknowable. The young man is conscious of over growing energy and enthusiasm. He is buoyant, hopeful, confident and adventurous. The world lies before him and he is full of boundless and exuberance and vitality. He is erger to drink life to the less, to taste every kind of experience, to cherish the highest ambitions and aspirations. Nothing seems to be difficult or impossible or unattainable. The glory of youth lies in pitching one's goal as high as possible and to reck nothing of the obstacles and dangers that may lie in the way of its realisation. Youth is, therefore, proverbially a period of dreams and visions and ideals which to a maturer mind, often appears to be either ridiculous or absolutely impracticable.

The boundless aspirations and the apparently unattainable ideals of youth are the very essence of youth. The young man is fresh, independent, untainted with the chilling influence of mental or physical subservience, as yet free from what Wordsworth calls' the shades of the prison house.' A cloud of glory still trails behind him and, to certain extent, he sees the light of the divine home from where he has come. The youth has yet to fall into conventional grooves and ruts ; the

weight of hours has yet to chain his fiery spirit. Consequently, it is in youth that some of the most daring and dazzling exploits are performed. In the heyday of youth Napoleon did not pause to think of the dangers in scaling the Alps but about twenty years later he hesitated too long to order the Old Guard to charge the British at the battle of Waterloo. The dash and initiative, the drive and confidence of youth often wrest victory out of the jaws of defeat, whereas caution and prudence at the crucial movement often lead to disaster and death.

People, however, are not lacking who have nothing but contempt for the courage and confidence youth displays. They believe that the spirit of youth is a wine that goes to one's head. Youth is not adventurous but reckless not daring but thoughtless. Youth is governed by passions and emotions, untempered by the sobering influence of reason and foresight. A young man is impetuous, lives in the present, unmindful of the future. His very vitality and exuberance prove his bane. He rushes in where anglels fear to tread. His unbrided sentiments and his visionary ideals land him into scrapes from which it is not easy to get out. Thus youth sows its proverbial wild oats. A young man loves too passionately, spends too thoughtlessly, fights and quarrels too violently—in short like a being possessed with a short of demonial energy be burns the candle at both ends. The story of his youth is, therefore, catalogue of lamentable blunders.

Youth is madness, an overflow of energy and enthusiasm, but it is a fine madness, a thrilling intoxication which man can ill-afford to renounce. It is true that sometime the young man oversteps the limits of moderation and courts trouble and suffering. Unrestrained freedom and unbridled sentiment do sometimes land youth into difficulties. He kicks against the pricks and injures his shins. But to say that youth is all emotion and no reason is to fly in the face of facts. It is not every young man who builds nothing but airy castles ! there are youths who can as well plant their feet on solid earth. Again it is not always that youth is a series of blunders : nay quite often it is the period of the most dazzling success and achievements. Nonetheless it remains undeniable that youth is more synonymous with the spirit of daring and adventure than calculation and prudence.

To travel from youth to manhood is to witness the consummation and maturity of one's powers, physical and mental. While as a young man, one did not know the measure of one's growth : now he knows

limits of his development. The period of growth has reached the saturation point. Th man attains his stature and knows how tall or imposing it is. Not only this; he also acquires greater knowledge of the world and his surroundings. In youth, one world impatiently brush aside religious sanctions, social conventions, economic or political limitations, turn an iconoclast and revolutionary, all on fire with the ambition of pulling the imperfect world to pieces and bunlding it nearer to the heart's desire. But in manhood, even though one may not lose one's iconoclastic zeal, one comes to know that undiluted iconoclasm does not always pay. Besides, it is not possible to break every idol and replace it with an image after one's heart. The stern realities of life cannot be ignored. There are powerful forces against which man is often powerless. The youthful dream of conquering the world with sheer will power seems to fade. The odds are heavy and insurmountable. The struggle is bitter and prolonged and victory not within easy reach.

The fiery zeal of youth is toned down by reason and experience. One does not give up one's ideals and aspirations, but one is less impatient and more tolerant in realising them. Youth moves headlong like the torrent of lava, but the course of manhood can be compared to a river flowing placidly in the plains. Again, in youth one has few responsibilities and liabilities, but manhood is the period when man is saddled with various burdens. The most common of these burdens is the load of family and children. Now the baggage in the journey of life is heavy and progress consequently less swift and more arduous, On the one hand with the passage of years, vitality and energy after having reached the highest pitch of growth, begin to decline slowly, but, on the other, the load of responsibilities grows constantly heavier. Man has to curb his soaring imagination, restrain his sentiments, make prudence and foresight, his guide. It is thus a period when a sort of balance is struck between the impetuosity of youthful ambitions and the cold calculation and lack of enthusiasm of old age. In fact, it is in manhood that one tastes the fun sweetness as also the bitterness of the cup of life. Life is now neither a bed of roses nor completely strewn with thorns. It is now that man realises the limits of human achievement as also the extent of human imperfections.

Even as the bud blossoms into a flower and finally sheds its petals and fades away, so does youth pass into manhood and then fade into old age. The last period of one's life is a time of declining powers and energy. It is the downward process, eventually terminating in the eternal silence. But it is a highly pessimistic creed to hold that

one fills one's old age with nothing but regrets. A Sinner, an utterly unsuccessful man, a sour, disappointed soul may perhaps review his life and find more things to rue than to be proud of. But this is not the normal conduct of old men. In fact there are many persons who never grow old, though their bodies may wither and wilt. Old age is undoubtedly a physiological phenomenon, but to feel old is an attitude of mind. There are people who ever remain young in spirit, though the weight of years may bow down their physical frame. The lives of many are so full and active that they have nothing to regret about their youth and manhood.

In a narrow sense, it may be said that no man is happy, for no man realises all his aspirations. And it is in old age when the drama of his life has been almost played out that man breaks his heart over his frustrations and failures, his unfulfilled dreams and unattained ideals. Napoleon in St. Helena revolved memories of his brilliant career and his equally lamentable failures. Yet this is a superficial reading of his iife. Napoleon did not spend his last days in regrets. In fact he rose to greater heights than ever before, for he demonstrated to the world that if he could taste victory and fame, he could also face adversity. And as Bacon tells us; if prosperity discovers man's vice, adversity discovers his virtue. So even in one's old age if one happens to fall on evil days, one can show the real greatness of one's character. It is a weakling who broods over the past, especially his so-called failures and disappointments.

It is indeed wrong to say that an old man either regrets his past or his inability to make further achievements. An old man is not really such a helpless and pitiable creature as one is inclined to paint him. He may not be possessed of the fire and zeal of youth, but he is still capable of tasting life in his own way. There is always scope for work and achievement for man at every stage of life. Churchill may not be fit enough to hold the reins of office, but he is reaping a second glory in the realm of letters in his old age. Quaid-i-Azam Muhammad Ali Jinnah died in harness, though over seventy. So many other old men continued to enjoy life and do useful work till the end of their days. Indeed, it is not tangible success or failure that matters : what matters is the will to work, the capacity to keep oneself fruitfully engaged. If a man does that however advanced in years he may be, he will have little occasion to regret either his past or his present.

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76. THE ESSENCE OF MODERNITY

The old order changeth yielding place to new
Lest one good eustom should corrupt the world.

—**Tennyson**

Time, moving at a fast and unceasing pace, brings in its wake all manner of changes. The child grows into a youth and the youth into an old man. One generation yields place to another. Social, political and economic systems and ideologies change; empires rise and fall; nations thrive and dwindle. But time marches on restlessly. What is new today grows old tomorrow. Man thus often finds it difficult to keep pace with such rapid changes. Those who keep abreast of the changing times claim to be up-to-date or modern in their outlook and ideas; others, less adoptable, are dubbed as out-of-date and consequently ignored.

When Tennyson said, "The old order changeth yielding place to new, lest one good custom should corrupt the world," he was making a plea for what is known as being modern-minded. Time is like a consuming fire, which burns all mental and emotional cobwebs and prepares the ground for a renovation of ideas and outlook. Man can exist only if he takes count of this everflowing stream of change and modifies his thoughts and conduct accordingly. In the twentieth century it would be a great anomaly to advocate, for instance, seclusion for women or support the theory of the Divine Right of Kings. Again, it is equally absurd to travel in bullock-carts when automobiles, railway trains and aeroplanes are available. The 18th or 19th century notion of unquestioning obedience to parental authority is somewhat repugnant to the children of today. Many other instances can be piled up to show how countless moral and social principles have completely outlived their significance and utility.

People, who look back to the past and adore it, are nick-named as conservatives and traditionalists. Love of past customs and traditions is denounced as a stumbling-block in the way of progress. The modern spirit is to make unfettered use of reason. Nothing is too sacred to escape the searchlight of rational scrutiny. The modern man refuses to swear by old theories, ideals and principles. He makes a break with the past and carves out a new path, a new way of life. He is alive to every new change and is anxious to make use of it.

On the material plane, for instance, a modernminded American would change his car every year and use only the latest model, and be proud of it. His clothes would be of the latest fashion and in every other sphere of life, he would run after things of the latest pattern. This passion for modernity drives people to evolve new theories and ways of life. It is claimed that modernity is the key to progress. Now those who turn their eyes to the past are alleged to put the hands of the clock back.

Modernity may be explained as a tussle between conservatism *versus* liberalism. One has to decide which of these two ideals is preferable and fruitful. Now it cannot be denied that progress is another name for change. Since time is always moving, man cannot remain standstill. He has to change according to the times. Discontent with the present is one of the chief incentive to progress. If man had remained satisfied with his cave life or the difficult life of the Middle Ages, he would not have enjoyed, for instance, the amenities of science. The agriculturist would still have been at the mercy of nature: the sick and the wounded would have continued to fall an easy prey to endless pain and suffering: women would have been slaves of men and dictators and despots would have still ridden roughshod over the sentiments of their subjects. The great achievements of art, literature, philosophy would not have been made. In short, man would have remained the half-beast that he was before the dawn of civilisation.

Speaking of modernity, especially in America, Aldous Huxley makes the following revealing observations: "Change is accepted in America as the first and fundamental fact—and accepted, not as other peoples have accepted it, as an evil to be combated by the organisation of a stable society, by the making of things too strong and solid for time to be able quickly to devour, but as a good, as the foundation and key of practical life. Most things in this modern land are provisional, made to last only till something better, or at any rate something never, shall appear to take their place...things, here, are built to be scrapped as soon as they have outworn their first youth. Change is made much of, it is rejoiced in. That is modernity."

Modernity, however, does not imply the craze for sheer change of which Huxley draws such a seathing picture. On the other hand the essentials of being modern-minded lie in a worship of reason and an earnest endeavour to seek truth. These things require courage and a

spirit of sacrifice. Though change is invitable as well as desirable, there is an inherent tendency in man to stick to the past, to cling to old views and ways of life. Anybody who desires to make a departure from the beaten track is, in the beginning, branded as a heretic, an iconoclast. And heresy and iconoclasm are dangerous virtues. The history of mankind is full of numerous instances of the privations and sufferings which bold and original thinkers bad to undergo. Jesus was hanged on the Cross for preaching a new religion and philosophy : Gandhi fell a victim to a shower of bullets for teaching the gospel of peace and good-will at a time when the Indians had embraced hatred, violence and bloodshed as their ideal. Galileo found himself in prison for propounding a new theory about heaven and earth. Scores of Indians in the late 19th century and early 20th century suffered ostracism for crossing their native shores. Shelley was excommunicated from the University of Oxford for writing a pamphlet on atheism and Socrates had to drink hemlock for advocating the cult of reason. In our own day, Pandit Nehru the Prime Minister of India was, for some time, suspected and maligned for enunciating his policy of neutrality and non-alignment.

To be modern minded is thus a heroic endeavour and not simply a craze for novelty and change for its own sake, It is the attitude of facing facts and appreciating hard realities. This is possible only when a person has a clear and dispassionate vision. Pandit Nehru, for instance, took a realistic view when he accorded recognition to New China, while the other Powers are not really modern-minded when they refuse to recognise the hard, palpable fact of the existence of a new society and government in China and persist in considering the China of Chiang Kai-shek to be the only real China. What applies to politics holds good in the case of all others matters too. It is, for example, idle to refuse to give equal rights to women today, to deny them the right of entering the services, or taking recourse to divorce in the event of an unhappy marriage.

There is a lot of good in being modern for the sake of truth and justice. But there are many people who take a rather perverted and extreme view of the matter. To them modernity is a craze, a fashion, a thoughtless hankering after change just for its own sake. Change is welcome, provided it is for the better. And it is not every change that answers this description. If blind worship of the past is a mental disease : blind adoration of the new is an equally serious affliction. The fact is that it is both foolish and impossible to break away with the past completely. Human civilization is a continuous stream, the

fruit of cumulative effort through the ages. To cut oneself away from it is to lose one's moorings, to sail without rudder and oar on unchartered seas. The past is the treasure-house of human cultural and intellectual heritage, the solid foundation on which the superstructure of future progress has to be built.

The most modern of men would be barren of wisdom and foresight if he knows nothing of the history, art, literature, philosophy, politics and social customs and traditions of the past. Imagine an Englishman of 1960 ignorant of Shakespeare, Milton, Matthew Arnold, John Stuart Mill, Adam Smith, Pitt, Gladstone, Lloyd George or Cromwell. What will be his cultural and intellectual background if he has never cared to read the works of these great thinkers? Similarly, is it possible to ignore Aristotle and Plato, Homer and Virgil, Tolstoy and Socrates, the Holy Prophet ﷺ and Buddha, Iqbal and Tagore, Hazrat رض Ali and Guru Nanak or forget the gallant deeds of Muhammad Bin Qasim and Mahmud Ghaznvi or the noble and the glorious services of Sir Syed Ahmed Khan, Doctor Iqbal and Quaid-i-Azam Muhammad Ali Jinnah? Have these greatmen of the world not left us a treasure house of wisdom and inspiration which mocks at the passage of time? It is true that all that they have said, written or done in their lives may not be completely applicable to our times, but there is plenty in their thoughts and actions which will blaze our track for all time to come. Great men in their thoughts and actions discover and expound turth is imperishable and never becomes out of date.

The past is not dead: it continues to exercise an immeasurable influence on the present and the future. It is in fact more alive and powerful than the present. However ultra modern a person may be, he cannot escape the spell of the past. Whenever man tried to turn his back completely on the past he found himself in a blind alley. During the decade after the first world war, the average European felt completely disgusted with the past, and cast all traditional values to the winds. He lost faith in all older ideals and principles. The result was tragic. He moved in a pathetic vacuum, in a state of bitter cynicism, disillusionment, in a world of meaninglessness. He had uprooted old milestones an' failed to plant new ones. This philosophy of utter meaninglessness found expression in the writings of the younger generation, particularly Aldous Huxley who x-rayed every social, political and moral theory and poured ridicule on it. But it is significant to note that he could not grope in that vacuum for long

and ultimately found refuge in the haven of the Hohy Quranic philosophy and mysticism. The excesses of too much modernity and too reckless breaking with the past finds inimitable expression In the words of Richard Aldington :—

"I like the men and women of my age.
I like their hardness,
For though we are a battered and bitter set,
Still we have faced the facts, we have been pretty honest,
But sitting here brooding over the hard faces,
I wonder if we have not rejected too much,
Making it impossible to break out of our self-prisons."

Human ideas and principles are the fruit of analysis and synthesis. Nothing can be absolutely old nor absolutely new. Truth is nobody's monopoly. The modern man alone cannot claim to know and possess it. Many of our forefathers and predecessors were equally zealous votaries of truth and what we discover or believe is not necessarily different from what the philosophers and thinkers of the past knew and taught. In fact, to shun the past itself betrays intellectual bigotry. The modern man claims to be a rationalist. If so he should keep an open mind—a readiness to apply his clear, unprejudiced reason to both past and present. If the past can provide him guidance he should welcome it.

The touchstone of modernity is rationalism. If rationalism is understood in its correct perspective the conflict between conservatism and modernity would disappear. In fact the distinction between the two would cease to exist. Reason will save the modern man from paying blind homage to the past. It will also shield him from nursing a prejudice against it. He will survey the past from a rational point of view, and thus he will not hesitate to assess its correct value. He will make use of whatever good he finds in past and at the same time study the present and adapt himself as best to it as he can.

No man can be completely modern nor completely traditional. Life is a continuous process of adjustment and adaptation. To keep abreast of changes simply implies that man is not stagnant and is ever ready to come out of old grooves and adapt himself to the changing environments. It is the instinct of self-preservation which really makes man modern-minded. But the same instinct for preserving himself teaches him how best he can become modernminded. Individuals and nations have to realise this great truth. Those who realise

it in time survive, others perish. Greece and Rome, Egypt and Spain are no longer great nations, for they lacked what we may call "modernity". Indio—Pak. subcontinent suffered for ages because it was too much in love with the past. Japan and Hitlerite Germany invited disaster because they strove to be too modern. Man's salvation lies in striking a proper balance between the claims of the past and the present. If this equilibrium is lost disaster follows.

77. "IF YOUTH KNEW, IF AGE COULD"

The heart of youth is reached through the senses; the senses of age are reached through the heart.

—**Bretonne**

It is often said that youth lacks wisdom while age is found wanting in courage. A young man, bereft of experience, tends to be rash, daring and thoughtless, while an old man is prudent and calculating. The adventurous and inexperienced youth is usually held up to ridicule by thoughtful, cautious, grey haired people. On the other hand, young men do not fail to have a dig at the old by saying that their caution and much prized wisdom and experience are nothing but a cloak to conceal their failing physical and mental powers which prevent them from doing anything hazardous or daring. Crabbed age and youth do not go together.

There is no doubt that there is a certain basic divergence between the outlook of the young and old. The child growing into a boy then into a youth finds himself at every stage of his growth in a world which excites his interest and curiosity in a thousand ways. He is full of vigour, enthusiasm and an insatiable thirst for life. The desire to know and do things for himself is so over-powering that considerations of possible danger or harm resulting from his activities pale into insignificance. It is little wonder that he chafes against and ignores the "do's and dont's" of the elders and follows his own ways.

A young man is normally gifted with a certain measure of self-confidence and independent thinking. He, therefore, refuses to accept things and views as they are. His reason, his analytical and intellectual keenness, prevents him from subscribing blindly to conventional theories and dogmas. It was this love of independent thinking which made shelley write a Tract on Atheism and invite explusion from his university. That same passion for truth provoked Martin

Luther to challenge Papal authority. Instances need not be multiplied to labour this point. Every youth worth his salt has a certain spark of originality and self-consciousness and he would not normally the line or become an unqestioning camp-follower.

Grey-haired old folk are prone to shake their heads in fierce disapproval of the ways of the youth. Their is a counsel of prudence, restraint, caution and compromise. This counsel, however, generally falls on deaf ears. The young men, pulsating with life, refuse to shape their activities according to the pattern laid down by their elders. The rebellious and irreverent attitude of the youth is not altogether without justification. No daring and glorious achievements in life would be possible if youth became as prudent and calculating as the old. The world would be bereft of heroism, chivalry, self-sacrifice if youth possessed as much wisdom as initiative and courage.

To say that young men are altogether unwise and thoughtless is a perversion of truth. They have their wisdom, their own point of view, which may not appeal to people advanced in years. Wisdom and experience are relative terms and the old cannot claim to have a monopoly of it. What is wise for an hld man may really appear to be foolish to a young man and *vice versa.* Besides, what an old man denounces in old age as undesirable was probably just what he did when young. There are certain things which one would do only in youth. To light for honour, to pursue knowledge like a sinking star, to stare at pretty girls, fall in love and sigh like a furnace to ruch into a breach and storm a fort, to explore the world like Columbus in a perilous boat, to climb snow-clad mountains are things dear to a youthful heart. The same young man would perhaps turn his back upon these activities once the shades of old age begin to close upon him.

If one were to abide by the instructions of old age, life would indeed be a cheerless, dismal affair. It sounds really strange that a person should husband all his energies like a miser till old age deprives him of the capacity to use them. Young men are denounced for sowing their wild oats but a youth who does not sow these oats is not really true to himself. There is much to be said on behalf of personal experience, first-hand knowledge, and it is this which goads young men to rush in where angels fear to tread. Life cannot be lived in a glass case and character cannot be built without passing through the fire of pleasant as well as unpleasant experience. Virtue is not abstention from temptation, but the power of facing and overcoming it. If a

youth exposes himself to temptations and dangers he also acquires the virtue of conquering them. A oloistered virtue, like the magic mirror of Lady Shallot, is an artificial, feeble ornament, which is likely to be shattered to bits the moment it is confronted with hard reality.

If youth is not always wise, age too is not necessarily powerless. Youth invariably passes into old age, though it is not always possible to draw a line of demarcation and point out precisely when youth ends and old age begins. In some cases, perhaps, a man never enjoys the true spirit of youth; while in others the heaviness of age is absent in spite of advancing years. At bottom youth and old age are really a matter of one's point of view, one's attitude towards life. Hence they say that many a man grows old in years but remains young in spirit. Dr. Johnson embarked upon a tour of the Hebrides at the age of sixty-four, while many a statesman is full of youthful energy even though he is an octogenarian. Muhammad Ali Jinnah though over seventy was more active, daring and independent that many a youth of twenty-five. Again, in sheer physical and intellectual vigour, Sir syed Ahmed Khan was second to none in spite of the weight of seventy and odd years.

To argue that old men advocate conservatism and prudence on account of physical and intellectual vigour really amounts to charging them with hypocrisy. The supporters of this view seem to believe that the advice of age is not sincere: at heart they pine for adventure and heroic action but can't advocate it openly because they themselve are incapable of it. This is being too uncharitable to age, for there is no dearth of grey-haired souls who, in spite of their own physical disabilities, are staunch supporters of a life of daring and adventure.

The weight of years can have varying effects on people of varying temperaments. It may make some incurably cowardly and conventional, while in the case of others it may give a sharper edge to their appetite for great and hazardous actions. In the latter instance, the experience of age mellows and enriches one's outlook on life. It may subdue, to a certain extent, the exuberance and passion of youth, but it will not chill the spirit and make the old man lose all zest in life. In fact, a certain measure of sobriety and restraint bred by age is undoubtedly a great asset in life. The unbridled passions of youth may carry one sometimes too far and land him into inescapable scrapes, but if a person has the experience of years behind him, he would normally not commit excesses. The high ranking commanders

of an army are usually aged men, seasoned veterans, who can't certainly be charged with cowardice or lack of initiative. They are chosen for the job since they combine in themselves the vigour of youth and the chastening experience of age. Similarly, most statesmen, ministers and presidents are usually grey haired men. Their highest recommendation for the job is not the chilling prudence of age, but the mellowing experience of life.

It is an exciting proposition to imagine, on the one hand, a world full exclusively of young people and, on the other, of old men only. In either case, life would lose its balance and grow deplorably lop-sided. The world of youth would move too fast and its activities grow too hot, whereas the world of old men would crawl at a snail's pace and appear a tame, colourless affair. Either way, the situation would be unenviable. It is not, therefore, a platitude to assert that it takes all sorts of persons to make a world and that man's salvation lies in a happy amalgam of the best that is in youth and age. There is no inherent antagonism between the two. Age is neither wholly crabbed nor youth entirely rash.

78. "OUR SWEETEST SONGS ARE THOSE THAT TELL OF SADDEST THOUGHTS"

The soul would have no rainbow had the eyes no tears.

—**John Vance Cheney**

"Human life," Dr. Johnson observed, "everywhere is a state in which much is to be endured and little enjoyed." The stout old Doctor evidently took a gloomy view of man's existence on this globe, but he is not the only thinker who has expressed discontent about man's lot in life. From time to time immemorial poets and philllosophers have exercised their minds over the proportion of joy and sorrow in human life. And a great many of them are inclined to tilt the balance in favour of sorrow and suffering. Thus Keats speaks of "the fever and fret" of this world where "men sit and hear each other groan." Matthew Arnold preceived a sick melancholy pervading the affairs of man. Thomas Hardy, the Victorian novelist, depicted human beings as miserably helpless creatures, play-things of an arbitrary and ruthless fate. Shelley sang of the eternal heartache of humanity, when he said, "we look before and after and pine for what is not."

It may not, however be easy to pronounce a final opinion on the controversial issue of human misery and happiness. If there are cynics, pessimists and tragedians to stress the seamy side of life, there are equally strong rationalists and optimists to contend that man is not essentially a victim to sorrow or suffering. Accent on the dark or bright aspects of life depends on a good many things, but essentially on one's own conditions of life, and mode of thinking. Often a person cherishes a rosy view of life till he experiences some unfortunate shocks which change his entire outlook. King Lear was filled with bitterness and gloom only when he tasted the ingratitude of his two daughters. A Jilted lover loses interest in life and often turns a misogynist. But the same heart broken youth, may revive his faith in love and woman if he happens to be united with a loving and sympathetic spouse.

Probably, nobody knows what life really is for everybody views it through his own glasses which may reflect the glow of joy or the gloom of sorrow. Nevertheless, it remains true that life is a mixed blend of joy and sorrow : there are both sunshine and shadows for us on this earth. That these two strains are equally matched is more than one can say. Yet, somehow sorrow and suffering appear to attract greater notice and leave a deeper and more abiding impression than laughter or joy. Psychologists would hold that joy and sorrow are just two kinds of emotions which move the heart to the same extent. It is difficult to subscribe to such a simplified explanation, for everybody knows to his cost that tears and groans, whatever their cause, shake a person mere violently than smiles or laughter. Moments of happiness appear to be fleeting but the hours of sorrow are interminably long. Laughter and merry-making, of course, do leave thin marks on us, but the wounds inflicted by sorrow and bereavement leave indelible scars. The birth of a son does not certainly shake his mother's heart so much as his death would. This is probably the reason why life seems to have more shadows than bright spots.

Pain and grief have an intensity, a poignancy which often lacerates the heart. That is an experience which is not easily forgotten. Consequently the expression of sorrow and heartache in verse and song, painting or sculpture has a deeper and more lasting appeal. The greatest works of art—poetry or drama—have been inspired by the tragic emotions rather than comic or happy sentiments. The bulk of love poetry all the world over is an echo of the agony and despair and bitterness of unrequited love rather than of the joy born of the con-

summation of love. The love 'sighing like a furnace', the beloved bemoaning the inconstancy of men, the pangs of separation and the agony of the moments of waiting—these have given rise to the most poignant of love poetry in all ages. And it is this poetry which strangely enough comes nearer to men's bosoms though they might not always be prepared to experience the fiery ordeal of love themselves.

The other tragic emotions have also inspired undying literature. The tragedies of Shakespeare rank higher than his comedies. *Hamlet*, the tragedy of excessive introspection and procratination, is an unrivalled masterpiece. *Macbeth*, portraying the nemesis of ambition, arouses a much keener and quicker response than the comic and happy situations in *As you like it*. The murder of innocent Desdemona followed by the suicide of her lover and murderer have wrung the heart of all readers. We instinctively sympathise with the aged and raving Lear as he is turned out by his ungrateful daughters. Even in *The Merchant of Venice*, Shylock is a greater character than Portia or Bassanio, for he is " more sinned against than sinning." The tragic heroes of Shakespeare—Caesar, Hamlet, Othello, Macbeth, Lear—all tower heads and shoulders above his comic characters like Puck, Falstaff and Gobbo, or the happy heroines like Rosalind, Portia, Beatrice or viola.

The great art crities, Aristotle and Plato, gave the pride of place to tragedy in the scale of literary creations and described it as the reflection of the highest, the deepest and the noblest emotions. Even the greatness of the epics of Homer and Virgil rests largely on the tragic element in them. The tragedies of Sophocles and other ancient Greek and Roman writers have always been close to the heart of man. In our own country, the appeal of the epics like the Mahabharata and the Ramayana lies essentially in their tragic character. The pathetic death of Dasarath at the exile of his beloved son, the lamentations of Sita during her detention in Ceylon, the grief of Rama at the grievous wound inflicted by Meghnad on Laxman, and finally the exile of Sita by Rama, form some of the most poignant chapters of the Ramayana. Similarly, the Mahabharata is replete with numerous tragic situations of the highest intensity. The studied insult to Draupdi by the Kaurvas in the open court, the wanderings of the Pandavas for 10 years, the death of Abhimanyn are some relevant instances. Again one of the greatest Sanskrit dramas, Kalidas's *Shakuntla*, is steeped in the most poignant tragic emotions associated with love.

Why does tragedy appeal more than comedy? Why are the saddest songs sweetest? It is because man loves tears more than laughter, perfers suffering to joy? Or is it because, as hinted above, there is probably more suffering than enjoyment in life? Now, it is clear that we do not prefer tears to laughter, unless we are born pessimists or possess a downright morbid psychology. In fact, it is just our eternal craving for happiness which makes us so sensitive to all that leads to frustration, discontent and misery. Man is ever anxious to make himself happy but he finds that this quest is hampered by all manner of obstacles and difficulties. Every lover pines for union with his beloved and yet it is well known that the prospects of a happy union are proverbially remote. Since such is the experience of humanity the expression of the tragic emotion of our heart naturally finds an instantaneous echo in us.

There is another reason of the popularity of tragic literature. Great tragedies do not simply arouse poignant emotions in our heart, for if that were so, their final effect would be rather depressing. And yet no great tragedy is depressing. On the other hand, it has an elevating and purifying effect. The tragic poet succeeds in purging us of our baser emotions and lifts us to a plane of emotional experience where we feel an indescribable exhilaration, a calm of mind with all passion spent'. The tragedies of Shakespeare for instance, do not leave us bitter and frustrated, but rather elevated into a region where we see the justice of God's dispensation and resign ourselves to it. This aspect of great tragedy would be clear, if we compare for a moment, the tragedies of Shakespeare with the tragic novels of Thomas Hardy. Shakespeare's plays never leave a bad taste in our mouth; there is no feeling of bitterness or irritation, whereas the novels of Hardy end on an inexplicable and depressing note. Shakespeare arouses greater faith in the dignity and power of man than his victorian counterpart. It is, therefore, this ennobling aspect of sad songs which makes them sweet to us.

The literature of joy, fun, comedy and laughter is really in a class apart. The fundamental difference is that comedy appeals essentially to the intellect, while tragedy wrings the heart. The reader heartily enjoys the fooleries of John Falstaff. Mrs. Malaprop, Mr. Micawber but it is phase of temporary amusement. Goldsmith's *She Stoops to Conquer* is an incomparable force, which sets readers and spectators roaring with laughter. Similarly, the comedies of Sheridan or Congreve are an unfailing source of amusement, but their appeal is limited

to the intellectual plane or at best to the superficial and lighter emotions of our heart. What touches the deeper spring of human heart has naturally a greater appeal and more lasting value. Comedy is, so to say, of the hour, tragedy for all time. The appeal of comedy is skin-deep, while tragedy goes down into the innermost depth of our being.

When Shelley wrote the famous lines "Our sweetest songs are those that tell of saddest thoughts," he had, of course, in mind the terrible heartache of humanity the thousand ills that flesh is heir to'. This utterance in its immediate context presented a striking contrast between the perfect joy of the skylark and the unfathomcable misery of human beings. But what he said in that context came to have a wider and deeper significance. This line has today a meaning which Shelley probably never had in mind. And yet this is what makes the works of great poets immortal. What the young romantic bard said more than a century ago has come to be an imperishable reflection of the deeper and poignant aspects of human life.

79. WHAT IS THIS LIFE, IF FULL OF CARE WE HAVE NO TIME TO STAND AND STARE.

Leisure is the mother of philosophy.

—Thomas Hobbes.

One of the common grievances of the modern man is that with the advance of science and the march of civilisation, life has complex and difficult. What is more, the modern man is becoming divored from nature and getting more and more engrossed in sheer materialistic pursuits. Wordsworth lamented at the beginning of the 19th century:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!"

If wordsworth deplored the advance of materialism leading to the neglect of the beauties of nature and her message of peace and joy, a few decades later, the Victorian poet, Matthew Arnold felt the weight and bustle of modern life so much that in his famous elegy *Scholar*

Gipsy he contrasted the earlier ages with his times thus :—

O born in days when wits were fresh and clear,
And life rain gaily as the sparkling Thames ;
Before this strange disease of modern life,
With its sick hurry, its divided aims.
Its heads o'er tax'd, its palsied hearts, was rife.

In the twentieth century W. H. Davies shares the discontent and heartache of these poets when he finds modern life full of care, leaving no room for leisure, peace or the companionship of nature. Man, according to him, is so feverishly busy in mundane pursuits and the claims of modern life are so exacting that even if he craves for contact with nature, he finds himself inextricably enmeshed in the complexities of life, which provide neither opportunity nor leisure for anything higher or sublime. The poet yearns to get rid of the bustle and noise of life, its 'fever and fret' so that he may refresh his inner being through communion with nature, but he cannot do so. He is a virtual prisoner, caught in the meshes of 'this st ange disease of modern life'

Those who share the discontent echoed by these poets believe that life in the past was simple and peaceful. Man was nearer nature and hence more sincere, virtuous and loving. There was a greater measure of the 'milk of human kindness' flowing in his bosom and consequently there was greater fellow-feeling and sympathy in the world. Given more peace and time, man was able to devote himself more to the cultivation of the fine arts and thus gratify his higher instincts. There was greater kinship between man and nature and hence better opportunity for finer sentiments, for the fostering of aesthetic tastes and for the contemplation of the higher truths of life, and man's relation to God.

This rosy picture of life is based on the belief that, in the first place, the question of earning one's livelihood in the good old days was not very difficult. Most people lived on agriculture, had their homes in small villages, and lived in the open air. The r wants were few and simple and so they had plenty of time and opportunity for devoting their attention to the higher aspects of life. As against this, life to-day is very hard : eking out one's living is quite a job. Man has been divorced from mother earth : population has multipilied manifold, and what is more deplorable, it has shifted from

villages to towns which are consequently overcrowded and congested. Competition in life is cut-throat and man's wants are numerous. If formerly he was satisfied with plain fare and course clothing, to-day even the lowest of men aspire to enjoy all the comforts and a amenities which science provides. Consequently, the modern man is more busy and hectic in his activities. All his energies and time are spent in getting together the various amenities of life which he considers to be indispensable.

This is considerable substance in this view. Science has invented machines, which, in their turn, have brought about an industrial revolution. The great strides which industry is taking has brought in its wake new problems and complications. The products of machines have, of course, reducéd human drudgery and envisaged the potentialities of providing immeasurable comfort to human beings. Production has undoubtedly increased, but so have man's wants. In many countries, the growth of population and the consequent increase in the demand for material products have outpaced the rate of increased production through the help of machinery. Besides, though in some cases the overall production of wealth is much more than in the past, the system of its distribution is so faulty and iniquitous that every man does not get his legitimate due and consequently wealth gets concentrated in a few hands. Moreover whatever increased comfort science provides to man, it has been obtained at a great cost. It has drawn men away from nature. The scientist is not so much interested in the beauties of nature as in finding out ways and means to discover her secrets and harness her forces in the the service of man. He is not nature's lover, but anxious to exploit her charms and power for man's wellbeing. Wordsworth well echoes this feeling.

> "Our meddling intellect
> Miss-shapes the beautious forms of things :
> We murder to dissect."

Accent on nature-worship in the manner of Wordsworth is an idealistic and, to a certain extent, impracticable cult. Meditation of the charms of nature alone cannot occupy man for any length of time. Even Wordsworth was not entirely oblivious to the so-called materialistic phases of life. Moreover, his creed of nature-worhip was his personal attitude. What he saw and enjoyed in nature was beyond the ken of an average man. The common man even to-day cannot be said to be completely unresponsive to the appeal of nature. The

star-spangled sky, the silvery moon, the glorious colours of the rainbow, the music of the cuckoo and the nightingale, the bloom of spring flowers the murmer of the stream and the roar of a cataract still thrill man. The call of the snow-clad mountain peaks continue to inspire verse and song, painting and sculpture. Even in the most crowded and industrial towns, there are people who raise gardens and parks, take a week-end holiday on a seashore, flock to the hills, do skating on lovely ice and go on skilling excursions. Nature continues to be a source of diversion and recreation. In fact, the need of contact with nature is greater and more welcome to-day than ever before.

Again, science is not necessarily a destroyer of the lovliness of nature. It is true that industrial towns have encroached upon the countryside and the roar of factory engines and the clouds of smoke emitted by chimneys offend the aesthetic tastes of naturelovers of a bygone age. But the charms of nature are too vast and varied to suffer any appreciable damage in this manner. What scientists can, for instance, disfigure the lovely moon or impair the glory of a sunset? The waterfalls, lakes, the vast ocean, the skyscraping mountains, 'the full throated' melody of the skylark and a hundred other aspects of nature are eternal and beyond the pale of the corroding power of man or science.

It is also wrong to hold that scientists "murder to dissect." On the contrary, they are so intensely interested in nature that they want to know it almost inside out. A poet would admire nature from a distance in a mood of awe and reverence. The scientist wants to know nature as a lover knows every mood and aspect of his beloved. In fact, the scientist's appreciation of nature is based on real knowledge and understanding: the poet's on sheer emotional reaction. The scientist reveals the mysteries of nature and thus comes near to the wonderful creative powers of God. Nature is thus known and appreciated not only in the open, but perhaps much more in the lab of the botanist, the zoologist, the astronomer, and the pathologist. It is a pleasure to admire the loveliness of the rose, but is it not a greater pleasure to know in the botanist's lab how the rose comes to life from a mere seed? The scientist, who gazes at the heavens through his powerful gigantic telescopes, discovers for himself and for us a world of beauty, a glimpse of the boundless universe which the naked eye of man connot perceive. Shall we, therefore, call the astronomer or the botanist discoverer or destroyer of the charms of nature?

If once, the work of science in the modern world is viewed in this light we would not believe that we see little in nature that is ours.' When Davies craves 'to stand and stare' he really echoes a vague sentiment. Is 'standing and staring' the goal of life? To lie inactive and watch the beauties of nature day in and day out would be to emulate the lotus-eaters. Even if one does not indulge in this pastime of 'standing and staring' for long hours, he cannot escape the charge of indolence to a certain extent. Life is not meant to be lotus-eaters, however mild their variety be. Life is meant for action, for continuous progress, and achievement. Since the modern world is making progress, with the help of science, life has become busy and fast. Only Wordsworth or his uncritical disciples would say:

> Enough of Science and Art;
> Close up these barren leaves."

Obviously science and art are not barren and there is yet room for further exploration in these realms.

People are sometimes frightened by the swift pace and complexities of modern life, but they forget that all progress is a process of change from the simple to the complex. Man obviously cannot go back to any of the earlier ages much less the primitive age, when life was certainly far more simple. If things are growing more complicated, man's experience through them has also sharpened his intelligence to cope with the needs of the times. Moreover a simple life is not necessarily a full and happy life. The life of the cave man was, we may say, ideally simple and also slow and leisurely. But no man, unless his mind is unhinged, will prefer to exchange the so-called busy and complex life of to-day with the existence of the primitive man. Similarly, one can draw a contrast with some of the later stages of human civilisation. The present of the Middle Ages, had, in a way, fewer wants and more time at his disposal, but his life is not necessarily a model for his modern counterpart to emulate. He did not always enjoy the light of education, the amenity of good transport, or efficacious medical aid and organised hygiene and sanitation. The modern peasant in a developed country enjoys all these and many more amenities and thus his life is fuller and richer, though it may be more busy and complex. The modern complexities have their compensations too, while the simplicity of the earlier ages had its limitations.

The real grievance of the crities of modern civilisation is that man

is not marching in the right direction. That is a highly controversial issue. The fact of the matter is that every age had its sceptics and critics. The poet of the 20th century is dissatisfied with his age, and wistfully looks back upon the 19th century. But there were people in that century who placed the golden age in yet earlier periods. There is a certain inherent tendency in man to clothe the past with a romantic halo and feel disgruntled with his present. This dissatisfaction may take various shapes and, in the present case, Davies believes that modern life leaves no room for nature worship and leisure. It has already been demonstrated above how this standpoint is not necessarily correct and that even today the spell of nature is as strong as before. That man is busy does not depend entirely on his environment. It also depends upon his ambitions in life. If he chooses he can refuse to be bogged down in the much dreaded materialism of today. There is always room for a man of a character to rise above his age. The spirit of the times shapes man's activities, but it is also in turn shaped by him, especially if he has a strong and highly individualised personality.

80. THEY ARE SLAVES WHO DARE NOT BE IN THE RIGHT WITH TWO OR THREE

The smallest number, with—god and truth on their side, are weightier than thousands.

—C. Simmons

The distinguishing feature of man is his divine gift of reason. He is the lord of creation by virtue of this faculty of reasoning which enables him to discern truth, to draw a line between good and evil, right and wrong. Like his other faculties, his reason has also been in the process of evolution and it is believed that as man marches on the road to civilisation he becomes more and more rational. With reason as his guide and mentor, he is able to control and sublimate his instincts and direct his sentiments and emotions into proper channels. It is in this manner that he attains what philosophers call self-realisation, the building up of a balanced harmonious personality.

The acid test of being rational is twofold : first is the power of grasping the pros and cons of a problem or situation in an objective, dispassionate and critical manner and, second is the courage, the strength of will to stick to the conclusions or decisions to which he

finally arrives at with the help of reason. In other words, rational conduct demands clarity of thought and moral courage. Man should discover truth as well as practise it presistently and fearlessly.

"What is truth?" said Jesting Pilate, and would not stay for an answer. Though we may appreciate Pilate's difficulty, we cannot emulate his example and turn our back upon the search for truth. In every activity of man, in every phase and stage of his life, he is confronted with the riddle of truth, the tangled web of conflicting opinions and courses of action, which pull him in opposite directions, cause a ferment, a whirlwind in his mind, so that he is often lost in the wilderness of confusion, uncertainty, and doubt, absolutely at his wit's end to discover the right path, to see the light of truth. Man owes an obligation to himself his community his nation and country and, above all, his fellow beings all the world over. Personal and domestic interest, loyalty to community, call of the country, duty towards humanity, often place conflicting demands on man. These various loyalties cut across each other and man wavers to take a decision. It was this clash of interests which paralysed, momentarily, all incentive to action in Arjun when he saw the vast array of his kith and kin arrayed against him on the field of Kurukshetra. In another context, the failure to decide and act with firmness and speed brought the noble Prince of Denmark to grief. The Duke of Windsor as King Edward VIII was faced with the alternative of either or the lady of his heart. Princess Maragret in recent years had to renouncing his throne solve the same dilemma.

Thus all men, whatever their place or station in life, hove to take momentous decisions, cut across the meshes of conflicting opinions and rival courses of action. Under the advice and teaching of Lord Krishna, the great Pandav warrior saw the path of duty and fought against and killed those very kinsmen whose sight on the battlefield. hand at first aroused remorse, compassion and disgust with bloodshed. Nehru and others clenched their teeth and accepted the partition of India to make her free, for there was no other go for them. The monarch of England chose to own his beloved and disown the British Crown, while under almost identical circumstances the English Princess decided to sacrifice love for the sake of what she believed to be her duty to her country and people.

Thus what is truth differs from man to man. What appears to

be true to one man be nothing but falsehood to another. Again, what is true and right for one man to-day may not be so tomorrow. Human life is in a perpetual flux. The complexion of things changes almost every moment and what is true under one set of circumstances ceases to be so when the circumstances change. Of course, it does not mean that the basic and fundamental principles of justice, honesty, truth, love and sacrifice change : what changes is simple the manner and method of their application to a particular situation. Therefore, man has to be constantly on his guard to see that he applies his reason to a correct interpretation and application of the truth at a particular time.

The task of knowing the truth, the right course of action in a situation is indeed difficult, but far more difficult is the sticking to truth after it has been once discovered. If the first is a test of man's intelligence and clear and dispassionate thinking, the second is a test of his moral courage, his fixity of resolve, his tencity of purpose. Since truth has countless aspects and every man's perspective is different from that of his fellow beings, unanimity of opinion on a particular subject is out of the question. Opinion comes to be sharply divided on any momentous issue, and it often happens that there is a majority in support of a particular view. Now, if you happen to share the views of the majority, your path is comparatively easy, but in case you subscribe to the opinion of the minority, your path is rough and strewn with all manners of difficulties. You are faced with uncharitable criticism and opposition.

Though reason is the precious possession of man and the discovery and practice of truth his prime duty, it is not all men who love to follow reason and truth. Since the practice of truth requires courage and spirit of sacrifice, most people are porne to toe 'the line of the majority rather than exercise their independent judgment. It is easier to row with the current rather than against it. To move in the ruts of old thoughts requires less conscious exertion than to break new ground or explore new channel of thought. A large number of persons wallow in intellectual and moral stagnation and, therefore, almost blindly accept and follow other people's views. This is the root cause of the growth of vested interests and conservatism and the slavish mentality that dare not be in the right against heavy odds.

The views of the majority in politics, social or any other sphere of life, prevail over those of the minority, regardless of the fact whether its views are fundamentally right or wrong. So far as the practical administration of a country and society is concerned the principle of majority rule has to be accepted. The minority may disagree with the view of the majority, but it must abide by the decision of the latter in certain respects. If it were not so, there would be utter confusion in society and the machinery of orderly government would be thrown out of gear.

To submit to the views of the majority in practical affairs is quite different from giving up your own views. The majority may rule, the force of numbers may prevail, but it does not mean that one can surrender one's liberty of thought and speech. On the contrary, the supporters of minority opinion have to redouble their efforts in expounding their views and gaining increasing support for them. It is in this manner that the minorities of today become the majorities of tomorrow. It is thus that governments change, policies are revised and nations progress.

The existence of a strong and active minority is an essential condition for the successful working of a democracy. It is the watch-dog of the government and its activities. The minority subjects the views and actions of treasury benches to a searching criticism, exposes their loopholes and very often succeeds in modifying and correcting the final decisions. In countries where the opposition is either weak or unenlightened, the government in power is liable to commit excesses and ignore the best interests of the people since it is sure of enlisting overwhelming support for all its measures. The members of the opposition are not expected to be mere critics and obstrutionists, whose duty is to carp and cavil at the government and put spokes in its wheels : nay, they must exercise a sobering, moderating and constructive influence.

In the political field, the members of a minority do not wield power, and to men of limited vision and weak character this may appear as a great disadvantage. Hence these people may refuse to listen to the vice of reason, and inspite of every directive of their inner voice to the contrary, they may caste their lot with the majority. Such people are mental and emotional slaves, lacking moral courage, and are lured away from the path of reason and

truth by the glamour of power, pelf, fame or other similar mundane considerations.

A sincere apostle of truth and champion of reason spurns all these temptations and steadfastly follows the voice of his conscience and the path of rectitude. Human history shows that all progress in science, art, literature. morals, and social conduct has been made only through men of character who had the virtue of independent thought and the Indomitable courage of their convictions. They were prepared to face criticism, ingratitude, opposition, violence, even death for the sake of what they believed to be true. They were dauntless men, fired with the spirit of sacrifice and infinite powers of endurance and suffering.

In ancient Greece, Socrates raised his lone voice for the cause of reason and eventually drank the cup of hemlock, but did not agree to surrender his views. Martin Luther discovered unpardonable abuses in the Church of Rome and refused to recant, even when the Pope excommunicated him. Luther remained adamant. In the beginning his voice of protest was a lonely cry, but eventually country after country fell from the Church of Rome, and the existence of the millions of Protestants in the world to-day proves that truth was on the side of Martin Luther.

Those who have the courage to defy majority opinion are the torch-bearers of reform and progress. Raja Ram Mohan Roy created a great flutter in the religious and social dovecots of Bengal by his unorthodox views about English Education, women, foreign travel and caste distinctions. In spite of a storm of opposition he rid Bengali Hindu society of a number of age-old evils. The same task of regeneration was done by Sir Syed Ahmed Khan for the then backward Muslims in the sub-continent. Mahatma Gandhi began his life in the political and social sphere without any followers. His doctrine of *Satyagraha*, of non-violent agitation, was pooh-poohed by the best of his countrymen in the beginning, but he stuck tenaciously to his guns, faced all manner of indignity, hardship and even physical torture in South Africa and thus demonstrated the truth and success of ideology. His worst critics became his best admirers and supporters; those who had come to scoff stayed on to praise. To-day when Gandhi is no more, his weapon of *Satyagraha* is acknowledged all the world over, to be the best means of attaining one's political or other ends. The negroes of South American states, for instance,

are taking recourse to this method to fight the evil of racial segregation Pesident Muhmmad Ayub Khan had the courage to be foster fraternal relations with Communist China. For some years after the enunciation of this policy in a world obsessed with power politics and power blocs the President's stand was misunderstood and decried. He continued to plough a lonely furrow in the international sphere for some time, but refused to change his policy. Time has proved that the President is right and Pakistan's policy has contributed in no small measure to the easing of world tension, and to the thawing of the cold war between Russia and America.

It would indeed be a dark hour for mankind when liberty of thought and independence of views disappear from the world under the pressure of regimented thinking or the overriding influence of the majority. The torch of truth is kept ablaze by men of fearless thought and fearless action, no matter if their number is limited. It is this handful of persons Muhammad, the Holy Prophet, Jesus and Buddha, Rousseau and Voltaire, Gandhi and Quaid-i-Azam, Charles Bradlaugh and Florence Nightingale, Galileo and Newton, Lincoln and Charles Wilberforce who, in their respective spheres of life. followed the voice of reason and conscience, faced slander and opposition and even the assassin's bullet and martyrdom on the Cross. The soil of human progress is fertilized by the blood of such martyrs and once there are no more heroes to offer their blood, mankind would find itself in a blind alley, stagnate and perish without any hope of redemption.

81. THE LURE OF FAME

We toil for fame,
We live on crusts,
We make a name,
Then we are busts,

—**L. H. Hobbins.**

Milton's belief that the desire of fame is the last infirmity of a noble mind cannot be accepted without some reservation. In fact, it is a highly controversial issue whether the noblest of men in this world have been guided in their life by the ambition of becoming famous or by a sense of duty regardless of appreciation and recognition. Much can be said on both sides, and yet perhaps no final answer will be found.

The highest teachings of religion and philosophy stress the need of doing one's duty without looking forward to the fruits thereof. Carlyle says, "Work is worship". The Holly Quran aims to instil the lesson duty is its own reward. The greatest artists of all times have pointed out that art is for art's sake, i. e., without any strings, such as love of money, desire to reform humanity, or the ambition of becoming a conscious spokesman of one's age attached to it.

Now there has been no dearth of people who sincerely followed some of these principles. This has been particularly true of men who had a mission in life, who were exponents of new truths, who were reformers and revolutionaries. Many of these persons attained martyrdom for their cause. In their case, it cannot be said that the prime motive guiding their actions was sheer love of applause and fame. That they did receive recognition and applause either in their life or after their death was a by-product af their actions.

Joan of Arc, who came forward to liberate her motherland from the clutches of the English, was an inspired woman, a born missionary, who received the call for action through her inner voices, which in modern psychology would be described as the urge of the subconscious. She fought, suffered, and eventually met her end in flames of a cruel fire her persecutors lit up for her, but no account of her life gives the impression that fame was the motive force behind her martyrdom.

In fact most martyrs and reformers begin their life with the propagation of the most unpleasant truths, which make them exrremely unpopular, and arouse the bitterest opposition from the common people. Socrates championed the cause of reason and truth in the face of the most malignant and fierce criticism which eventually materialised into his arrest and trial and the drinking hemlock. Obviously Socrates did not anticipate such an end and he certainly did not follow his conscience in order to attain the dubious posthumous fame of being a martyr at the alter of reason and truth. He did what he genuinely believed to be right without a thought of becoming famous or infamous.

Muhammad Ali Jinnah, a patriot among patriots in the words of the Father of the Nation, disagreed with the Congress, confabulated with other Muslim leaders and constituted the Muslim League

He succeeded practically in all his enterprises and to-day he is the idol of the Pakistani nation.

All great truth begin as blasphemies and their exponents are branded as heretics and enemies of mankind. The course of their lives is, therefore, strewn with the worst difficulties and dangers. Misunderstanding, thoughtless censure, ingratitude for their work and downright antagonism—these are the inevitable reward of their actions. Now if fame is the only motive force behind them they would have little or no encourgement to pursue their activities. Abraham Lincoln, the dauntless advocate of the abolition of slavery, was in a minority in the beginning of his presidential career, and yet he stuck to his position and launched an offensive against the Southern colonies which were not prepared to accept the emancipation of slaves at any cost. Lincoln fought and shed the blood of his countrymen not to achieve a niche in the mansion of fame, but because he genuinely believed that the evil of slavery must be abolished. Again, it would be uncharitable to believe that Acharya Vinoba Bhave is engaged in the Bhoodan Movement today because he is fired with the ambition of going down in his couutry's history as the best disciple and exponent of Gandhi and his teachings. It is indeed a vulgar idea to entertain that the Acharya treks long distances to win celebrity and not to find a peaceful solution of the problem of the landless people of his country. That Acharya Bhave is inspired by a true sense of duty, can hardly be questioned. Was it the mere itch to provide matter for newspaper headlines which goaded the Mahatma to sacrifice his lucrative practice in South Africa and launch a non-violent compaign against the policy of racial discrimination followed by the South African government? Was he sure of the applause of his countrymen when he refused to get down from the coach while going to Johannesburg and submitted himself to the violent assault by the English driver of the coach ? Again, his acceptance of the 'Himalayan blunder' during the first non-co-operation movement was not certainly calculated to win public applause. Time and again, he followed courses of action which made him the object of the greatest criticism and unpopularity so much so that finally he invited a shower of bullets on his chest.

Those who have their eye always on fame cannot be expected to fulfil their mission in life. They cannot stick to theire cause and principles. The goddess of fame is a very capricious deity and

public applause, consequently, fickle and transitory. Those who aim to please the people with a view to gaining fame have to behave like the weather-cock which shifts its position with every little change in the atmosphere. Time-servers, opportunists and careerists have no principles of their own. They fashion their principles to the changing hour and often attain public applause temporarily.

Certain clever persons attempt a more intelligent and dubious game of attaining personal distinction along with national good. Napolean is a classic example. Hitler comes next. Both these persons professed to work for the uplift of their nation and perhaps, in the beginning of their career, the cause of the nation was dearer to them than any other consideration but the successes which attended their initial efforts turned their head and the desire of fame, the ambition of becoming world conquerors, possessed them so strongly that they led their countries into one disaster after another, each more serious than its predecessor. Of course, they did achieve a certain kind of fame in their lives and have also assured a place for themselves in the annals of mankind, but everybody knows what their contribution has been to their country or humanity. The same consuming passion for immortality goaded men like Alexander, Chingez Khan, Babur, Nadir Shah and the rest of the adventurers and fortune-seekers in every age and clime.

Artists and men of letters have a difficult task to perform. On the one hand, they must be true to their self, and, on the other, they naturally have to have an audience or reading public to appreciate their works of art. Art is the reflection of the artist's personality as well as a mirror of the times to which the artist belongs. In other words, art is a product of society ; it cannot thrive in isolation or in a vacuum. The artist is interested in his fellow men and, therefore, what he produces must be enjoyed by them. In an idealistic sense the mere creation of a great painting, a statue, or a poem should be satisfaction enough for its creator and he should not hanker after the applause or the criticism of his fellow men. This would imply that the artist is a sort of recluse, a hermit shut up and satisfied with his own life and work. This may be possible in the case of some artists and some types of art but not in all. For instance, drama, one of the greatest literary forms, is meant essentially to be staged before an audience. So is the case with fiction for which a reading public is essential. The arts of dance and music also demand an audience. The ends of these arts will not be fulfilled if the artist remains com-

pletely cut off from his reading public or audience. Once the need of these admirers or critics is accepted the question of fame and popularity does come up for consideration. Should the write keep an eye on the likes and dislikes of his audience or simply produce what he considers to be the best expression of his genius? Of course, the highest artist is one who would not modify his art to please his readers or admiters, but the history of art and letters points to another inference. Even the great Shakespeare, it is known beyond the least doubt, kept an eye on his audience natural, horseplay, or crude puns and jokes which today appear stale to us. It has been well said that the drama's laws the drama's patrons make. A people will have the kind of plays they want. Is the same not true, to a certain extent, of the other arts also?

Thus it appears reasonable to believe that even some of the biggest artists and writers would exercise their genius with an eye on what we may call fame or appreciation. At the same time, there have been many instances of artists who have given a new art to the people, who, in the beginning, did not care for it but later on began to appreciate it. Thus these persons were able to lead their audience and the reading public along with them. In other words, they not only produced literature and art but also produced new fashions in literary taste. The process of educating the taste of their audience is a great service the artists can render. This service is akin to the process of persuaison and guidance which a leader of democracy follows in educating the electorate. The duty of educating the literary and artistic tastes of one's generation is a great and scared duty and it can be performed only when the artist is strong enough to stick to his principles and face, if necessary, temporary unpopularity. Milton wrote *Paradise Lost* and got only a few pounds for it, but he did not agree to surrender his genius to the writing of the erotic and chilly poetry and heroic drama which were all the rage in his day. In the last analysis the greatness of a book lies in the sincerity which its author is able to put into it. "A good book is the life-blood of a master spirit," are the words of Milton, but such a book can be produced only by those whose primary aim is not to win popularity or fame, though these things may follow as an indirect offshort.

The lust for fame, like the lust for, money or power, may be an undesirable sentiment, for like other passions it deflects a person from his path of duty. However, fame is different from legitimate appreci-

ation of one's activities. Not all men are absolutely selfeffacing and not all have the idealistic zest to carry on one's duty, completely regardless of the reaction of the people to their work. A certain measure of recognition of one's work acts as a great impetus in life. It encourages man to higher achievements. For instance, a school boy will not make much progress if he does not receive from his teacher the degree of appreciation which he deserves for his-work. Criticism and constant fault-finding breaks man's heart, damps his enthusiasm and often paralyses action and further progress.

Moreover, the desire to become known for a particular achievement cannot be called to be essentially evil. When a student is anxious to stand first in his class or become the first player of his team he is being filled with a laudable ambition, the ambition of becoming the best student and the best player. It is not the mere name of being the best player or student that attracts him : what makes him 'shun delights' and 'live laborious days' is the ambition to acquire mastery in his studies and proficiency in games. Thus fame is not mere a substraction, out in fact another name for solid achievement. Quite often fame and true greatness so together. A man is famous, a celebrity, because he has real merit and greatness.

The desire for fame cannot, therefore, necessarily be called an infirmity. It is not always a failing, a weakness of the mind or the heart. It is rather another name for the urge to progress and ever-mounting achievements. This world would be a poorer place indeed if this great spur to great actions disappeared from man's life.

82. AS CIVILISATION ADVANCES, POETRY ALMOST NECESSARILY DECLINES

"Poetry is the Devil's wine"

St. Angustine

One of the accepted tests to judge a nation's civilisation is to examine its poetry. The greatness of its poetic achievement is an unmistakable testimony to the greatness of its civilisation. Thus a large part of the homage paid to Greek and Roman civilisations or to the culture of ancient India flows from our regard and admiration for the poetical works of those days. Yet it is a queer paradox that poetry has not kept pace with the advance of modern civilisation. In fact,

as years roll by poetry seems to recede more and more into the background. In order to probe into this curious phenomenon, it is necessary to understand the essentials of poetry on the one hand, and of civilisation on the other.

Both poetry and civilisation are highly abstract concepts and elude a precise definition. Nevertheless, one can analyse some of their essential elements. Poetry is an expression of man's highest thoughts and emotions in the most beautiful and harmonious language. It is not only the language of the human heart, but an expression of man's eternal hunger for the good, the sublime, the beautiful. It is an earnest endeavour to find the highest conception of beauty and goodness. The poet not only reflects our joys and sorrows, our hate and love, our hopes and fears but also sublimetes these emotions and thus transports us into a higher and nobler region—the land of the spirit, the divine, the ideal. The highest class of poetry has a consecrating, elevating element in it It liberates man from his mundane and drab surroundings and brings him face to face with higher truths and ideals. The poet has a heart which feels more than its counterpart in an ordinary man : the poet has also an imagination which can concretise the most abstract of ideas or in other words, "give to airy anything a local habitation and a name." It is in this sense that a poet is called a creator' a seer, and inspired being.

Now it cannot be gainsaid that poetry can thrive only in an atmosphere of unfettered imagination and emotion. Where man is free to soar in fancy and equally free to exercise his legitimate emotions, he will create as well as appreciate poetry. If, on the other hand, he is oppressed with what Wordsworth aptly calls, 'getting and spending' or the 'fever or fret' of the world in Arnold's phraseology, the springs of poetry will run dry in him. The joy of life, a certain abandon and absense of restraint turn men's thoughts to higher things like poetry or art. A sense of wonder at this wonderful universe, a curiosity of fathom its mysteries, and attitude of awe and reverence for the beauties of nature, a spirit of adventure and a zest for life—these are some of the elements which stir the poet's soul. If, on the other hand life is nothing but frustration and boredom, an endless struggle to keep the body and soul together and there is in the poet's words, "no time to stand and stare" poetry is bound to languish and die.

The earliest phases of human civilisation were a period when some of the aforementioned pre-requisites of poetry existed. That was the

period of mankind's childhood and the subsequent stages may well be spoken of his boyhood and youth. Now a child or a boy is imagination compact. The world around him is new and interesting. He is curious and inquisitive, odventurous and buoyant, ever-ready to exercise his imagination on both known and unknown possibilities. Fairy tales or ghost stories, for instance, fire his imagination beyond measure. The same is true of the child-hood of mankind.

Everywhere in the history of the world we find that poetry preceded prose and the other branches of literature. In fact, the only language our ancient forbears knew was the language of verse. All their thoughts found and expression in poetry. Almost all the earliest holy books of the various religions—the Vedas, the Gita, the Bible and the Holy Quran—are couched in verse. Even non-religious and nonphilosophical treatises were composed in verse. 'The other harmony of prose', as Dryden called it began to make its appearance only in ages when the exuberance of imagination and emotion yielded place to a cold, intellectual and rational perspective on life. The Elizabethan age in England was steeped in a spirit of romance and adventure and it proved to be a glorious age of poetry and song. As opposed to it the eighteenth century—a period of called intellect and reason—saw the blossoming of prose. In the classical languages like Greek, Latin, Sanskrit and Persian, poetry always dominated prose.

This curious phenomenon is inseparably linked with what we term as the march of civilisation. At the dawn of history man lived in primitive states of civilisation which was not very different from barbarism. In those prehistoric times instincts and passions were the chief governing forces in man's life. Now civilization has been variously defined, but it will not be wrong to say that one of the essentials of civilisation is a constant endeavour to sublimate man's instincts and passions, to control and canalise them healthy, harmless channels. Culture, which is a part of civilization, has been explained as restraint over oneself and consideration for others. This sort of discipline is possible only when one is not carried away by one's primal instincts and emotions. To put it differently, culture and civliization is an endeavour to establish supremacy of reason in human conduct. It is through rationalism that one world realise one's place in the universe, one's rights and duties in society, one's ethical and social code. Essentially man is a creature of self-interest, but rationalism or civilization purports to train him in the art of harmonising his interest with those of others. He slowly evolves a certain sense of values, certain ideals

and standards which are more precious than mere self preservation or well being.

This aspect of civilization is borne out by the facts of history. Once upon a time man owed loyalty only to his tribal chief, or the head of his sect or community, but today these ideologies are out of date. One has to think not only in terms of nationalism, but even internationalism. Again formerly the male-sex dominated the female, but today the two sexes claim equality in every sphere of life. Similarly the nation of building up empires at the expense of weak and backward nations has long been exploded and the right to one self has been accepted to be the right of every people. These illustrations go to show that reason has slowly cut across the strong currents of emotion and instincts.

The supremacy of reason is good both in principle and practice. Yet the very nature of rationalism is such that it shatters the fairy world of poetry. Cold reason and intellect are the very antithesis of warm emotions and exuberant imagination. A lover always looks upon his beloved as a paragon of beauty, though she may be no better than a negress to a cold rational observer. War has often inspired the highest deeds of heroism and chivalry and it is this inherent spirit of adventure which inspires poetry. To a cool, analytical observer, romantic love, reckless adventure, deeds of gallantry appear meaningless and even silly. Thus whenever sheer intellectualism and cold reason prevail, man becomes calculating, unadventurous in short, unpoetic. This largely explains why with the growth of civilisation poetry has been going to the wall.

The advance of rationalism has had one other highly significant result *viz.*, the phenomenal march of science. Science is essentially a dispassionate, objective and absolutely rational approach to things. The perspective of the scientist is entirely different from that of the poet. The scientist would analyse and dissect a beautiful object like a rose or butterfly, while a poet would simply go in raptures over its beauty and the greatness of its creator. The moon is a symbol of beauty to the poet, but to the scientist it is nothing but a spherical body hanging in space. Before the dawn of science, mankind wove the loveliest legends and fairy tales round the heavenly planets and the various phenomena of nature. Thus we have a marvellous mythology of gods and goddesses in Greece, Roma, and our own country. The scientist now comes forward and shows that all these tales are the result of man's ignorance and mute wonder at the mysteries of nature.

He is not prepared to stand and state but he dissects and murders. Man's ignorance in these respects was nothing but innocence and when it is replaced by the knowledge and cold analysis of the scientist precious little room is left for poetic flights.

Poetry is a reflection of life but it is also an escape from life. The poet transports us into an ideal region of hope, freedom and joy. These ideal regions, it is true, are the creation of poet's mind but to a large extent they are also the creation of the age and atmosphere in which the poet lives. If the age encourages wandering in ideal worlds, the poet's task is easy. Now when science shatters man's utopias and ivory towers by the sledge hammer blows of cold reason poetry is bound to suffer a rude shock.

Science has dealt another severe blow to poetry. In the first place, it invented machinery which has gradually pervaded every aspect of our life, so much so that it is no exaggeration to say that our life itself has become a machine. Imagine what this really means. It means that life moves at a terrible pace : there is distressing hurry and bustle in the life of the modern man. Life again is infinitely more complex than before and the struggle for existence far keener. Though science has reduced human physical drudgery and given us certain physical comforts it has on the other hand, multiplied our wants manifold. The modern man is frightfully with the business of getting on in life so that he has little leisure and even less peace of mind to think of art, literature and the other higher things of life. The stress and strain of present-day life has a damping effect on poetry.

Civilisation, it is claimed, has been advancing and yet ironically enough man has been becoming more and more puzzled and bewildered. The two world wars—to mention only one of the most outstanding tragedies of modern civilisation—have knocked the very bottom out of man's security, joy and sense of justice. His most cherished ideals lie broken and mangled and he lives in a world of frustration and pessimism. If there is no buoyancy and joy, no hope and exhilaration, poetry cannot exist.

Poetry is a creative art : it is almost a divine spark. A true poet is a creator and not a mere imitator. Poetry is an act of self-expression, self fulfilment in a free and unfettered atmosphere. But march of civilisation and its concomitants in the shape of machines, it seems have been consistently clipping the wings of the poet's fan-

cy. With the help of machines, all art is becoming stereotyped and mechanised. Formerly, if a man was interested in music he had either to learn it himself or go to a master of that art. But today he can satisfy this aesthetic craving, by playing a gramophone record or switching on the radio. Thus the incentive for learning the art himself is gone. The same holds good of the other fine arts, especially poetry. Since life has become regimented, art is also following the same pattern. And regimentation strangles the creative art of poetry.

It, therefore, seems that civilisation has been fostering just those very elements which are antagonistic to poetry. Cold reason dissecting intellect, absence of joy and buoyancy, lack of a spirit of adventure, maddening speed and infinite complexities and above all the chilling influence of mechanical and regimented farms of entertainment—all these have been strangulating the very breath of poetry. It is true that poetry is not deed but it is the poetry which the people of this day demand. It is the grim, prosaic, often drab creation —a reflection of the uninspiring age in which its creators live and have their being.

THE ROLE OF THE ARTIST

We poets are (upon a poet's word)
Of all mankind, the creatures most absurd.

—Alexander Pope

The above observation on poets (and for that matter on artists as a whole) is more impish than serious, for Pope, himself a poet, would not realy mean to revile his tribe. Dr. Johnson observes, "all censure of a man's self is oblique praise," and any attempt to disparage one's work is an indirect appreciation thereof. In fact, one of the accepted tests to gauge the standard of civilisation in a country is to access its achivements in the sphere of art and literature. Ancient Greece and Rome owed much of their fame and glory to the remarkable attainment of their people in poetry, painting, sculpture, architecture and the other fine arts. The artistic excellence of the epics of Homer and Virgil, of Greek and Roman statues and buildings has remained unsurpassed till today. The poetry of Kalidas, the Ajanta sculptures, the creation of Raphael, Leonarda Vinci, the music of Beethoven, the dramas of Shakespeare, the

songs and verses of Tagore, *Rubaiyats* of Omar Khyyam, the *Shahnama* of Firdausi, the countless portraits and landscapes produced by the Rajput and Moghul schools of painters in India—all these are immortal creations and redound to the glory of the nations and countries in which their creators lived and worked. The respect and appreciation which art enjoys is universal and undying.

Why does art enjoy such a pride of place the life of nations and individuals? The answer is simple: art is the expression of the highest and noblest imaginatives and emotional susceptibilities of man. The artist observes life—the external reality—and presents it through his medium—poetry, painting, sculpture or architecture—in a manner which makes it an object of beauty and imaginative pleasure. A man observes a sunset, which is a spectacle of rare beauty: the artist observing the same spectacle captures and preserves it in his painting. A sculptor carves out of inanimate stone of bronze the figure of a female, which bears of striking resemblance to the original. Thus out of dead material, the artist creates something which has the same effect on an observer as a living being A poet, for instance, immortalises in verse the pangs of unrequited love or the inconsolable grief of a mother at the death of her only son. The artist creates things of everlasting beauty and emotional appeal.

"What is the use of works of art?" a cynic might ask. Apparently a work of art has no practical ultility in the sense in which a pair of shoes or a plate of mangoes have. The shoes help to cover a man's feet and protect them from heat and cold, while the mangoes can satisfy his hunger. A poem, a picture or a song does not have such a practical value. They will not satisfy a person's physical hunger nor shield him from the inclemencies of weather. Their function is different and high. They satisfy man's intellectual and emotional hunger—his aesthetic susceptibilities and tastes. Man does not merely eat and drink and sleep: he has a mind a heart and soul. He requires food as much for his spirit as for his body. It is the artist who provides man with intellectual and spirittual fare.

All art is a creation of beauty and a thing of beauty is a joy for ever. There is the beauty of a woman's form and figure, the charm of nature's landscapes, the beauty of flower and fruit, of bird and beast and finally the intangible elusive beauty of human

emotions. The artist roams all over this vast field of loveliness, picks and chooses what appeals to him and expresses it in his particular medium of art. The creation of beauty is one of the highest services that the artist renders to his fellow beings. What is more the artist does not merely reflect the beauty of the external world: he creates beauty where the common man does not find anything beautiful. A painter's landscape is more appealing than a real landscape. The reason is that the painter is not a mere photographer; he presents not the bare external reality as it is, but reality as seen by him. It is the painter's mental approach which gives a new charm and glow to his work. The artist can select and reject and present an idealised aspect of reality. The artist's, the poet's world is, therefore, more perfect and richer than the actual world. Hence the artist is not a mere reproducer of reality but a creator; a being whose active imagination and finer susceptibilities perceive more than the common man can.

It may be questioned whether the artist can indulge in idealisation according to his sweet will. If art is unlimited freedom to romanticise life is it not another name for misrepresentation and distortion of truth? According to poetic, justice, for instance, virtue is rewarded and vice punished, whereas in actual life the virtuous often suffer while the wicked thrive. Again, in every romantic tale the lovers meet in the end and live happily ever after, but the actual experience of man is painfully different. Life is too complex to be faithfully represented by the simplified formulae of a romantic artist. Hence it is contended that an artist, worth his salt, cannot be allowed to live in the proud isolation of his ivory tower and draw fanciful pictures of life. Fairy tales are good for childern, but the nature mind requires a different literary

An artist can rendar service, it is contended, to his fellow beings only if his creations are a faithful representation of life and reality. Thus nation has greatly influenced the nature of the art and literature throughout the ages and given rise to realism. Much can certainly be said in favour of realism. Art and literature have emerged out of the stage of the fairy tale: common men and women and not kings and queens, nobles and ladies should form the subject-matter of literature and art. This tendency towards realism and democratisation is a healthy sign. In the modern world escapist literature or purely romantic art is out of place, though not entirely non-existent. It is certainly one of the sacred duties of the artist to represent everyday life, its

problems and complexities, and not merely transport his readers into a romantic world of his own which has little or nothing in common with our world. This explains why the novels of Hardy, George Gissing, Prem Chand, Tolstoy and scores of other modern writers have a greater appeal to the modern mind than the epics of Homer, Virgil, Firdausi or Tulsidas.

Closely allied to the problem of realism is the question whether art should be for art's sake or for life's sake. To put it differently, can the artist serve his community better by reflecting life purely as it is or by painting it in a manner so as to provide inspiration and edification to the people? Accent on ultra-realism would exclude the possibility of any didactic element in art. And yet some of the greatest writers and artists have been fired with a mission, a zeal to awaken humanity and put it on the right track. Wordsworth strove to inculcate nature worship, Shelley was a zealous reformer and iconoclast, ever brushing aside social, moral and political cobwebs. The writings of Carlyle are fired with a missionary spirit. Dickens utilised his stories to expose the ills of Victorian England. Prem Chand has dissected the various evils of Indian society: Galsworthy is a champion of the social under dog, Matthew Arnold summed up this principle by calling 'Poetry a criticism of life', *i. e.*, a means of elevating human beings.

The presence of the ennobling and inspirational element in literature and art is certainly a very healthy feature. All great literature and art are intended to awaken the highest and noblest emotions of man. It is this kind of writing which De Quincey rightly describes as the literature of power. In fact literature presents the highest models of human conduct for posterity to emulate. When we wish to explain the sincerity of a woman's love and devotion, we do not think of the wife of our friend, but of Kalidas's Shakuntala or Shakespeare's Juliet: similarly, our nation of man's cruelty towards woman is best expressed by referring to Hardy's Tess or Tolstoy's Anna Karenina. The best instances of heroism, sacrifice, patriotic fervour, as also jealousy, revenge and intrigue are furnished by literature. It is in this respect that literature and art govern human conduct and Shelley called poet the unacknowledged legislators of the world. What the artist can achieve through his creations is beyond the scope of laws or police force or other kinds of pressure.

Nevertheless, there is a limit beyond which art cannot be exploited for purposes of instruction or edification. In fact, the greatest artist

teaches unconsciously and indirectly, without any avowed didactic aim. Shakespeare has touched the whole gamut of human emotions and every kind of moral lesson can be derived from his Plays. *Macbeth* paints the nemesis of ambition; *King Lear* draws the horrors of ingratitude; *Hamlet* is a tragedy of excessive brooding and introspection; *The Merchant of Venice* is a passionate plea for religious and social tolerance; and yet nobody would claim that any of these plays is a didactic sermon. Whenever the artist places instruction above truth to life, he plays false to his genius, and prostitutes his art. The artist cannot be exploited for purposes of mass propaganda, pure social and moral reform.

The tragedy of exploiting art for ulterior purposes is best seen in the progressive literature of today. The didactic sting in this literature is so prominent that it ceases to be literature and degenerates into sheer social and political sermonizing. The same is true of art and literature which are inspired by communist ideology. In fact in communist countries literature is only a part of the gigantic political mission of brain-washing. But the fact is that an artist is not a partisan: on the contrary he is a no party man, a dispassionate observer of life and its problems. He has no perspective except his own, no coloured glasses to vitiate his view. He watches and receives impressions, but he does not subordinate himself to any authority except the authority of his creative genius. Lure of money, fear of persecution—these considerations do not weigh with a true artist. He is, of course, a human being, but he lives his own life, follows his own code of work, and though he lives in society, is a member of his community, he lives in it very much like a lotus in a muddy pool. The artist cares not for popularity, fame, or power: he may be poor and obscure but he is intensely in love with humanity and his only aim is to represent his own impressions of life and the world in as faithful and beautiful a manner as he can.

The task and responsibilities of the artist are onerous and exacting. To expect him to discharge them successfuly through sheer personal will, exertion and fidelity to his ideals is to clothe him with superhuman powers The artist, it is true, owes a duty to society, but society too cannot ignore to do its duty by him. It is said a people will have the government they deserve. Even more it is true that a society will have the artists it wants. Art and literature do not grow in a vacuum: they are the product of the collective thoughts and

emotions of a people at a particular time. The artist, despite all his originality and independence, cannot completely ignore or rise above the social scene, be entirely impervious to the spirit of the times. Hence the greatness of the artist and his creations will rest, to a considerable extent, on the greatness of the people among whom he lives and has his being. He crystallises largely the inarticulate thoughts and sentiments of his age, though, in the process, he sublimates and ennobles them through the creative energy of his imagination. It is this significant which explain why, for instance, the keynote of the literature of Restoration age in England was cynicism and a total neglect of the fundamental moral of man. Again, the literature of the times of Elizabeth I was vigorous and inspiring because a wave of confidence, heroism and adventure had swept over the people in those days. Similarly, Urdu poetry gloried in themes of heroism, devotion or sex-love according as the people paid homage to these ideals.

In the final analysis, it is the common mass of men and their ideology and ways of thought and feeling which go to determine the character of its artists. A people desirous of great art and literature have to be great themselves. Art is not a gift which drops from heaven, nor an imposition from outside ; it is the people's own creation. The people are the plastic material which their artist shapes into form of beauty and charm. The people, therefore, have to be worthy of the artist's magic touch. They are expected to have in them the raw material for great art. This is exactly what Milton meant when he observed that in order to be a great poet, one has to be a great poem himself.

84. ART IS MAN ADDED TO NATURE

The artist does not see things as they are, but as he is.

Alfred Tonnelle

Suppose a man stands on a sea beach to watch sunset. He will observe the ripples on the surface of the sea, the gliding boats and sails, if any, sea-bathers and the host of merry-makers who flock there at that hour. All these moving objects will be seen against the rich background of the shifting riot of colour on the horizon. At any one particular moment his eye will observe only a part of this prospect, though he may move his gaze from one part to another and try to survey the whole scene. Now if he carries a camera and is fond of

nature photography, he might be attracted to capture the beauty of the scene in a series of snapshots.

Now let us presume that he is back home and is looking at his snapshots. A camera faithfully depicts the objects and scense to which its sensitive lens is exposed. Everything that comes within its focus is photographed. The camera lens is an inanimate machine which, therefore, does not know how to pick and choose. Every detail, ugly or attractive, is captured by it. And yet a particular photograph or snapshort represents only a certain section of the prospect to which the photographer directed the machine. Thus though the camera reproduces the natural scene faithfully, it does not and cannot represent the whole of it. Which particular aspect or view of the scene is worth photographing depends on the choice, the mental attitude of the man using the camera. Thus even in a photograph the external world is presented not exactly as it is but through the selective vision of the man who handles the camera. The reality of the sunset is presented not in purely objective manner but, to a certain, as it appears to the photographer. The photographer reflects the sunset through the mental aspect of the photographer.

Now if the sunset on the sea beach is watched by a painter and not a photographer, the reactions would be far different. The photographer uses a machine for his picture. His mind does, of course, work, but its operation is limited. Once he has selected a certain angle and focussed his lens the rest is done in the twinkling of an eye by the machine. The painter's work is of a different order. He uses a pencil or a brush and does the whole thing from beginning to end himself. His work is slow and difficult, but it has one great advantage, *viz.*, he can shape his picture at every stage of its production and thus make it suit his taste as he likes. He has consequently much greater freedom to pick and choose the details of the scene he is painting. He is, unlike the photographer, not compelled to reproduce every detail of the landscape he has seen. The sunset is like a piece of soft clay which he may would into any shape he pleases. The painter's material is more plastic and flexible and hence affords greater opportunity for the exercise of the painter's imagination. His picture of the sunset is not a literal transcript of reality, but it is reality seen through the glowing colours of his imagination. The painter's production is a work of art, the photographer's snapshort is a bare machine product.

All art derives its inspiration from nature, *i. e.*, the external

world, the reality which can be perceived through the senses. A flaming sunset, a lovely rose, a winning smile, the innocent laughter of children, the grief of a broken-hearted lover, the pathos of a premature death—all these and many more are subjects which awaken an artist —a poet, a painter or musician—into activity. When we see a fine painting representing beautiful flowers or read a poem about the charms of a maiden, we experience a certain thrill of pleasure. Why? Niether the flowers nor the pretty maiden is before us, and yet we experience the same emotions as we will if they were. Thus art is a reflection of reality, which in a wider sense, is known as nature.

The sun, the moon, the stars, and the hundreds of other lovely as well terrible objects or nature as also the various human emotions—love and hatred, joy and sorrow, jealousy and fear—have existed from time immemorial and inspired artists in every age and clime. There are countless paintings immortalising the beauty of the female from as also numerous poem in honour of love—the strongest emotion of the human heart. And yet no two such paintings or two such poems are identical. Even if two poets and two painters see the same object, say a red rose, and glorify it in colour and verse, their productions, though inspired by the same subject, would be very different from each other. One poet may go into raptures over the loveliness of the flower, while the other may shed tears over its transitory beauty. Wordsworth finds the daffodil a source of joy :

> "For oft, when on my couch I lie
> In vacant or in pensive mood,
> They flash upon that inward eye
> Which is the bliss of solitude;
> And then my heart with pleasure fills,
> And dances with the daffodils."

The same flower, on the other hand, fills the heart of Herrick with sorrow :

> "Fair Daffodils, we weep to see
> You haste away so soon;
> As yet the early-rising Sun
> Has not attain'd his noon."

The reason for these divergent reactions is that art does not represent the purely external aspect of an object or event but the impressions produced upon the mind of the artist by them. Art is, therefore, an imaginative representation of nature or reality.

Nature or reality has countless aspects and no single work of art can represent all of them at a time. Secondly, all that we see in the external world is not necessarily beautiful or attractive enough for the artist. A work of art, be it a poem, a painting or a melody is essentially a thing of beauty. The artist creates beauty even where he does not find it or, to be more precise. He opens a new angle of vision through which one sees beauty where formerly one did not find it. The artist thus exercises the liberty of selection and omission. He selects what is and can be beautiful, rejects what, in his opinion, cannot produce the impression of beauty. A painter would omit unattractive details in a landscape and may even invent new ones to make it ideally beautiful. This liberty exercised by the artist is known as idealisation. *i.e.*, the unconscious criticism of nature by the human mind. Hence, works of art are often more effective than naked, unvarnished nature.

The highest form of art is literature and poetry is the noblest of literary creations. Literature is the language of imagination or emotion. The poet transfuses reality with the colours of his creative imagination. Shakespeare has well said :—

"The poet's eye in a fine frenzy rolling.
Doth glance from heaven to earth, from earth to heaven.
And, as imagination bodes forth
The forms of things unknown, the poet's pen
Turns them into shapes, and gives to airy nothing
A local habitation and a name."

In poetry and for that matter, in other forms of literature and art one does not look for historical or scientific truth. What art presents is not the truth of logic or fact but the truth of idea. The characters a novelist or a dramatist creats may not have any existence except in the mind of their creator, yet they are as real as or even more real than the men and women who actually lived and died in the world. "The masters of creative literature, writes Worsfold," have made regions of their own which they have peopled with the children of their genius. Homer has given us an Aegean of sun-lit islands and purple seas? Dante a dark and mysterious inferno ; Milton a garden of Eden : Shakespeare an Elizbethan England with landscapes more brightly hued and men and women more finely real than the landscapes or the people of the England of Elizabeth I ; Moliere a France more natural and more vivid than the France of the Grand monarque.'

Idealisation is the brith right of the artist, but it raises the significant issue whether the artist can sacrifice truth in the interests of art. Obviously no work of art can be great and lasting, if it deliberately distorts truth and is a direct negation of reality. Anything which is contrary to nature cannot be artistic. It may be a freakish or fantastic creation but not a work of art. However, what is required in art is not the truth of fact but the truth of idea. For instance, what the essayist, the writer of travel books or the poet gives is not pure description but representation of facts as he finds them. He tells us not so much what he sees or learns as thoughts and feelings which the scene of natural objects or his contacts with other men produced in his mind. The artist concentrates on essential and not literal truth and the truth of art is often the fruit of the mingling of the personal experience of the artist and that of the universal experience of mankind. "If we wish to get an idea, of the supreme devotion which is produced by the passion of love, we do not think of the enagement and marriage of one of our acquaintances but of the story of Romeo and Juliet ; our idea of devotion of a woman's ideal of duty is based upon the conduct of the Antigone of Sophoeles ; our idea of knightly duty upon the Arthur of the "Idylls of the King". The truth of idea which is thus attained in the works of the great poetic masters is in a certain sense superior to the truth of history or biography, or of any mere transcript from reality. "The reason is that poetic truth epitomizes the experiences of the human race." And so Aristotle says, "poetry has a wider truth and a higher aim than history ; for poetry deals rather with the universal history than with the particular." Or it becomes as Wordsworth says, "the breath and finer spirit of knowledge."

There is, however, a limit to the process of idealisation enjoyed and exercised by the artist. In the early stages of human art and literature, idealisation reigned supreme. Poetic justice, for instance, governed the theme of most plays and stories. The virtuous were always rewarded and the wicked punished. In other words, literature was too romantic. However as time passed, it was felt that art should outlive the stage of the fairy tale and the poet should come out of his isolated ivory tower and see drab reality as well. Hence the birth of realistic literature such as the novels of George Gissing, Balzac, Zola and the works of some of the ultra-realists of the 20th century. The works of James Joyce, Virginia Woolf and their followers are realistic with a vengeance. Nothing is too ugly or prosaic for them. They strive to put everything, all the countless aspects of reality, into their

representations. *Ulysses*, for instance, is a tale in 700 pages of the doing of a law, Mr. Bloom, during the course of a single hot day in June in Dublin. All his external activities, conscious and sub-conscious reactions, thoughts and feelings are put almost pell-mell into this monumental work. Marcel Proust's *Rememberance of Things Past* is a work of a similar nature. These are instance of the extreme and even ridiculous limits to which the passion for realism can lead an artist. Anybody who reads these novels will feel that they are indeed monumental productions, but certainly not works of the highest type of art. They may, at best, be described as an artistic demonstration of the paradoxical maxim that there is method even in madness.

Deliberate destortion of truth or the tendency to escape from the tragic reality of things into an imaginary romantic world may not find favour in this age of science and cold reason. Purely romantic art and literature, dealing with kings and queens, nobles and ladies, damsels and dragons, giants and knights, has certainly outlived its day. The democratic spirit of the age demands greater attention to the common man and his problems, and the literature and art today are, therefore, in closer touch with the rough and tumble of common life than in the past. But the basic ingredient of art—its imaginative and emotional aspect—cannot disappear. The modern poet will glorify the life of an office clerk, a factory hand, a victim of atomic explosion, an over-world taxi driver but if he wishes to make his poem a thing of beauty he will endow his representation of these themes with the soft glow of his imagination. Reality will be reflected through the idealising vision of the poet and thus art will continue to be a presentation of nature through the colours of human imagination. Art is and will be man added to nature.

85. THE MAN BEHIND THE BOOK

Camerdo, this is no book.
Who touches this, touches a man.

—Whitman

"What is a book ?" one may ask. It is a storehouse of information, knowledge or wisdom, a picture of life or a mirror of its author's personality ? It can be any one or all of these things, but essentially it is, in the words of Milton, "the life blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

When we talk of books in this context we inevitably refer to books for all times, books which have an element of permanence and universality. All books are neither worth reading nor fit to be preserved, but there is a class of books which live for ever and appeal to all men, irrespective of country or clime. Such books consist, for instance, of the plays of Kalidas, Agha Hashar and Shakespeare, the epics of Homer and Virgil, the novels of Dickens and Premchand, the essays of Lamb and Stevenson, the poetry of Keats, Tagore, Tennyson and Dr. Iqbal.

Literature, in the words of Shakespeare, is a mirror held up to nature, *i.e.*, a reflection of life. This reflection or picture of life appeals to us because it has a ring of truth and sincerity. Yet it is difficult to say what truth is, except perhaps in the strictly scientific sense. The truth of mathematics and physics may be precise and definable but not the truth of life which a man of letters presents in his writings. What literature presents is not a mere transcript of reality, not a photographic representation, but reality as seen through the mental and emotional lens of the artist. The camera is a dead, mindless and emotionless machine and so it reproduces mechanically, without any selection or omission, whatever is exposed to its lens. Not so the mind of the artist. The artist has his own imaginative and emotional reactions to the objects of external reality and it is these reactions which he expresses in his work. Literature is the expression of the artist's mood, not the bare representation of objective fact. "To a poet in a lover's mood," observes Lamborn, "the sea smiles with him in his joy, the winds whisper the name of his beloved, the stars look down on him like friendly eyes; to the same poet in another mood, the same sea looks grim and cruel, the winds mock his sighs, and the cold stars watch him with a passionless inscrutable gaze."

When the same object does not appear the same twice to an artist how can it produce the same impression or arouse the same sentiments in two different artists? Hence every book carries on it the unmistakable stamp of its author's personality. From the book we naturally pass to the man behind the book. Our appreciation of a work of art or a piece of writing increases if we know and understand its creator.

Before elucidating the significance of the impress of a writer's personality of his books further it will be fruitful to discuss the claim that literature is essentially a reflection of the spirit of the times in

which it is created, a mirror of the leading thought currents of its age, social, political, religious, etc. A great book is thus not so much a mirror of the mind and heart of its author as of the thoughts and sentiments of the people in whose midst the author lived and had his being. Thus the Persian poetry of Firdausi and Al-Beruni is steeped in the heroism and chivalry of the Muslim rulers of that age, while the poets of the 'Bhakti Kal' reflect the religious revival of the period when the rosary had replaced the sword to a large extent, and a number of Hindu preachers, notably Ramanand and Shankracharya, strove to preserve and purify the Hindu religion. On the other hand, the poetry of Bihari and Padmakar is amorous and erotic in a large measure because they lived in an age of comparative peace and prosperity when people had time to indulge in the pleasures of the senses. It was the time when the Mughal rulers, having attained the height of power, abandoned themselves to a life of ease and pleasure. Hindu princes also chose to trend the path of dalliance and their patrons' thirst for indulgence. No wonder than that the religious fervour and the spiritual love which characterised the poetry of Krishna cult degenerated into sensuality.

Similarly, Elizabethan drama and poetry are an indication of the zest for life and spirit of adventure which characterised the people of that glorious age, while the plays of Congreve, Shadwell and Etheridge reflect the depths to which court morals and, through it, the general code of public morality had sunk during the days of the Restoration. Again, the Elizabethan era was essentially an age of poetry and song and the best geniuses of the period adopted is as the vehicle of their literary art, whereas the eighteenth century was primarily an age of reason and prose and therefore the best literary artists of this period turned to prose and not to poetry. The *Spectator*, the *Tatler*, the *Rambler*, the *Citizen of the World*, Boswell's *Life of Johnson*, the *Buttle of Books*, could not have been written in the days of Queen Elizabeth even if their authors had been born then. Again, the bitterness of party strife, the prevailing cynicism, lack of idealism and shallow and facile optimism of the age of Queen Anne alone could inspire works like the *Rape of the Lock*, the *Essay of Man*, the *Satires* of Dryden and the plays of Sheridan. Every writer of the age, it may also be pointed out, came under the spell of France and pseudo-classicism, with its accent on reason, balance, moderation, prejudice against sentiment and emotion, aversion to the past and to the charms of nature. On the other hand, when the shackels of classicism were

snapped in the early 19th century and Romanticism swept over England and Europe, all the writers of the first thirty years of that century, shared a common love of nature, flights of imagination and emotion, passion for the past and contempt for the canons of classicism as expounded by Dr. Johnson and his disciples. Keats, Shelley, Wordsworth, Coleridge. Byron and Southey—to mention only the leading poets of the age—belong to a common fraternity, the romantic school of writers having in many ways a common outlook and common reactions.

It would be foolish to hold that a writer, however great or original, lives in a vacuum, divorced from his surroundings and age. Even the great Shakespeare reflects the chief characteristics of his age, though he is rightly claimed to belong to no age or country in particular. The very fact that he chose drama as the vehicle of his art shows the influence of his times. Again, in his plays he reflects the Elizabethan love of adventure, high life, bloosdhed, molodrama, belief in the supernatural, in witches, ghosts, fairies, and the groundlings, fodness of sheer buffoonery, horseplay puns and farcical situations. Thus every writer is the product of his age and surrounding to a certain extent and that is why literature is a reflection of *Zeitgeist*, the spirit of the age.

Nevertheless, every writer, worth his salt, retains his individulity, his exclusive characteristics and outlook, even while giving expression to the spirit of his age. Even the writers belonging to a particular literary epoch or school show striking differences underneath the layer of certain common features. Thase differences are found in the choice of subjects—matter and more so in the manner of handling it. The greatest difference lies in the impressions and reactions of the writers from apparently similar objects and forces.

The English romantic poets of the first half of the 19th century are all described as blonging to a common literary school yet how striking are the distinctions which distinguish the work of each of them? Wordsworth and Shelley, for instance, evince a love of nature but the nature worship of one of easily distingnishable from that of the other. Nature to Wordsworth has a moral and inspirationrl message; she is a deity and a goddess, the fountain of peace and joy, not merely a source of loveliness. Shelley does not read any such divine message in nature. For instance, the west wind attracts him chiefly as the embodiment of ultimated power and unrestricted freedom—just the

things which man lacks. Again, Shelley is consumed with a passing to regenerate humanity : Wordsworth too be a teacher of mankind but he lacks the fire and intensity, of Shelley, particularly his impatience with social and religious traditions. On the other hand. Keats has no such ulterior aim to inspire his art and he is content to be an uncritical worshipper at the alter of beauty wherever it be. For him truth is beauty and beauty truth: he is happy and contented in the contemplation of beauty in his ivory tower. Byron is interested only in the wild aspects of nature, such as the tempestuous ocean, while the experiences of his embittered him so much that he is not a constructive reformer but an angry critic scoffing at mankind and his age. In sharp contrast to his contemporaries, Scott chose the medieval age as the source of his novels and poetry and became the father of historical fiction of its own kind in English literature while his contemporary, Jane Austen. seems to have completely escaped the romantic influences of the age, for she produced fiction of the domestic countryside life which carries on the tradition of the age of classicism in many ways. It is this individuality of the writer which makes the *Immortality Ode* of Wordsworth, Keat's *Ode to a Nightingale*, Shelley's *Skylark*, Byron's *Childe Harold*. Scott's *Ivanhoe* and *The Ministereley of the Scottish Boarder* and Austen's *Pride and Projudice* occupy a distinctive niche in the large mansion of English literature. Each of these works has a significance of its own, because the mind which created it was a distinct entity not to be confounded with any other.

The common influences of a particular age often produce varying impressions and reactions on its people. Dickens and Thackeray, Tennyson and Browning, Hardy and Meredith furnish some of the most characteristic examples of contemporaries being poles apart in their outlook and literary work. Dickens breathes in his novels a spirit of optimism and genial humour. He chooses to portray the life of the middle classes of the England of his day but Thackeray was drawn towards the upper strata of the English society and he found solace in satire and realism. *David Copperfield* and *Vanity Fair*, products of the same era, present two entirely different pictures of Victorian life. Both are masterpieces in their own right, inimitable and incomparable, for the simple reason that the personalities of their authors were different. Both Tennyson and Browning felt the impact of modern science but reacted in different ways. Browning remained unshaken in his faith that God

is in heaven and all is right with the world, whereas Tennyson was torn with inexplicable doubt and despair. *In Memoriam* is not only an elegy on the death of Arthur Hallam but a poetical saga of its author's spiritual struggle, his quest for faith in an age when science seemed to knock the very bottom out of Christianity. The fact is that Browning's was a more robust personality and he could retain his identity better than the Victorian poet-laureate and eventually escape most of the influences of his age, Tennyson, though essentially a greater lyric genius, sacrificed his talents. to a certain extent, in trying to be the spokesman of his age. Thus he failed to attain the loftiest heights of poetry. The suceess and greatness of a writer is judged by the extent to which he is able to retain the essential characteristic of his being and thus rise above his age without being altogether unaffected by it. A great artist is he who is both the creature and creator of his age. This honour goes to people like Milton, Ruskin, Carlyle and Tolstoy who left a legend and tradition of their own.

The contrast between Hardy and Meredith also illustrates this fundamental truth. Hardy is an avowed tragedian, while Meredith, the exponent of the Comic Spirit, though both lived at the same time. Both again write about love but how different is their treatment of this sentiment! Hardy's tragic conception challanges comparison with some of the great exponents of this art. In Shakespear, tragedy is largely a product of the tragic flaw of the heroes and he oines but in Hard's novels the tragic characters are shown as victims of a capricious and unfeeling fate which pitilessly toys with human life. This gives a pessimistic and depressing character to the tragedies of Hardy, while Shakespeare's tragedies are never depressing but exhilarating, leaving the leader satisfied with the final end, purged of what Aristotle calls the feelings of pity and terror. This is what places the Elizabethan dramatist on a far higher level than the Victorian novelist. Tragedy has been attempted by other writers too, such as Galsworthy, but his tragic conception again is very different. In Galsworthy's novels and plays the characters are the victims of the all-powerful forces and society. If in Hardy the villain of the piece is a malignant Fate in Galsworthy society is put into the dock. *Forsyte Saga* and *Strife*, therefore, arouse emotions different from those which the reader experiences while going through *Tess* or *Jude* the *Obscure*, though in a general way these emotions are described as tragic.

We trace the man behind a book through his choice of subject-matter, philosophy of life, artistic principles, choice of literary forms, but one of the most important features to know an author is to study his style. The style is the man. The remark is profoundly true, for a person's style is not like the glove he wears on his hand : nay it is like his very skin, a part and parcel of his being. Literature is a picture of life through the medium of the beauty of language, and it is in this sense that poetry has been defined as the rhythmic creation of beauty, or the expression of the most beautiful thoughts and sentiments in the most beautiful manner. The same holds good of an artist in prose. There is a magic in the way an artist handles words in prose or poetry. The secret of this magic is the author's exclusive possession. Thus Bacon is a master of the verse, concise, epigrammatic phrase in prose even as Pope is unsurpassed epigrammatic verse. Addison writes inimitable pedestrian prose, whereas Ruskin is an equally inimitable exponent of the ornate and rich diction steeped in the Bible. John Bunyan, another ardent student of Biblical phrase, has given a prose which a quite dintinct from the writings Ruskin. Carlyle's style is rugged, fiery, eloquent and fierce like the hot lava of a volcano. Charles Lamb gives a quaint and archaic prose enlivened with Puckish humour. Dr. Johnson was incapable of writing simple prose like that of Addison, and cultivated a style which gave rise to the nick-name of "Johnsenese" on account of its heaviness, turgidity, grandiloquence. The prose of modern writers is simple, direct, precise and refreshingly original—the fruit of the chastening influence of modern science.

In poetry Milton's style is essentially sublime, while Wordsworth's shown of all ornament. The latter stressed that there was no essential difference between the languages of poetry and prose—a theory which led him into writing some banal verse and invited fiery rejoinder from his contemporary Coleridge. Keats is the poetical son of Spenser and loves to create lovely pictorial effects and load every line of his poetry with rich ore. Tennyson too is a lord of language whose 'chosen coin of fancy flashes out from many a golden phrase'. Browning, on the other hand, deliberately turned his back on verbal sweetness and his style is rugged though powerful. The same variations are found in regard to the metrical effects of different poets. Referring to blank verse

Milton may be described as the "wielder of the stateliest measure even moulded by the lips of man," while Tennysonian metre is characterised more by sonorousness than strength or stateliness. The heroic couplet of Dryden is more elastic and musical than that of Pope. The mellifiuousness of Swinburne has remained unrivalled in English poetry. The occentricities of style are most in evidence in modern English literature. The free verse of Robert Bridges, the absence of all metre in the work of ultra-modern poets, the quaint prose of James Joyce's *Ulysses*, the style of Eliot's *Wasteland* stand in a lass of their own.

This is how literature has a twofold appeal : It reflects some aspects of life as well as the personality of the writer. It is through books that we get a peep into the life and character, temperament and idiosyncrasies of their authors. The books bring them back to life before our mind's eye. The whole array of poets, philosophers, novelists and essayists is, so to say, recaptured from the hoary past and they become known and familiar to us as our own living contemporaries.

If the *Canterbury Tales* is a picture of 14 century London life, it also reveals to us the genial indulgent Chaucer, who, with a twinkle in his eye, is prepared to be an amused spectator of the drama of life and connive at the failings and foibles of his fellow beings. *Paradise Lost*, *Paradise Regained* and *Samson Agnomistes* bring before us the vision of the old, sightless, gaunt, sublime Puritan-poet, devoted to his faith. dedicated to his art and unreconciled to his age, which saw the shattering of his life's ideals. The picture of the suave, urbane Addison, the gentle person in a tie-wig, as Thackeray described him, is reflected vividly in the pages of the *Spectator* while the main threads in the life-story of Goldsmith can be picked from the immortal *Viear of Wakefield*. If every line of *Gulliver Travels* shows the sour and wrathful Swift erusing mankind, the *Gournal to Stella* reveals that even his savage heart was capable of infinite tenderness. Behind the pages of *Virginibus Puerisque* lie concealed the image of Stevenson, the valiant and optimistic traveller in the journey of life. Even the elusive and mysterious and many sided personalities of Shakespear and Shaw can be reconstructed from their plays. In other literatures of the world also the same enlightenment about authors is available through their works. The *Ramayana* is not only the epic of Rama

and Sita but a revelation of the mind and heart of saint Tulsidas who was capable of painting Sita as the ideal of Indian womanhood and, at the same time, ranking woman in general with lower classes and animals, fit only to be chastised. *Sevasadan*, *Godan*. *Ghaban* and the rest of the novels of Premchand bring us into the presence of the old Munshi, living in grinding poverty, his heart bleeding at the plight of the Indian peasant, his ire rousing at social ills like dowry, child marriage, ban on widow remarriage. These pictures of men behind books can be multiplied endlessly and they would form a wonderful and varied galaxy of men and women who saw, interpreted and portrayed life and their own selves in a manner which has made them immortal.

86. BACKGROUND OF TWENTIETH CENTURY ENGLISH LITERATURE.

"*Literature must voice the past, reflect the present and mould the future.*"

The modern age reflect a marked reaction against the age of Queen Victoria. The Victorian age stood for self complacency. optimism and dogmatic certainty—a natural outcome of unprecedented progress in every sphere—political, social, religious, economic and industrial. England with her ever-expanding colonial empire, extension of franchise, internal peace and prosperity. industrial advance, spread of education, sound financial position scientific advance regarded herself as having reached the very peak of perfection and glory. All her institutions, both temporal and spiritual—the Home, the Constitution, the Empire, the Christian religion and the Bank of England—were deemed unshakable. The English edifice was solid and compact. In short, the Victorian era was a time of high aspirations when "hope told a flattering tale and optimism became a sort of roligion."

As the 19th century began to draw to a close discordant notes came to be heard and the so-called solid and perfect Victorian edifice showed not a few chinks. The reverses sustained in the Boer War exploded the myth of the invincibility of English arms ;

the entry of other European nations into the world markets challenged English industrial supremacy and reduced her margin of profits. Several voices in politics, religion, literature and art struck a note, definitely anti-Victorian. The attitude of docile acceptance and reverence was replaced by an angry and insurgent mood. The spirit of inquiry and interrogation exposed the facile optimism of the age which consequently came to be looked upon as hypoeritical and stuffy.

As early as 1869, George Meredith had questioned the sincerity of Tennyson's poetry, and referring to the *Idylls* he asked, "Isn't there a scent of damned hypocrisy in all this lisping and vowelled purity of the Idylls?" Samuel Butler fired his broadsides against Victorianism in his epoch making satirical utopia *Erewhon* (1872) and *Erewhon Revisited* (1901) while in *The way of All Flesh* he demolished, among other things, parental authority, sentimentalism and religious self-complacency. Revolt against parental tyranny also finds pointed expression in Well's *Ann Veronica* (1909) and Edmund Gosse's autobiography *Father and Son* (1907).

The spirit of iconoclasm pervaded every sphere of life. The Victorian belief of the permanance of institutions yielded place to a consciousness of uncertainty and lack of fixity. Wells speaks of the flow of things in *The World of William Clissold* (1926), and in *Meanwhile* (1927) he suggests that the present world is only a prelude to a future real civilisation. In *The Invisible God* he endeavours to revise the old conception of God. Shaw launched a crusade against roseate conceptions of love, marriage, war and economic relations. H. D. Lawrence's dictum that man is a thought-adventurer' was followed with such frenzy that the modern man found himself standing in the midst of the ruins of Victorian belief and ideals. Thus the zeal of inquiry and criticism which did healthy work in the early years of the twentieth century became almost indiscriminately destructive. The old lanndmarks were torn up without new ones replacing them. The modern age speedily became a rootless generation, a vacuum with no traditions or guidance. Certainty gave place to doubt, which in its turn bred pessimism and disillusion. The over—enthusiastic iconoclasm of the age finds a clear echo in Richard Aldington's *The Eaten Heart* :—

"I like the men and women of my age,
I like their hardness,
For though we are a battered and rather bitter set,
Still we have faced the facts, we have been pretty honest,
But sitting here brooding over the hard faces,
I wonder if we have not rejected too much.
Making it Impossible to break out of our self prisons."

The modern atmosphere of disillusion and futility however, is not entirely a product of the resurgence of analytical curiosity and rationalistic tendencies, Rationalism, which is not new, has now come to be synonymous with scepeicism and agnosticism. This dexelopment is largely the eutcome of the new findings of science, particularly physics, biology and psychology. In the 19th century science marched from triumph to triumph, and the scientific vista was bright and hopeful. But now science is no longer sure of itself. It has come to be describe as 'the continuous discovery of its own mistakes." With all his discoveries and new-fangled theories the scientist confesses his ignorance. The "Grand Simple Verities" are no longer simple. "The note of the present epoch is," observes A. N. Whitehead' 'that so many complexities have developed regarding matter, space, time and energy, that the simple security of the old orthodox assumptions has vanished. The eighteenth century opened with the quiet confidence that at last nonsense had been got rid of. To day we are at the opposite pole of thought. Heaven knows what seeming nonsense may not to-morrow be demonstrated truth,"

The atom, the ether, light and matter are altogether different from what they used to be. Parallel lines, it is said, may in some circumstances meet, and two and two do not necessarily make four. "The frank realisation," observes A. S. Eddington. "that physical science is concerned with a world of shadows is one of the most significant of recent advances.,' Such confessions are very disturbing and have serious repercussions on conduct. Where nothing is positive and man a mere mechanism operating at the mercy of chemico-physical forces over which he has little or no control, conformity to any religious, moral or social standards is irrelevant, for those standards too are unstable and hollow. Thus scepticism runs riot and the modern man takes refuge in unlicensed individualism.

The role of psychology in fostering scepticism an pessimism has been even more remarkable than that of physics and biology. The new psychology has bred irrationalism and determinism. Irrationalism implies want of faith in reason itself, which, in the 19th century, was regarded as infallible. The Behaviourish school of psychology doubts the efficacy, if not the very existence of mind, and describes all behaviour in terms of response to stimuli. Other psychologists also, like Professor McDougall, emphasize the physical aspect of human life and conduct. Accordingly reason is discovered to be a product of impulses, instincts and prejudices. The same hypothesis has been worked out with much greater ingenuity and force by the exponents of 'psycho-analysis'. Psycho-analysts like Fend, Alder and Jung, it is true, do not doubt the existence of mind, but they "clearly demonstrate the dependence of its rational upon its non rational elements." Consequently, reason is the handmaid of instincts and desires and freedom of will is an illusion, while ethics at rationalisation of non-ethical impulses.

The Freudian psychology knocked the bottom out of all accepted notions morality. Freud's stress on unconscious as a store-house of repressed desires, mostly sexual, his analysis of hysteria and neurosis as the outward manifestations of sex inhibitions argued an unlimited measure of licence in the realm of sex and morals. Freud advocated the creed of self expression, which meant in popular interpretation, the free play of repressed sex impulses.

Owing to the aforementioned influences, one of the outstanding features or the modern age is its pre-occupation with sex and an unprecedented candour in its discussions. Mrs. Grundy reigned supreme in the Victorian era, but now the veil was ripped off the Physical relations of man and woman. This tendency is found reflected in the writings of Zola and Ibsen who fanned the flame of an irreverent and candid study of the hitherto tabooed province of fleshly desires. Militant atheists and agnostics even preached the rightness of sexual union outside the pale of marriage. Grant Allen glorified sexual lapses in his sensational novel, *The Woman Who Did* (1895). The heroines of Wells, it is said, lose their virtue as Victorian heroines kept theirs. Havelock Ellis's *Studies in the Psychology of Sex* banished sexual obscurantism and prudish barbarism of the Victorian era. These tendencies were further intensified by the tragedy of the world wars, which virtually swept off all known standards of conduct and notions of morality.

Sex became a matter of personal hygiene, divorced from considerations of morality and immorality. Bertrand Russel said, "Sex is a natural human need like food and drink......Love should be a tree whose roots are deep in the earth but whose branches extend into heaven." Walter Lippmann preached in *A Preface to Morals* (1919) a new moral outlook tempered with self-discipline. These apologists were, however, moderate in their views: the post-war reaction to morals degenerated into Bohemianism or Epicureanism. The invention of contraceptives encouraged extra-marital contacts among the young. Experimental marriages were also advocated as being preferable to unhappy, ill-adjusted, orthodox marriages followed by divorces. The movements found reflection in Judge Lindsey's *The Revolt of Modern Youth* and *The Companionate Marriage* (1928). Youth movements, glorifying dance and song, rapidly gathered strength. Refreshment of spirite came to be synonymous with sex promiscurity among certain sections of people. In her book, *The Modern Novel*, Elizabeth Drew observes in this context: "As Bunyan's pilgrim ran crying, 'Life, Life, Eternal Life', the modern pilgrim runs crying, 'Life, Life, Immediate Life'."

The obsession of sex is mirrored in the literature of the day. "The discussion of sex," observes Desmond MacCarty, "fills to-day the place of religious controversy in the times of Mill, Carlyle and Huxley." Most of the modern novelists, both Edwardian and Georgian, treat sex frequently and openly in their novels. Bennet's heroine, for instance Sophia Baines in *The Old Wives' Tales* are sympathetically drawn, although they are carried away by their passions. Galsworthy bestows tender sympathy on faithless wives, particularly Soames Forsyte's wife, Irene. in *The man of Property*, who falls in love with the Bohemian Phillip Bosinney. D. H. Lawrence openly treats free love and illicit sex unions in all his books, especially the notorious *Lady Chatterley's Lover* (1928). Aldous Huxley, it has been wittily observed, turns the fair sex into unfair sex through his pictures of sex promiscuity. James Joyce's *Ulysses* is so much steeped in the sex element that it was once denounced as pornographic literature. Instances of promiscuous and adulterous sex connection are found in Somerset Maugham's *Cakes and Ale*, *The Moon and Six Pence* and other books, though Maugham does not make such experiences seem revolting. May Sinclair throws off pictures of thwarted sex, while Rebecca West's love stories are invariably turned into studies of sex, perversion. In his early plays, especially in *The Vorlex* (1924), Novel

Coward gives a vived picture of smart girls obsessed with dances and cocktail parties. Thus the recurrent theme of modern literature, and of modern fiction in particular, is illicit love, the fulfilment of the moto "what is home without another."

The catastrophe of the World War (1914-18), which opened the sluice gates of unlicensed free love, also brought with it a dark wave of disillusionment, pessimism and despair. The Allied victory turned out to be a pyrrhic one and what followed it filled people with utter chagrin and disgust. The hope that war had been fought "to end war and make the world safe for democracy" seemed to be a cruel joke. The note of discontent was greatly accentuated when the armies returned home and were demobilised. Millions of people were victims of unemployment, misery and starvation. The beloved Tommies were no longer heroes but loafers and lazy wastrels. The soldier felt that he had been "sold"

The plight of the ex-soldier was only one of the many evils that followed in the wake of war. General economic bankruptcy, widespread unemployment, the humiliating dole, the impoverishment of the nobility and aristocracy, the dismemberment of great estates, dispersal of art and culture centres, libraries, etc., labour troubles, class war, wrangling at the Treaty of Versailles, large-scale unrest in Europe, and above all, the failure of the League of Nations convinced people that England had won the war but she had lost the peace. A sense of deleat overwhelmed the nation and let loose the forces of discontent, of bitter and explosive criticism.

The mood of despair and nostalgia generated in the postwar period found a ready echo in the literature of the day. The British writer and soldier, C.E. Montague, wrote in his book, *Disenchantment* (1922) : "Now that most of our men in the prime of life have been in the army we seem to be in for a goodly literature of disappointment." Montague's attack on the war was urbane and of limited appeal, but bitter and biting denunciation of the war quickly followed. Richard Aldington's *The Death of a Hero* is a powerful invective on war and also war mad women who drive young men to join the army. A similar note of disgust and disillusionment is struck by Eric Remarque in *All Quiet on the Western From* (1929). In the same year the English poet, Robert Grave brought out his *Good Bye to All that.* Edmund Blunden's *Undertones of War*, hailed

as a classic of war literature, presents a cool and balanced statement of the soldie'rs point of view. In America, Theodor Dreiser produced *An American Tragedy* (1925) and Ernest Hemingway *The Sun Also Rises* (1926) and a *Farewell to Arms* (1929).

It will thus be seen that owing to the frustrations of the war, the age felt itself permeated with a sense of futility, which found expression in satire both in prose and verse. D.H. Lawrence and Aldous Huxley came foremost as scourgers and scavengers of society. Among other satirists mention may be made of Rose Macaulay who ridicules in Potterism commercial success and modern philistinism, while her *Crew Train* (1926) is the story of Denhome Dobie, who finds life largely one boring occupation after another. Elizabeth also indulges in cat-like satire and ridicule in *Love*, *Vera* and *Expiation*. The best echo of the post-war age of disillusion is heard in T.S. Eliot's *The Wast Land*. The note of bitter sadness is introduced in the very opening lines which are a celebration of spring—such celebration as spring keeps today :

"April is the cruellest month, breeding
Lilacs out of the dead land, mixing
Memory and desire. stirring
Dull roots with spring rain."

Tiresias, the representative of humanity in the poem, observes nothing but decay, boredom and futility.

The sum up, the various rebellious and corroding tendencies "the acids of modernity", in Walter Lippmann's phrase, of the post-war period, landed the people of that generation into a spiritual and moral vaccum, and taught them the creed of the 'nothingarian'. They lived in a harassed, perplexed, restless and queasy age. Without the old sign-posts they moved in a trackless waste. They were rudderless boats in the ocean and stood in need of anchorage, but none was forthcoming. D. H. Lawrence observes in this context :

"The love of humanity is gone, leaving a great gap. The cosmic consciousness has collapsed upon a great void. The egoist sits grinning furtively in the triumphs of its own emptiness. And now what is woman going to do ? Now that the house of life is empty, now that she's thrown all the emotional furnishing out of the window and the house of life, which is her eternal home, is empty as atoms, now what is dear forlorn woman going to do ?"

The dear forlorn man and woman both stare at the glaring question mark and often do nothing but scratch their heads !

It is against these manifold currents and cross-currents of science, scepticism, sex obsession, intellectual curiosity love of revolt and innovation that the content as well as form of a great part of the English literature of the first forty years of the present century has to be studied in order to a appreciate fully is appeal and the rightness or otherwise of the countless experiments in literary forms, diction, metre and phraseology. It is a literature pulsating with a life of its own, speaking its own voice and couched in a shape and idiom which are essentially a product of the age in which they have been created.

87. MODERN ENGLISH DRAMA

1. *The post—Elizabethans dramatists.*
2. *A play not written with a view to depicting life and character.*
3. *Many innovations in dramatic technique with introduced by H. A. gones.*
4. *Romantic elements.*

The glorious days of the Elizabethan drama were followed by a long period of decline and eclipse. The post-Elizabethans vainly endeavoured to capture the graces of Shakespeare and other illustrious predecessors, while the heroic tragedies and the comedy of love and intrigue during the Restoration hardly added any glorious chapter to the history of English dramatic literature. Goldsmith and Sheridan attempted a partial revival in the eighteenth century, but their sporadic brilliance was followed by a spell of darkness which spread for almost a century, for between 1779, the year of the performance of Sheridan's last important play, and 1876 when Pinero's first play was staged, English drama was practically barren. The later eighteenth century witnessed the rise of great actors but not great playwrights. And it is an accepted rule that when acting flourishes drama languishes. Melodramatic, sensational and unrealistic plays alone were popular. A play was written not with a view to depicting life and character but for providing sufficient scope for the lusty lungs of the decla-

matory actor. Play writing was done mostly by hack writers, who sacrificed both art and realism in trying to eke out a living by writing to the dictates of theatre managers, producers and actors.

English drama was at a very low abb when T. W. Robertson, a playwright and actor, appeared on the scene. Fully alive to the lack of realism and low artistic tone of the drama of his day, he determined to import realism into drama and raise its artistic level. The year 1865, which witnessed the performance of his play, Society, proved a landmark in the revival of the English stage. The revival manifested itself in stress on realism both in subject-matter and technique. In place of types and stock characters Robertson presented individual men and women, persoos of flesh and blood. In the matter of technique and form he discarded blank verse and rhetoric in favour of natural human speech. Robertson, however, was not a bold or revolutionary spirit and he could not divest himself of the old traditions, such as romantic melodrama. He, therefore, failed to exercise any substantial influence on his contemporaries and the much needed reform in drama required a more daring literary genius.

The daring genius was found, to some extent, in Arthur Wing Pinero and H. A. Jones who made pretty serious efforts to drive away undiluted romanticism from the English stage. An expert craftsman, Pinero had the courage to introduce several innovations in dramatic technique. In his *The Second Mrs. Tanqueray*, produced in 1893, he played the pioneer in discarding the 'soliloquy' and the 'aside' along with certain other old stage conventions, thus bringing drama closer to life.

Pinero and Jones, however, could not be sufficiently daring to ignore public taste altogether. Though Jones wrote in his preface to *Saints and Sinner* (1884) that playwriting should not be merely "the art of sensational and spectacular illusion" but" mainly and chiefly the art of representing English life," he could not avoid, in his plays, theatrical excitement and too much use of coincidence just to humour the audience. Hence, the realism of these dramatists was skin deep, not the genuine stuff which subsequent piaywrights were to provide.

The person who infused real new revolutionary blood into English drama was Henrik Ibsen, a Norweg'an playwright. He

was introduced to English audiences by J. T. Grein, a Dutchman, in 1889. In England, William Archer, the famous dramatic critic, enthusiastically espoused Ibsen's cause. Through Ibsen's genuine realism was introduced in English plays. Ibsen's characters are drawn from ordinary life and characterisation in his plays receives more attention than the patching up of a well-knit plot. Moreover, the plot in his plays is essentially psychological leaving little room for pure action or incident. The Ibsenian play is essentially a drama of ideas, of characters swayed with ideas and struggling against the forces of convention and society. Ibsen's ideas gave a rude shock to the susceptibilities of his contemporaries, but he was bold enough to stick to his theories and technique. Consequently, he exercised a great influence all over the continent and the drama of ideas of revolt against society and convention came to stay. The tyranny of the star system and the stranglehold of the commercial minded theatre managers could no longer throttle true dramatic art. The renaissance of modern drama was in full swing with the advent of Ibsen.

If William Archer propagated the plays of Ibsen, it was Shaw, who imported the real Ibsen spirit into English drama. Highly original and independent in many ways. Shaw was immensely influenced by the plays of Ibsen and, like him, he became a champion of conferring the new freedom of subject-matter and technique on English drama. Since the appearance of his first play *Widowers Houses* in 1892, Shaw strode on the English stage like a veritable Titan almost till the end of his days. Among modern English dramatists, he proved the most zealous advocate of rationalism and realism, brushing aside Victorian cobwebs, creating a proper climate for a drama of ideas, enlarging the dramatists vision and, above all, slowly forging an appreciative and responsive intellectual audience for his problem plays. The volume of his dramatic production is so wide and varied that it is not possible within this limited space to do justice to the great services which he rendered to British drama. His *Arms and the Man*, *Candida*, *Man and Superman*, *Saint Joan*, to mention only some of his best plays, brought English drama again into its own and provided inspiration and guidance to other playwrights.

"I always have to preach", observed Shaw. "My plays all have a purpose" The plays of Shaw are inspired by a conscious

iconoclastic zeal, a sort of partisan spirit, but Granville Barker and John Galsworthy—the two other great luminaries in the firmament of modern English drama—gave a version of realism in their work, which has no touch of the partisan spirit or the zeal of the propagandist. Their realism has been described as naturalism *i.e.* an attempt to present "both fair and foul, no more no less." The naturalistic play is intended to be objective and impersonal, though both Galsworthy and Barker could not be absolutely dispassionate. Both were revolutionaries in their own way. Barker revolting against the tyranny of Victorian convention over the individual, and Galsworthy against the heartless but mighty social forces which crush the individual. Barker expounds the ideal of self-realisation, while Galsworthy strive to make out a case for tolerance and mutual understanding and accommodation.

Shaw's realism and the naturalism of Barker and Galsworthy have to be distinguished further. Shaw is essentially an intellectual, cold, penetrating, satirical, often flippant, but the latter have nothing of the imp or the mountebank in them. Moreover they do not banisb emotion from their plays. Shaw is essentially a talker and his plays about in discussion and a display of wit but both Galsworthy and Barker subordinate sheer wit and talk to the probabilities of life and the strong undercurrent of emotion which eventually sways human life. Both deal with problems, mostly social in character, but despite all his legal training, Galsworthy is the more didactic of the two. Whereas Galsworthy tries to rub his moral home Barker leaves the public to draw its own moral. Nevertheless, in all his best plays—*Strife*, *Justice*. *The Skin Game*, *Loyalties*—Galsworthy shows himself at once a great artist and a great critic of society, far more balanced, reserved and impartial than Shaw.

The popularity of realism and naturalism did not oust the romantic element altogether from the domain of modern drama. Realism stimulates the brain but a touch of romanticism vivifies the heart. "The lies of romance relieve the tedium of everyday life." It was J.M. Barrie, a Scottish novelist, who provided the lies of romance by turning his face away from drab and cruel reality. He found solace in magic isles and imaginary dream islands, Gifted with a child's fancy and make-belief, he was at best with children. And it is a children's play, *Peter Pane* (1904) in which he is at his

best. Among his other plays, mention may be made of *Quality Street* (1903), which centres round a sweet lovestory full of his peculiar charm, humour and pathos, smilies and tears. *The admirable Crichton, what Every Woman Knows, Dear Brutus, Mary Rose* are all plays far removed from realism, presenting impossible characters, who behave impossibly. Barrie created a new type of play, which can best be described as "Barriesque", a blending of romance, whimsicality and quaintness. A perfect master of technique, he produced plays which, despite all their fantasy and romance, are compact and well-knit. Summing up his contribution to modern drama, Lynton Hudson observes : "In an age of growing cynicism he guarded the guttering flame of Romance and kept it from being quenched by intellectualism."

No account of modern British drama can be complete whithout a reference to the Irish Movement and the Provincial Repertory Movement. The new Irish Theatre was founded in 1892 by a group of prominent Irish writers with W. B. Yeats at their head. Later on, Miss A.E. Horniman, a wealthy English woman, joined this group of writers and provided funds with which the Abbey Theatre, Dublin, was constructed.

The Irish Movement, also know as Celtic Revival, was essentially national in character, and concentrated on Irish themes and ideas. It also aimed at reforming the stage and turning it into a thing of beauty. The movement, however, was not intended to espouse the cause of realism or naturalism. Lynton Hudson, describing this aspeet to the movement, observes : "It did not think of a play as either a sermon or a debate, not as intellectual at all, as appealing primarily to the brain. It was not intended to make people think. but to make them feel to give them an emotional and spiritual uplifting such as they might experience at Mass in a cathedral or at the performance of a symphony."

Owing to these aims and ideals the Irish playwrights turned to the past of their country, its rich myths and legends. In a sense, their approach was romantic and poetical, In his plays, Yeats glorified the national myths and legends and depicted primitive human emotions. Essentially a poet, he gave beautiful ideas and first-rate lyrical poetry but failed in characterisation and plot construction. His contribution to drama lies essentially in the realism of poetry and symbolism.

The Irish Movement also inspired a new type of native comedy drawing its inspiration from Irish folk-lore and Irish peasantry, The best exponent of this comedy was the talented J.M. Synge (1871-1909), whom Yeats discovered in Paris, wasting his genius as a journalist. Synge drew his inspiration largely from the simple fishermen of the Aran Isles. There he saw human nature both at its best and at its worst. He also picked up the native speech and picturesque idiom of these people. Synge's best comedies are *In the Shadow of the Glen*, *The Tinker's Wedding* and particularly *The Playboy of the Western World*. The last was at once recognised to be his masterpiece after its performance at the London Theatre in 1907. Synge also wrote a few tragedies, the best of which is *Riders to the Sea* (1904).

Synge wrote only six plays. His dramatic work is limited but it is of such a high order that his place in British drama is assured for all times to come. "Synge had, like Shakespeare," writes Hudson, "not only a sure dramatic instinct and a keen insight into the motive forces of human character, but also the gift of transmuting pathos and ugliness into poetry and beauty, and the exuberance inseparable from all great geniuses. Like Shakespeare, he never moralises, he is a dramatist pure and simple. He had no sympathy with the didactic school of drama."

Miss Horniman, who had financed the Abbey Theatre, Dublin, also found money to start a repertory theatre in Manchester in 1907. Since then the provincial repertory theatre has played a significant role in both English and American drama. It became the chief centre for producing talented playwrights and actors. Other theatres notably the Liverpool Playhouse (1911) and Sir Barry Jackson's Birmingham Repertory (1913), slowly came into existence. Unlike the Irish Theatre, the Manchester and other English theatres were not intended to arouse or revive local nationalism, nor were they inspired by the poetic and symbolic aspects of life. Their drama was highly realistic and intellectual—in line with the work of Ibsen and Shaw. It did much to popularise the drama of ideaz and represent the social life both of the rich and the poor of the highly industrialised towns of Manchester and Birmingham. This drama was, of course. naturalistic and photographic but a bit too serious, even grim. "A night in a repertory theatre", wrote St. John Ervine, "was almost as cheerful as a night in a morgue. People went to repertory theatres as some

Dissenters formerly went to chapel, woebegonely and as if they came to atone for lamentable sins."

An important phase of modern drama is found in the revival of the poetic drama alongside of the naturalistic and realistic plays. The plays of Yeats were poetic to a certain extent but the Iresh Theatre eventually drifted from poetry towards realism. In England poetic drama found its first exponent in Stephen Phillips, whose blank verse plays enjoyed considerable popularity in the first years of the century. Stephen Phillips possessed considerable dramatic genius, but his poetic talent was not equally high. So he failed to work a revival of poetic drama.

It were John Drinkwater and Jyhn Masefield who brought about the actual revival of poetic drama. Drinkwater did not attempt to write in blank verse and thus escaped comparison with the great Shakespeare. He produced four poetic plays, but used both prose and verse in them. Finally he gave up poetic drama altogether and wrote only in prose. His masterpiece is *Abraham Lincoln* a play on the life of the American President. His other plays—*Cromwell* and *Mary Stuart*—are also historical, but they did not—come up to the level of *Abraham Lincoln*.

Masefield chose at first biblical or historical subjects and experimented with various lyric metres, including the rhymed couplet, but he finally evolved a poetic idiom in prose like Words worth's. Like Synge, he forged a new pattern of rhythmic speech, terse, figurative, and rooted in the soil. His characters are simple, rustic folk. His best play is *The Tragedy of Nan*, which presents a picture of rustic cruelty, though it is not without a certain element of tragic grandeur. The play though written in prose is essentially poetic.

Among other exponents of poetic drama John Flecker, with his oriental play *Hassan*, deserves special mention. It is written in highly coloured prose, but it is, like Masefield's *Nan* steeped in the spirit of poetry. Lawrence Binyon, LordDunsany, Gordon Bottomley and T.S. Eliot have also attempted poetic drama. T. S. Eliot's *Murder in The Cathedral* has proved a success, but the plays of the others have failed to elicit much appreciation.

These are some of the main tendencies and types of modern drama. Though the momentum of dramatic revival has not kept up a uniform pace during the century its future is not dark. What it

will be in the years to come is not altogether impossible to visualise. "One can only guess what form the new drama will assume when it eventually finds its equilibrium." Priestely is not alone in thinking that it will be more closely allied with music and the ballet. One thing is sure : it must recover some of the things that it has lost, the obvious beauties of romance and poetry. It may be, as Galsworthy predicted, lyrical, and its province 'to describe tho elemental soul of man and the forces of Nature with beauty and the spirit of discovery. It will most likely be be a swing-back of the pendulum that oscillates enternally between Romance and Realism. The fallacy of Realism, as James Branch Cabell has put it, "is that it assumes our mileposts to be as worthy of consideration as our goal : and that the especial post we are now passing reveals an eternal verity."

83. TWENTIETH CENTURY ENGLISH POETRY

Outline. *1. Survival of English poetry.*
2. Edvardiam era.
3. Rudyard kipling and his poetry.
4. Effects of the First World War.

"When the twentieth century opened," writes A. C. Ward, "Tennyson had been dead nine years. and there was a widespread impression that English poetry had died with him." How premature and misleading such apprehensions and prophecies are has been amply proved not only by the survival of English poetry but even more by the several new and bold lines in which it has flowered during this half century. It is true that prose, particularly fiction, short story and the essay, has dominated the English poetry scene during this period, but poetry too has been considerably prolific and virile. There has been no dearth of great poets or great poems that will stand the test of time and become a part of the imperishable literary heritage of England.

During the Edwardian era, some of the later nineteenth century poets attained the flowering of their genius and produced works which have long since taken their rank among the classies of modern poetry. At the very opening of the century there is the gaunt figure of Thomas Hardy, who brought out *The Dynasts* (1904-1908), a great epic-drama

of the war with Napoleon, rightly hailed as "by far the biggest single work in English literature since the Victorian age, and.........almost certainly the greatest : great in conception and execution.', Another remarkable poetical prôduction of the early years of the present century was poet-laureate John Masefield's *The Everlasting Mercy* which proved to be a phenomenal success on its appearance in 1911. "That long narrative poem in octosyllabic couplets was an attempt to represent in verse, realistically, the spiritual conversion of a prodigal, Saul Kane." What impre-sed critics and readers most in this poem was its author's accent on brutal, frank realism, both in subject-matter, language and metre. Though some of the later poemes of Masefield contain a greater essence of true poetry *The Everlasting Mercy* remains in a class apart, an epitome of the new influences in society and the reaction towards bringing poetry close to the common man. Mention may also be made of *Reynard the Fox* (1919) in which Masefield give one of the best sustained narrative poems written in the first quarter of the twentieth century.

The poetry of blatant and aggressive English nationalism was written by Rudyard Kipling. His poetry had little metaphysical appeal and was inspired by the conviction that his countrymen had a mission to civilise the world's.

> " fluttered folk and wild—
> Your new-caught, sullen peoples,
> Half-devil and half-child."

Kipling's doctrine of militant imperialism and the white man's burden antagonised sober readers who considered him insensitive, loud vulgar. Kipling is not a great poet, but he is avowedly the idol of the British Tommy and his soldier and sailor rhymes are among his most characteristic though not best poems.

Along with Kipling, mention may be made of the curious phenomenon, G.K. Chesterton, in whose *Collected poems* (1933) one comes across "a score or so of pieces that no other English poet could have written." A master of irony and strange humour, Chesterton is the chief parodist in English poetry. His twelve-line *Elegy in a Country Churchyard* is hit best effort in the line. The other satirists of the age are Hilaire Belloce, Humbert Wolf and Ray Campbell, the last of whom has by now produced some remarkable poetry and assured for himself an abiding place in English letters.

In passing from Kipling and Chesterton to W.B. Yeast and A. E. Houseman, one steps from the realm of clever and entertaining verse to that of intrinsic poetry. Yeast, the founder of the Irish literary movement, began as a full blooded romantic, a dreamer of dreams, the best expression of which is found in his famous lyric, *The Lake Isle of Innisfree.* His *Later Poems* (1922) show an increase of poetic power and deepening of intellectual quality. In fact, with the passage of years he seemed to grow weary of pure romanticism as he himself said, "I am worn out with dreams" It is this widening of his intellectual horizon, reflected for instance, in *Byzantium* (1930) which brought him, to some extent, in line with the new generation of poets.

A.E. Houseman (died 1930) is remarkable for the perfection of poetic craftsmanship. He had already earned a great reputation with his *Shorpshire Lad* (1896) but his *Last Poems* (1922) and *Collected Poems* (1939) reveal a study mellowness and deepening of his poetic powers. His total poetic output is small, but it is decidedly of a high order. Speaking of his craftsmanship, A. C. Ward writes. "Everything was winnowed with scrupulous care, and he admitted nothing superfluous or merely decorative in form or style. While there is no excess, at the same time there is no insufficiency : everything is perfectly adjusted and adequate for its purpose."

Houseman has sometimes been called a poet of pessimism and equated with Hardy. The first part of the comment is not wide of the mark but the second is rather misleading in a smuch as Houseman is the poet of a heroic despair, while Hardy is too sensitive and emotional to accept despair as final and inevitable. The one is stoical in his attitude, while the heart of the other bleeds to see men and women caught in the meshes of a tragic, hostile Fate.

One of the titans, a survival of the nineteenth century, was Robert Bridges, sometimes nicknamed as "the dumb Laureate" on account of the paucity of his poetic utterance on ceremonial occasions. "In the time sense he was a Victorian poet ; in form and spirit he belonged to the new century." Long before the end of the last century he had made his mark as a lyric poet ; his famous lyric on the *Nightingales* one of the imperishable delights English poetry. Retiring and contemplative by nature, his poetic writings during the early years of the Georgian era were small. It was in 1929, a little before his death that he published his best and ambitious work, *The Testament of Beauty*,

which was rightly acclaimed as "the most important addition to English poetry of its type since Wordsworth's *The Prelude* (1850)." This long philosophical poem contains Bridges' reflections upon man and the universe couched in a voice of serene assurance, thus providing a courageous and healthy guidance in an age torn with doubt, despair and perplexity.

Apart from its sublime philosophy, *The Testament of Beauty* opens a new chapter in the history of English metre. Bridges had long been experimenting with classical metres in English in his shorter poems, but it was in this *magnum opus* of his life that he evolved a new kind of verse, known as *verse libre*. His long poem, he decided, needed "a verse-medium combining as much as possible of the non-spectacular case of prosa with the authority of poetry, Bridges' loose alexandrines might be described as free verse controlled by a medulated echo metrical authority," This was a great departure from the old metrical traditions of English poetry. From rhymed verse, the poets had advanced to blank verse and now blank verse yield place to free verse. The poets who followed Bridges were to introduce even more revolutionary innovations in this domain, so that the latest English poetry has come to rely only on the subtle rhythm of words rather than any conscious metrical devices.

The Firt World War disorganised society and literature in several ways. Most of the men of letters served in the various theatres of war and quite a few of them were killed in action. Nevertheless, they left behind them a considerable volume of poetry, mirroring their sentiments and reactions to the great catastrophe. The most outstanding of these war poets is Rupert Brooke, who became almost a national hero, a symbol of partriotism and sacrifice owing to his early death in 1915. He had in him the spark of genius, the true poet's sensibility and quest for the beautiful. *The Great Lover* and *The Old Vicarage Grantchester* are some of his loveliest poems, showing his zest for life, its loveliness; delights and thrills. Among his war sonnets, *The Soldier* is most famous. Some of the other war sonnets are *Peace* and *The Dead.* Unlike other soldier poets, Rupert Brooke takes a glorious view of war and speaks of its heroics, not its brutalities and ghastliness.

Though not moved by the same measure to heroic favour, Jublian Grenfell, another casuality in war, maintains a spirit of

tranquillity and confidence not found in the other war-time poets. His famous poem, *Into Battle*, mirrors this attitude of calm and confidence in which even death did not appear the horror it is. Another poet who diverted his thoughts from the cruel realities of war was Francis Ledwidge, an Irishman, who was killed in action in 1917.

Very different from these are the soldier-poets, Siegfried Sasson and Wilfred Owen. Sassoon who was invalidated early in the war, does not throw any romantic veil over the horrors of war, which he depicts "as a dirty mess of blood and decaying bodies." a pacifist at heart, he wrote about the nightmare trench warfare and other horrors, a glimpse of which is found in the following lines from his poem *Suicide in the Trenches*.

"You smug-faced crowds with kindling eye
Who cheer when soldier lads march by,
Sneak home and pray you'll never know
The hell where youth and laughter go."

Wilfred Owen, who died fighting in 1918, had no illusions about war, as is clear from an unfinished preface to his *Poems*, only a score in number, which appeared posthumously in 1920 :

"This book is not concerned with Poetry,
The subject of it is War and the pity of War,
The Poetry is in the pity."

The pity of war is best expressed in his well-known poems, *Strange Meeting*, in which two dead soldiers, who had fought as enemies. speak to each other and moan the waste of young life, the tragic pathos of youth prematurely struck down.

With the exception of Owen, who had experimented with assonance and dissonance all the warrior-poets were traditional in regard to the subjcct-matter from and technique of their poetry.

If Sasson, Owen and others voiced the poignancy of life during the holocaust of war, W W Gibson captured in his poetry that great evil of both war and peace—modern industrialism, its dullness dreariness and deadening specialization. Gibson depicts a world of arduous nanual labour, in which machines have become the master of man, subjecting the majority of the people to a hand-to-mouth life :

All life moving to one measure—
Daily bread, daily bread.

In sharp contrast to the unlovely subjects of blood-shed and death or the murky bell of industry. J. E. Flecker and Walter de La Mare present a breath of old world romance, the one escaping into the realms of oriental splendour and the other seeking refuge in the world of children's innocence. Like Keats, Flecker wrote "with the single intention of creating beauty," and his oriental play. *Hassan* (1922) abounds in poetic delights, particularly in the lyrics which form the best part of this drama. *The War Song of the Saracens* and *The Golden Journey to Samarkand* represent the fulfilment of Flecker's quest for beauty. Walter de La Mare returns to the direct vision of childhood. though his imagination and intellect are as mature as those of adults. In his mysticsim, he recalls Blake who could see divinity in a grain of sand. Besides this quality of other—worldliness and a sort of divine incomprehensibility, his poems are remarkable for craftsmanship, especially subtle and varied material music, which links him, though distantly, with the experimenters and innovators of later years.

Another set of poets who turned their back upon the drab and unsatisfying reality of their age, found, like Wordsworth, solace in the bosom of Nature. W. H. Davies ; who related the story of his early life in *The Autobiography of a Super Tramp* (1908) "flies to Nature for solace and forgetfulness pursuing joy, eschewing sadness." As is clear from his poem *Liesure* he is not so much anxious to read any philosophical meaning or moral pattern in Nature as to watch her beauty, enjoy her external charm. His discontent with a jaded, hectie world, as well as his passions for loveliness of Nature is well echoed in the following oft—quoted lines :

A poor life this if, full of care,
We have no time to stand and stare.

Edmund Blunden, who is still alive and creative, is a greater Nature poet, who completely identified himself with Nature in all her various moods. "His real achievement is," observes A. C. Ward, "in fact, that he does not insist on keeping Nature out of sight until toilette is completed and she is decked out

for the public eye." Blunden's best Nature poetry is found in *Pastorals* (1916) and his English Poems (1925).

Among minor Nature poets, mention should be made of Edward Thomas, Victoria Sackville West, *Orchard and Vineyard*, 1921 and *The Land* (1926), and Maurice Hewlett, whose *Song of the Plow* (1916) is an admirable minor epic of the English agricultural labourer.

Now, we turn to the radical innovators and experimenters in English poetry in the immediate poet-war period. One of these groups consists of the triumvirate of the Sitwells Edith and her two brothers Osbert and Sacheverell. The other, known as Imagists rallied round Richard Pidington, F. S. Flint, Ezra Pound and H. D. (Hilda Doolittle—Mr. Aldington).

The Sitwells set up an anti-traditional movement and launched upon a vigorous controversy n ..aking out a case for a new conception and technique for poetry. They did not simply adopt *vers libre*. thus cutting across the need for a set metric device for poetry, but went a step further in evolving a new phraseology and vocabulary as well. In *Who Killed Cock Robin?* (1921) Osbert Sitwell stated the aims of the new poetry and, among other things stated: "you cannot write well in the idiom of the day before yesterday." They demanded both an idiom and a form suitable for the refleclion and expression of modern minds.

The most revolutionary of the three was Edith and the least revolutionary Sacheverell. The innovations of Edith lie (*a*) "in seeking to communicate sensation more than to describe. (*b*) in avoidance of worn-out traditional imagery and metaphor; (*c*) in adopting poetry to modern musical (mainly dance) rhythms; (*d*) in studying 'the effect that texture has on rhythms, and the effect that varying and elaborate patterns of rhymes and of assonances and dissonance have upon rhythm. "What measure this type of impressionistic technique of poetry achieved is a highly debatable proposition, but to an average reader much of these experiments seem to be sheer poetic freaks.

The 'Imagists' were equally unconventional: they also shunned abstractions, aimed at utmost economy of words, and reduced poetic armament to the minimum. "They wished to

produce poems with the sharpness of outline and precision of form which belong to perfectly to proportioned statuette or other carved image." "An Image," they defined, "is that which presents an intellectual and emotional complex in an instant." With all these theories of a new form and technique of poetry, it cannot be denied that the Imagists failed to advance the cause of poetry, which they made obscure, unreadable and, to the everage, uninitiated man, unpalatable.

The tendency towards obscurity is even more noticeable among the new Metaphysicals with T. S. Eliot at their head. The Sitwells conformed "to the minimum requirements of tradition as to use language which is intelligible in itself even though the full purport of its word associations may not always be at once apparent. But the modernist poet properly so-called goes further, and travels from the breaking.down of logical thonght sequences to the disintegration of single words." This is clearly in evidence in the last lines of T. S. Eliot's *Waste Land* and in E. E. Cummings "is 5". The *Waste Land* was acclaimed as a great poem of the age, and commended as "an interpretation of a whole condition of society," but it is beyond the comprehension of a reader unless he is equipped with vast erudition like its author. Eliots barks back to the age of Donne and indulges in "conceits", crabbed and tortuous turns of expression, which have a curious obscuring and chilling efiect on his poetry. Eliot's prose is far more effective, lucid and penetrating than his poetry.

Eliot became a potent force in English letters in the nineteen-thirties and his influence is still considerable. The poets of the younger generation who came most under his spell are W. H. Auden, Stephen Spender, C. D. Lewis and Louis Mac Neice. Their poetry is as much starting in spirit as in technique. Though Eliot influenced their poetic technique to some extent, the thought-content of their poetry sought its inspiration eisewhere—chiefly in the springs of communism and socialism. As A. C. Ward has put it: "......whereas salvation through Christ and damnation through were sin the alpha and omega of John Donne and of the Puritans salvation through Marx and damnation through capitalism were the twentieth-century substitutes. The Communist Manifesto displaced Thirty-Nine Articles."

Auden is the most independent and original of these poets.

"He had learned much from T. S. Eliot," observes Ifor Evans, "and through him from the Metaphysical poets, and he delighted in the taut line, the compressed image and thought that was packed and elliptical. Yet from the first he declared a natural independence of the master. He had an innate talent for lyric which reasserted itself often, it would seem, almost against the poet's will," Some of his best poems are *Spain*, a profound poem inspired by the Civil War in Spain and *For The Time Being* (1945).

C. D. Lewis "gives the appearance of having a steadier mind than Auden, with less indulgence in the spectacular. He seldom romps in verse as Auden does......His early verses are in the metaphysical tradition, with a closely argued logical groundwork, and this is marked in *Transitional Poem*. Later, particularly under Auden's influence he permits himself a freer expression with a vocabulary and rhythm caught from current idiom and conversation. It is ultimately as a narrative poet that he discovers himself in *A Time to Dance* (1935) and in *The Loss of the Nabara*"

Stephen Spender has "a discerning mind and a delicate awareness, which in another age would have flourished in romantic sensibilities." As it is he seeks refuge in communism or socialism. His most ambitious poetical work is *Trial of a Judge*.

The work of this group of poets does not necessarily give a new direction to english poetry. "Whatever may happen, neither these writers nor their successors," writes Ifor Evans, "can usefully continue the tradition of poetry which was practised with such acceptance in the thirties. Viewed in retrospect, so much of it is already a period piece conditioned absolutely by the temper of that strange decade,"

Such is the Froteus-shaped phenomenon of twentieth century poetry. The poets and their readers have witnessed another world war and its consequences in so many spheres of life and art. Some of the pre-war poets have now grown old and mature and their outlook has changed. New ones are appearing on the scence. Poetry like the proverbial phoenix has the knack of rising again from the ashes and the new era ushering in out of the debris of the war will, it is hoped, resuscitate the Muse of poetry also to continue to warble its native wood notes wild.

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89. MODREN ENGLISH NOVEL

The novel, in its best form, I regard as one of the most powerful engines of civilization ever invented.

—**Sir J. Herschel**

Twentieth century English fiction is a veritable chameleon, with countless facets and aspects. Referring to the multitudinous changes in subject-matter, form, tecnique and style which swept over the fiction of this age, J. B. Priestley observes; "If we are asked, what has been happening to the English Novel during this period? We are tempted to reply, 'Everything!' and to let it go at that." The volume and variety of the fiction of the present century are stupendous and bewildering, especially when it is remembered that about 2,000 novels are published every year in England. The task to survey and evaluate this vast mass of fiction is not only baffling but hopeless. Only a reference to some of the outstanding currents and characteristics of the prominent schools of novelists can be made in a tiny essay like this.

"The foundation of good fiction," observes Arnold Bennett, "is character-creating and nothing else......Style counts, plot counts, originality of outlook counts. But none of these counts anything like so much as the convincingness of the characters. If the characters are real the novel will have a chance; if they are not oblivion will be their portion."

And yet it is this vital element of fiction which has most often been sacrificed by most modern English novelists. The Victorian novel presents characters, memorable, vivid, real and simple; not so the modern. Owing to the influence of the new psychology, especially psycho-analysis, with its emphasis on the unconscious and the sub-conscious, novelists lose themselves in the complexities and subtleties of character, of the inner life, of the strife between the conflicting elements in the same person rather than the overt strife between different persons. This is particularly true of the novelists of "the stream of consciousness" school who came into prominence after the First World War. They concentrated on giving 'the complete contents of a mind at a given moment.' The whole higgledy-piggledy of what a mind is, is presented raw without selection or emphasis. The best exposition of this prychological method is found in the novels of Virginia Woolf, but often this becomes

meaningless nonsense as in James Joyce's *Ulysses* and Lionel Britton's *Hunger* and *Love*. Referring to this preponderance of the psychological element in modern fiction, F. L. Lucas said, "Its figures have so much psychology that they have no room for character. It has worked up the weakness of Hamlet and forgotten its fineness."

Arthur Phelps defined a novel as "a story well told". The definition lays stress on the second great essential of fiction, *viz.*, the art of narrative and plot construction. Modern fiction, however, pays scant attention to this aspect. Plot, like character, has gone to pieces. The new psychology again is responsible for this revolutionary change. Life, the modern psychologist tells us, is to be found neither in a biography, nor in the contents of a mind, nor in its developments, nor even in a psychological mood, but in a psychological moment. "An individual is not a personality at all ; he is merely a succession of fleeting persons, each of whom endures for a psychological moment." When the very continuality of self is denied, life ceases to be a continuous flow and becomes a series of saparate, successive instantaneous moments. Hence the novelist concentrates on the fleeting psychological state or moment of experience. Novels, therefore, become a succession of scenes : personality and plot, character and story as such have no room in them. Virginia Wolf's *Jacob's Room* is a series of isolated, detached scenes. Sometime a scene consists of incidents, having nothing more than spatio-temporal connection. Joyce, Lawrence, Virginia Woolf, Gertrude Stein and Lionel Britton even write their stories in headlines. Sometimes this craze for psychological realism assumes such meticulous proportions that the novelist considers one life too much for a novel and minutia of slice is put into novel. This is the method of Dorothy Richardson in this *Pilgrimage* in which her heroine Miriam Henderson reaches only middle age by the end of ninth volume. Joyce's *Ulysses*, containing over 700 pages, depicts only one single day in the life of its hero Mr. Bloom.

The tendency to pull the traditional notion of plot to pieces is, of course, most marked in the novelists of the stream of consciousness school, but it is also in evidence in most of the other Georgian novelists, though not to the same extent and with individual variations of their own. There are also a few notable exceptions like J.B. Priestley, E.M. Forster, Charles Morgan, Galsworthy, Compton Mackenzie and Frank Swinnerton, while Somerset Maugham is avowedly an excellent story-teller, with an unfailing eye on a captivating plot.

Another outstanding feature of modern fiction is the completely changed outlook on eex, marriage and morals. There is a general breakdown of Puritan inhibitions on sex—largely the result of Freudian psychology and the exposition of sex psyochology by Havelock Ellis and other radical thinkers. The Victorian prudery and conception of holy wedlock have been unceremoniously brushed aside. Love is often divorced from marriage and see and its gratification outside the pale of wedlock are common themes for the modern novelist. Adultery is no longer dreaded as a mortal sin and sex indulgence has nothing unclean or immoral about it. This tendency, originating with the new psychology, was accentuated by the development of new biological theories invention of contraceptives and especially by the licence generated during the horrors and agony and boredom of the Great War.

This tendency is more in evidence than the aforementioned indifference to character and plot. Even the traditional novelists like Bennett and Galsworthy delight in depicting women who openly lose their virtue. Maugham harps on the sextheme in almost all his novels. The greatest advocate of free love and a perfect reorientation towasds sex is D.H. Lawrence. Aldous Huxley also depicts sexual indulgence although he makes it appear thoroughly pointless and boring. Some novelists carry this feature to an extreme limit and incur the charge of obscenity. Lawrence's *Lady Chatterley's Lover* and Joyce's *Ulyses* have often been mistaken for pornographic literature.

The post-war period in England and other countries of Europe was an era disenchantment, frustration and pessimism. The Victory of the Allies was a flawed success, which did not bring with it the fulfilment of any of the cherished ideals for which the war had been fought. Civilization and democracy seemed to be faced with deepening crisis and man stood on the edge of a precipice. Life seemed dreary, meaningless and the boast of man's continued progress a cruel joke. The glorious confidence and enthusiasm of the Victorian age had faded into Chaos and Dark Night and man stood in a trackless waste without guidance, hope or idealism. This mood of bitterness and cynicism, this spiritual crisis of modern civilization finds repeated expression in contemporary fiction. "The novelists," observes Prof. Knight, "suffer from the enervation of the period......They have lost the hope of improving mankind," Storm Jameson felt that "there is a blind spot, a dead end in the Georgian novelists."

This 'blind spot' is responsible for a great deal of satire, irony bitterness and scepticism in the fiction of the day. D.H. Lawrence

Rose Macaulay, Aldous Huxley, George Orwell are satirists and ecav-engers of modern civilization. In their earlier works, they seem to be groping in the dark, unable to find a way out of the enveloping gloom. Subsequently, some of them discover a ray of light. Both Maugham and Huxley escape into the realm of the spirit, the philosophy and mysticism of the vedas. The former's *Razor's Edge* and *Of Human Bondage* reveal his quest for stable values, while the later almost ceased to be a novelists and found great solace in the domain of Vedantic philosophy which he has expounded in his later books like *Ends and Means*, *Perennial Philosophy*, *The Doors of Perception* and other essays.

The Georgian novel is, therefore, a curious medley of satire and irony, inverted social and scientific utopias like The *Animal Farm Nineteen-Eighty-Four* and *Ape and Essence*, of social documents and criticism, imaginative history, biology or natural science, perverted sex, autobiography, mysticism and philosophy, scepticism and communistic ideas and what not. Eric Gillet points out that whatever its size and scope, modern fiction seems to be written like contemporary music in a minor key. Immense techinical skill and research go to its making and the result is, generally speaking, a puerile and inconsiderable achievement. Modern fiction lacks the consecrating touch, the high seriousness, the elevating tone which alone go to make real literature.

To turn from the general tendencies of modern fiction to particular authors is really outside the scope of this brief survey, though a few comments on some contemporary and recent novelists and novels may be made.

The Edwardian novelists—Wells, Conrad, Bennett, Galsworthy —have long ago attained the rank of the classics. Among the Georgian writers Hugh Walpole, J. B. Priestley, Charles Morgan, S. Maugham, E. M. Forster, Katherine Mansfield, Comtom Mac-kenzie and Erank Swinnerton are more traditional than revolutionary in their work. Some of them are no more, but even those who are alive—E.M. Forster, J. B. Priestley in particular—belong to an earlier generation and their novels are fast becoming part of the modern classics. Forster, the hoary-headed doyen of twentieth century fiction, has really ceased to write any more fiction, though he continues to cultivate the other harmony of prose in treatises like his recent collection *Two Cheers for Democracy*. Another old survivor is Somerset Maugham, full of honours and years striving

to avoid the present crisis in human affairs by escaping into Indian *Yoga* and mysticism or into Machiaveli's Italy or St. Teresa's Spain, as some of his latest novels show. Among the experimenters and rebels, Aldous Huxley is the most important but he seems to have turned his loyalty from fiction to philosophy, though judging from his recent *The Genius and the Goddess*, it seems that he is still capable of dashing off a novel occassionally. Katherine Mansfield died early, Virginia Woolf drowned herself during the war. Dorothy Richardson is alive, now nearing eighty, and though age does not seem to have dulled her spiritual awareness she has not produced any new novel after *Dimple Hill*. Among the other "survivals" from an earlier era, mention may be made Compton Mackenzie, John Cowper Powys and Ivy Compton Burnett. Of these Mackenzie, who once made a great reputation with his *Sinister Street* (1913-14), has really turned his back upon serious fiction. John Cowper Powys, another octogenarian, does not betray any flagging of creative energy, but his novels are "set in a world of myth, legend and symbolism" which connect him with an earlier age. Miss Compton Burnett is a prolific writer of novels, but she too draws her inspiration from the hope and confidence of the Victorian age rather than the uncertainties and complexities of the present age.

Among recent men novelists, the trinity of "Greens"—F. L. Green. Henry Green and Graham—deserves special notice. F. L. Green shot into fame with his *Odd Man Out* (1945). He has followed his success work, with other novels, among which his recent work, *The Magician*, is a remarkable study of evil. In all his books F. L. Green shows the impress of the Russian novelist, Dostoevesky. Henry Green has been hailed as "our most detached writer." His best novels are *Caught*, *Loving Concluding Nothing*, all well-composed integrated pieces. The last of the trio, Graham Green has wielded the largest measure of influence and reputation in the realm of modern fiction. *Stamboul Train*, *A Gun for Sale*, *The Power and the Glory*, *The Heart of the Matter*, and the *End of the Affair* (1951) *The Quiet American* (1955) are his principal productions. "Novels Unpleasant—this would be an apt description but there is no denying their power, vitality or technical excellence,"—this is how Sri Iyengar epitomises the work of this talented novelist.

Other contemporary writers are H.E. Bates and V.S. Pritchett, both primarily devoted to the short story but also occasionally cap-

able of startling novels. Bates's *The Scarlet Sword* (1950) with its setting in post-pàrtition Kashmir will be of special interest to the young readers. Evelyn Waugh, who achieved considerable success with his *A Handful of Dust* and *Decline and Fall* is another important modern novelist. Along with Waugh, mention must be made of James Hilton, C.S. Forrester, Rex Warner and Joyce Cary, the last of whom died in March, 1957. In the last of very young writers, of whom we shall hear more in the coming years, stand William Sansom, P.H. Newby Nigel Balchin and Ernyr Humphreys. Among women novelists of to-day, Elizabethan Bowen stands out from the rest. Her best novels are *The House in Paris, The Death of the Heart, The Heat of the Day*. The other women novelists, especially the younger ones, are Miss A.L. Barker, Mrs. Hannah Closs, the two Smiths, Emma and Stevie, the two Elizabeths, Taylor and lake, Miss Julia Strachey. and Miss Betty Askwith, whose novel *A Broken Engagement* is very gripping indeed.

"What is the furture of the English novel ?" One may ask. Many will shake their heads and say that the future is anything but bright, for most of the novelists lack an intensity of vision, wide sympathy and broad generosity, a real love of life, of the hopes and fears, the joy and sorrow of one's fellow-creatures. Yet it is not wise to be pessimistic or play the role of too sanguine a prophet. "If there is one thing," writes Priestly, "that history teaches us, it is the folly of indulging in premature headshaking. Many a good critic of the past has come to cut a foolish figure in our eyes because he gravely announced that something was all over when, in truth, we khow that it was only just beginning. A hundred years ago, when Jane Austen had been dead ten years and Scott had done his best work and scribblers like Hook represented the art of fiction, it might well have been thought, as indeed it was thought, that the English novel was declining into mediocrity. The critics little imagined that it was about to enter into what is perhaps its greatest period ; and our prophetic powers are no greater than theirs. The English Novel may yet pour out treasure in the old generous fashion ; and if it does not, we shall not be poor, for it has already left us a gigantic and imperishable legacy."

90. THE ART OF MODERN BIOGRAPHY

A well-written life is almost as rare as a well-spent one.

Carlyl.

Biography, like other forms of literature, is born of man's interest in his fellowmen, his insatiable curiosity obout life. A certain sense of form and love for beauty transmute this curiosity into art. Biography is, therefore, one of the accepted literary genres.

Biography is the story of our fellowmen, cast in a literary mould Its aim is twofold. It must, on the one hand, tell the truth about its subject, and, on the other, be a work of art, a thing of beauty, a source of interest to readers. Without the element of truth it cannot achieve its primary aim, and without the second it will fail to hold the attention of the readers.

Biography is a blending of truth and beauty, an achievement which makes it one of most difficult of literary forms. In poetry and drama, the artist is free to exercise his imagination in any manner he likes but the biographer's freeedom in this respect is rigidly circumscribed. His imagination can work only within the framework of his materials, which is the body of the facts about the life of the person who is the subject of the biography. There is a model before him and he has to be faithful to it. The picture he paints in the pages of his work must bear a likeness to the original, otherwise his work would be fiction and not biography. He is thus like the sculptor or portrait painter who has to create beauty without sacrificing truth. And yet the hard facts of reality which form the basic material for a biographer must become plastic in his hands if he has to endow them with literary grace and form. This supreme task can be achieved only by the most creative imagination.

Galsworthy has given inimitable expression to the problem facing the biographer in the words which deserve to be quoted. "The task of the biographer is the clothing of a skeleton already in the cupboard; and speaking from the creative point of view the pre-existence of the skeleton is more than half the battle. The liberties which can be taken with enduring and unmalleable bones

without incurring a sort of Egyptian curse, are inconsiderable A biographer may crook a leg, leave out some teeth, or slightly curve the spine, and still escape from Nemesis ; the main set and structure he must preserve or die violently. Having then fetched his skeleton from the cupboard, dusted it, and put it into a North light, the biographer will proceed to drape, first muscle tissue and skin and then such garments as may appeal to his aestheticism or sense of decency, not always the same thing. From innumerable documents, or the absence of them, he will draw his clothing conclusion."

Biography has gradually learnt to triumph over this twofold difficult of assimilating its factual material and transmuting it into an artistic form. In the beginning, the biographer had to encounter another obstacle, *viz.*, respect for the dead. giving rise to the doctrine of *De mortius nil nisi bonum* (speak no ill of the dead). This attitude of excessive reverence and awe tended to turn biography into fulsome, uncritical panegyrics and glorification of the dead. Carlyle's *Heroand Hero worship* is a glowing example of this tendency The lives of the saints written in the Middle Ages are more hagiography than biography. Even some of the great biographies produced during the Victorian age tend to eulogise the dead rather than present unvarnished and truthful picture of them.

Modern biography has freed itself from the shackless of hero-worship. It lays particular accent on truth, on a faithful representation of the greatest men and women, with all their strength and weakness cleanly revealed No man is perfect and even gods have feet of clay—this is the conviction of the modern biographer, the principle which guides his art. Another remarkable development is the shifting of the emphasis from the external to the inner life of man. Formerly, one would concentrate on the great but modern science, particularly the progress of psycho-analysis has shown that the drama going on in the world of the spirit and the sub-conscious is the true index of a man's character. This great principle was emphasised by the great biographer Plutarch, though his successors forgot it. "Nor is it always," says Plutarch, "in the most distinct achievements that men's virtues or views may be best discerned, but very often an action of small note, a short saying or jest shall distinguish a person's real character more than the greatest sieges, or the most important battles." This is how the modern biographer lays stress on the minute shades.

and nuances of character and feeling and brings out the person whose life-story he intends to portray. Facts are important but they are not everything. They are, in Glasworthy's phroseology, the skeleton, which has to be dusted and draped. The biographer uses the magic of his art, the alchemy of his active imagination to breathe life into the dead bones of the skeleton,

English biography has a long ancestry its earliest-manifestation is found in the ancient runcien runic inscriptions celebrating the lives and exploits of heroes and legendary warriors, but it found its first literary fruition in Bede's *Ecclesiastical History*. Then came some of the early great English biographers—Walton, Johnson, Boswell, Southey, Lockhart, Carlyle, Froude and Macaulay. With them biography became and established literary geure—a work of conscious and deliberate art. But it is in the twentieth century that this literary form has found new and varied expression and attained unprecedented perfection. The great names responsible for the revival of biography in this ag, are those of Lytton Strachey, Andre Maurois and Emil Ludwig. Among the pioneers in this field A.G. Gardiner deserves the first place. Some of the minor luminaries who carried on the tradition of Strachey are Edith Sitwell and Philip Guedella.

In the work of all these biographers, there is a singular abience of hero-worship, frank appraisal of truth, however unpalatable, and a searching analysis of the inner man of their biographies. With *Prophets, Priests and Kings* in 1908 and *Pillars of Society* in 1913 A. G. Gardiner ushered in a new era in English biography. These little and interesting sketches of eminent Englishmen are written without any adifying or reverential motive. Their principal aim is to delight rather than instruct. The author does not suffer from any awe in the presence of the greatest figures of that age—all characters from Loyd George to Charlie Chaplin are viewed with a remarkable freedom and familiarity which is refreshing to us but must have shocked the Victorians. Apart from this new approach, the biographical sketches are remarkable for their literary grace and their author's command of the pictorial word and phrase,

With the publication of Lytton Strachey's *Eminent Victorions* in 1918 modern biography hand come fully into its own. This book attracted world-wide attention and its preface sets forth the

canons of the new biography. Lytton Strached did not set much store by sheer scholarship which had led earlier biographers to collect a stupendous mass of material and facts. He on the other hand, brushes aside all unnecessary factual material and believes in concentrating on the major points so as to throw vivid light or his theme. Above all, he showed that many of the Victoriann worshipped as supermen by their contemporaries, were ordinary, men in many respects; the God had feet of clay. Gordon, the hero of Khartoom, was given to heavy drinking; Cardinal Manning lacked clarty of thought; Florence Nightingale was not the fairy and goddess of popular imagination, but a practical woman with indomitable will and purpose. There was nothing delicate and sentimental about her; she was a strong woman who battled against the government and removed the seriouses in the Army Medical Service. This was a revelation to the people, for Lytton Starchey told something which was new and unsuspected. The great Victorians who come into life in the pages of this book are not shadowy beings, mere abstractions of vice or virtue, but real men and women, possessing both strength and weakness.

Strachey followed up his success with the epoch making *Life of Queen Victoria* which is decidedly one of the great books of the modern age. The portrait of the Queen, The Prince Consort, Lord Melbourne and Stockmar are the creations of the same mocking irony, scoffing temper and irreverent attitude as also vivid imagination which had characterised the *Eminent Victorian*. It is remarkable that the Queen is not depicted as the flawless idol of her contemporaries but just a woman with earthly features, with all the womanly faults—self-assertion, petulence and obduracy. She has, of course, not lost all her charm but the reader's admiration is not blind but tempered with rotional approach.

Emil Ludwig, the German biographer, has a more active and poetical imagination in recapturing the personality of his biogrophical subjects. He writes with rare inspiration, with the help of a wonderful intuition. He "begins with the concept of a character and searches the archives for what remains at bottom, the corrboration of an intuition." For facts are merely so much plastic material which he is able to shape with the help of a highly alive and piotorial imagination.

Ludwig's *Napoleon* published in 1925 brought him world-wide

fame. Before this he had published *Bismark* in 1911 and several other books—*Wilhelm, the Last of the Kaisers, Goethe, The Son of Man, Three Titans, Genius and Character, Leaders of Europe*—came out in quick succession and showed Ludwig to be one of the most prolific writers of the age. All these books are packed with factual material and it seems that their author has put in infinite labour in assimilating and sifting such a stupendous wealth of information. In the earlier books the scholarship and learning appears to be rather oppressive and weighs down on the subject but in *Napoleon* and *William II* there is complete mastery of the subject. The learning has been well chewed and digeated and used with great pictorial and dramatic effect. The chief merit of these books is the impressionistic and pictorial nature of the narative. Ludwig paints, in a few words, illuminating scenes and situations to throw a flood of light on the character of his heroes. His grasp of character is remarkable and the portrait of Napoleon painted by him is colourful. It is in sharp contrast to the image found in the pages of Abbott's *Napoleon*. That is the picture of Napoleon by one of his mute adorers while Ludwig's portrait is the work of one who combines in himself the poet, the historian and the novelist. The latter is a much richer work of art,

Andre Maurois has made modern biography popular. Unlike Ludwig he is not oppressed with too much scholarship and factual data. He created what has been rightly termed fictional biography, divested of the weight of dates, names, places and yet presenting the essential truth about his characters. His most notable achievement in this kind of biography is *Ariel*, a life of Shelley, light, graceful and true. In the pages of this remarkable book Shelley appears as a simple, lovable human being, without the aura of his luminous poetry. The iife of Byron is written in the old tradition : it is not in the form of a novel as *Ariel*. On the contary, it is heavily documented and supported by a lot of reliable factual data. Yet the author's deep insight into character has enabled him to paint a very real and appealing protrait of Byron.

The other books of M. Maurois are *Disraeli, King Edward VII and His Time*. *Disraeli* is a very interesting and sympathetic study of the Victorian statesman who could succeed better with the Queen than his rival Gladstone. *King Edward VII* is rather sketchy, but the character of the King, and the life of pleasure and indulgence in his court circles are all admirably portrayed.

Some of the modern biographers inspired by the example of Lytton Strachey are Edith Sitwell, who produced another life of Queen Victoria. John Buchanan, author of *The Kings Grace*, Lawrence Binyon, responsible for the admirable study of *Akba*, the Moghul Emperor, and Phillip Guedella, the most successful of them all, and the writer of *Palmerston* which is a detailed, vivid and ironical study of one of the great periods of English history. In all these writers there blazes the spirit of Strachey, with his mocking irony, impatience with Victorian prudery and a fierce desire to know the truth and express it fearlessly. They are also much infiuenced by modern psychology, with the consequent emphasis on the inner beiug, the sub-conscious. Their technique and method are essentially pictorial and impressionistic. Above all they have great imaginative sympathy for their subjects and so, in the words of Gerald Bullet, the aim of modern biography may be thus expressed; "Where imaginative sympathy goes hand-in-hand with a wealth of factual knowledge. biography becomes a oreative art without ceasing to submit itself to the discipline of attested facts."

Modern biography has attained some unique successes. Its principles and methods have received wide recognition. It has attracted some of the best geniuses of the age. The future of this literary form is, therefore, assured.

91. CRITICISM, CLASSICAL AND ROMANTIC

"Some will say critics are a kind of thinkers that make more faults then they mend ordinarily.'

—Ben Jonson

Literature is neither created much less appreciated in a vacuum. An artist has usually in view an audience, real or imaginary, immediate or remote, and those who witness, hear or study a work of art, are naturally prone to know its success or failure. Thus criticism of literature is as old as literature itself. The creative talent is usually looked upon as a divine gift. Is the power to judge the fruit of this talent not equally divine ? Pope gives the answer :

Both must alike from Heaven derive their light
These born to judge, as well as those to write.

Literary criticism, therefore, is an art in itself, thought it may not be so great as the art of poetry. Criticism of literature may be

defined broadly as an attempt to understand and appreciate the strength and failings of an artist and then pronounce a final judgment on the value of a work of art. This function is complex and has its own pitfalls. Roughly speaking, notions of literary criticism may be classified into two categories, the classical and the romantic. These often overlap but do not entirely lose their distiguishing feature.

The terms 'classical' and 'romantic' are rather elusive in meaning, though their vital distinction connot altogether be missed. Stress on form, outward form, with its attributes of symmetry, balance, order, proportion and reserve constitute the first distinctive element in classicism. As against this the romantic tends to emphasize the spirit which lies behind form. "Repose satisfies the Classic ; adventure attracts the Romantic. The one appeals to tradition ; the other demands the novel. On the one side we may range the virtues and defects which go with the notions of fitness, propriety, measure, restraint, conservation, authority, calm experience, comliness ; on the other, those which are suggested by excitement, energy, restlessness, spirituality, curiosity. troublousness, progress, liberty, experiment, provocativeness".—(R.A. Scott.James)

Against this background, it will be clear that classical criticism is conservative, authoritarian, rigid stickler to old traditions and canons of art. If a work of art conforms to the established literary principles it is good, but if it violates the rules of the ancients it deserves nothing but censure. The classic critic would throw everything into a regular order and classification, put every literary production into a strait-jacket. Extolling the greatness of the classics they would wish every work of art to conform to the ancient models. Such a critic is a sort of school-master, a dictator, more prone to correct and judge rather than to interpret or appreciate. The artist is denied the freedom which is the essence of his being. The poet's unfettered imagination and his desire to roam in "fresh words and pastures new", to experiment with literary forms and techniques are all eyed with suspicion and often dubbed as sheer poetic licence.

The romantic critic takes a radically different view of the matter. He respects the artists's liberty, independence, "enfranchisement of thought." The writer has the right to fly "on the viewless wings of poetry" and attain his self-fulfilment and selfexpression. The poet has not to abide by pre-established rules or fixed standards of judg-

ment. He is a rule unto himself, his genuis, his inspiration being his only guide. "Not every critic of art" observes Lessing, "is a genius, but every genius is born a critic of art. He has within himself the evidence of all rules." The romantic critic has no fixed yardstick to measure the length of a work of art. Conscious of the principle of evolution in literature as in life, he knows that the canons of art not the laws of the Medes and the Persians, but highly elastic and supple principles which change and broaden under the touch of every true artist. "Time which antiquates antiquity" cannot fail to lay its ravaging finger on old literary and artistic traditions. Hence, the romantic critic lays accent on interpretation and elucidation of a writer's genius, his age, the influences behind his art. He steps down the high pedestal of a judge or a school-master to the lower plane of the mediator, the interpreter between the artist and his audience, writer and the reader. He is not an august personage to whom one goes for instruction or chastisement: he is a sympathetic reviewer of an artist's work, anxious to explain his meaning, the depth of signficance, the wealth of thought to which, but for his help, one would remain insensitive and unresponsive. Such a critic widens our vision, intensifies our sympathies, opens, as it were, fresh windows into our mind and heart.

Plato and his disciple, Aristotle, laid tne foundation of classical criticism. Plato, essentially a philosopher, brought to bear his philosophy on his theories of art. Viewed through the coloured glasses of his philosophy, he found the existing Greek literature profane and immoral, for, in his opinion, it did not contain the matter-of-fact truth which he preferred to the truth of art or the truth of emotions. His chief grouse was that Greek literature, by laying great stress on the display of human feelings and emotions, tended to foster the emotional rather than the intellectual nature of man. Thus Plato enunciated the doctrine that the highest art must be wedded to the highest morals and not the deepest or most poignant emotions.

Aristotle did not slavishly follow his master and tried to answer his objections in the *Poetics*. He elucidated the difference between 'poetic truth' and the 'truth of logic'. The one he pointed out, aims at the probale, the ideal, the other at the actual and the practical. Therefore, he said that poetry is greater than history because the former deals with the general and the latter with the particular. So far. Aristotle did justice to the essence of art and maintained his in-

dependence, but in reviewing the masterpieces of Greek literature he came to formulte certain fundamental principles of art, to which he expected every artist to conform. He placed Epic and Tragedy as the highest forms of poetry and laid down general rules for their composition, according to his study of *Iliad* and *Odyssey* and the plays of Aeschylus, Sophocles and Euripides.

The *Poetics* became the lodestar of snceeding critics for several centuries. It was taken to be the last word on criticism of art and literature and the Roman critics—Cicero, Quintilion and Longinius—Italian and English critics also paid uncritical homage to Aristotle. His theories were considered to be infalible and hence they were slavishly followed. Sir Philip Sidney betrays his obsession with Aristotle in hls *Apology for Peotry*, when he preiers Chaucer's classical poems —*Troilus and Cressido*—to his orginal work, the *Canterbury Tales*. He praises Spenser's *Shepherd's Calendar* but cannot excuse his use of the archaic language since neither Theocritus nor Virgil' had done so. He fears that *Gorboduc* despite its moral tone, will not remain the model for later drama because it does not observe the Three Unities so strongly reeommended by Aristotle. Above all, he feels that art must instruct to please is its secondary aim.

This kind of rule and line critic'sm continued to hold the field till the time of Dr. Johnson. It is true that Elizabethans, particularly Shakespeare, violated many of the classical canons and people enjoyed their romantic literature. But no sooner did the feverish and exuberant activity of the Elizabethans begin to ebb than people came to scoff at the excesses and vagaries of the romantics. Ben Jonson rallied the forces of classicism in order to crush the romantic upsurge. He was not entirely insensitives to the greatness of Shakespeare about whom he said "There was ever more in him to be praised than pardoned." But he concentrated only on the outward form of Shakespeare's work and messed its essence. "His wit," observes Ben Jonson, "was in his own power : would the rule of it had been so too."

Ben Jonson himself wrote tragedies and comedies in the classical manner and condified the precepts of the ancients in his *Timber or Discoveries*. At the Mermaid Tavern, he played the autocrat and moulded opinion in favour of the ancients. He became the pioneer of the neo-classical school of criticism, which included among its adherents Cowley, Temple and Dav'nant, and the famous French critic, Boileau.

The rigidity of classical criticism began to thaw only with the appearance of John Dryden on the literary scene. Though unable to snap the shackles of classicism altogether he showed remarkable independence of mind and judgment in his *Essay on Dramatic Poetry*, in which he put a noble defence of the tragi-comedy of Shakespeare, Fletcher and Milton. Above all he broke the spell of Aristotle in making the following bold observation: "It is not enough that Aristotle had said so, for Aristotle drew his models of tragedy from Sophocles and Euripides : and if he had seen ours, might have changed his mind."

Dryden made another significant advance when he wrote: "Delight is the chief if not the only end of poetry; instruction can be admitted but in the second place; for poetry only instructs as it delights." Thus art was emancipated from the tangle of morality. Dryden, therefore, rightly became the first of modern critics, who swears more by the romantic principle than the classical doctrine.

The track blazed by Dryden was, however, not followed for yet another century and classical criticism, with some variations, continued to hold the field. Addison, Pope and Dr. Johnson constitute the three pillars of neo-classicism in the eighteenth century. Addison could elucidate the excellence of *Paradise Lost* only by proving teat it largely conformed to the rules of epic poetry as laid down by Aristotle and demonstrated in the *Iliad* and the *Aeneid*. Pope in his *Essay on Criticism*, made a strong plea for the ancients and their rules :

"Those Rules, of old discover'd, not devised.
Are nature still, but nature methodised."

Or,

"Learn hence for ancient a just esteem :
To copy nature is to copy them."

The ancients, Pope warns us, were capable of poetic licence, but the moderns shuold not risk such flights.

Dr. Johnson possessed sound common sense and many of his critical opinions are just and illuminating. His comments on Shakespeare did much to rehabilitate that great Elizabethan, but on the whole, Johnson subscribed to the classical theories of criticism. He could not be a sympathetic exponent or interpreter of an arist's genius: on the contrary, he too often slipped into the role of a judge, a schoolmaster, ready to thrash poets for their literary sins and aberrations,' His classical bias prevented him from appreciating Milton, his Lycidas,

or his blank verse, which in Johnson' s opinion. was verse to the eye and not the ear. He extolled the poetry of Pope, Temple and Cowley but trounced Gray for his *Odes* and the famous *Elegy*.

With the end of the eighteenth century one enters into a land of sunshine and light. With the triumph of romanticism, critical theories and canons of art underwent a revolutionary change. Modern criticism heralded by Dryden, was developed and perfected. Gone was the tyranny of the ancients and the stranglehold of their rules. The artist came to his own, an emancipated and unfettered being. Poetry was no longer looked upon as the product of rule and line, but the fruit of untrammelled inspiration. What Plato had ironically said about the poet in the following words came to be accepted as the charter, the sheet anchor of all art :

"The Muse first of all inspires men herself...... For all good poets epic as well as lyric, compose their beautiful poems not by art, but because they are inspired and possessed. And as the Corybantian revellers when they dance are not in their mind so the lyric poets are not in their right mind when they are composing their beautiful strains."

Poetry is a 'fine madness', beyond the pale of art or rules or theories. The supremacy of imagination and emotion is unquestionable.

These basic principles found and impassioned utterance in Shelley's *Defence of Poetry*, while Coleridge, Lamb, Hazlitt and De Quincey employed these very notions to retrieve the lost glory of Shakespeare. Wordsworth, Keats. Shelley, Byron wrote a kind of poetry unknown to the ancients. The greatest extravagance of the romantics, the violation of the classical rules by Shakespeare and other rules were explained and justified, as for instance the defenee of the porter's speech in *Mocbeth* by De Quincey. The romantic critics were themselves inspired beings and they raised criticism to the level of a creative art, thus proving truth of Ben Jonson's observation : "To judge of poets is only the faculty of poets ; and not of all poets, but the best."

One of the greatest differences between the standpoints of the romantic and the classical critics, as hinted above, is their divergent views about the purpose and function of art. The classicists treat art as a vehicle for instruction, while the romantics aim at giving imaginative pleasure. The former is known as the theory of Art for life's sake and the latter as Art for Art's sake. Ruskin considered

that art to be the best which contained "the greatest number of greatest ideas." Matthew Arnold, exponent of classicism in his own way, defined poetry as a 'criticism of life' and added that "a poetry of revolt against moral ideas is a poetry of revolt against life itself." Even Wordsworth wanted himself to be regarded 'as teacher'. But the long line of poets and artists from Shakespeare down to Shelley and Swinburne have advocated the cause of pure art, without any moral strings attached to it. This is a highly controversial point and truth perhaps lies between the two extremes.

Though classical criticism as expounded by Ben Jonson, Pope and Dr. Johnson cannot hold the field any longer, it cannot be said that all that it stands for can be thrown overboard. Of course, one cannot defend the method of judging a work of art by fixed unchangeable principles, by what Arnold called "touchstone" in poetry. At the same time, one cannot sacrifice the element of "high seriousness", "the consecrating power" of literature for the sake of pure imaginative pleasure. Art may not be a vehicle for morality, but one cannot forgo great and good ideas. That is why Shakespear and Milton are greater poets than Pope or Johnson or even Shelley and Byron. Again clarity and lucidity of expression are very valuable qualities in a work of art, but the classicists are mistaken in imposing fetters on the artist in the matter of experimenting with new forms, metre or language. Similarly, love of form and balance checks the excesses of imagination and emotional exuberance.

Criticism cannot end with interpretation alone. It reserves to itself the right of passing critical judgment on the final worth of art. It has to exhibit the relative value of the works of art, otherwise everything would be good in its own way and a comparative study would be meaningless. The critic cannot leave a work of art just after interpreting its significance and purpose : he has to assign its proper place in literature. Thus a critic cannot dissociate from himself the function of a judge.

What an ideal critic should be may best be summed up in the words of R.A. Scott James : 'The critic may be the quiet, just appreciator. He may be the interpreter, or the censor. He may be the artist, discoursing about himself and his kind. He may be the elucidator, affording clues to the language, or explaining ideas which the author has taken for granted. He may be the curious explorer. Or he may be the definer, who in declaring just what a

work is gives it also its place in the succession or contemporarity of ideas.........But whichever of these he may be, there is one viewpoint at which he must alw ys begin, and to which he must always return—that from which the man of letters, an artist, addresses himself with a single mind to the task of construing life into an image which will convince us and delight. From this, the artist's point of view, he must never be far distant. "To judge of poets is only the faculty to poets."

92. THE ENGLISH ESSAY

Today the eassy is a recognised and highly developed literary genre. but it took a long time to attain its present perfection. The term 'essay' means an 'attempt' or 'endeavour'. Thus a composition bearing this name was originally a fragmentary, tentative expression of one's ideas on a subject. Bacon called his essays "depressed meditations" and as late as the eighteenth century, Dr. Johnson defined the essay as a "loose sally of the mind, an irregular undigested an essay, as it is now piece not an orderly performance," Though understood, is not a complete and exhausive survey of a subject, it is certainly much more than an inconclusive irregular or indifferent piece of writing. Since it is the most personal form of literature in prose, it has endless variety, and can, therefore, embrace all manner of subjects. It can both be light and serious, profound or humorous. But the real charm of the essay lies more in its manner and style than in subject-matter.

The origin of the essay is traced to the sixteenth century French writer, Montaigue, while Bacon is the father of the English essay. Bacon's essays are comparable to Montaigue's but in spirit and form they are his own. Bacon did not trust the English language and thought that it would play the bankrupt with his books. So all his ambitious works are in Latin. Though he underrated his English writings, yet curiously enough these have made him immortal in the annals of English letters.

Bacon published three collections of essays between 1597 and 1625. and they show a marked dovelopment and expansion of his conception of the essay. The volume of 1597 contained only ten essays which are too condensed and may justly be called "dispersed meditations." But the essays in the subsequent two volumes are fuller and mellower. Bacon develops his thought with interest and

does not leave the essays inconclusive or a mere collection of scattered ideas.

The subject-matter of Bacon's essays is such as to come home to men's business and bosoms" They are full of counsels, moral and political. The writer is a weighty counsellor, conscious of his wisdom and authority and speaks in a dogmatic tone. He a ms to teach the art of living but his philosophy is not lofty or idealistic but comes very near the Machiavellian creed of opportunism and utilitarianism. Some aspects of this philosophy are mirrored in his essays on *Justice, Revenge. Simulation and Dissimulation, Empire* and *Friendship*.

The eassy in Bacon's hands is a vehicle of instruction, not a direct mirror of the writer's personality. He does not reveal his personal life in them. He lacks the frankness and confidence which Goldsmith, Lamb or Stevenson possess and share with their readers.

The real charm of Bacon's essays lies in their style which has force, brilliance and weight. Bacon's language is packed with thought. Few writers have attained Bacon's piognant brevity of expression. His style bears the traces of his time. If is full of antithesis epigrame Latin expressions and Latinished constructions and phrases. His prose has a harmony and rhythm of its own, and the poet in him frequently lights up his style with a pictorial smile or metaphor or an apt illustration. But Bacon lacks humour and his writings are not light reading.

Bacon was the creator of the essay form, but the essay as we know it today, owes little to him. His prose style had great influence but his essays did not win any disciples or imitators. In the 17th century the essay developed in the hands of Sir William Temple, Cowley and Dryden, who made it more flexible, companionable and pleasant. The authoritative tone of Bacon's heavy moralising is replaced by an easy and intimate contact with the reader, and it is on this line that the essay was to develop in future. The writing of *Character Sketches* by Overbury and Earl during this century also promoted the growth of the essay.

It was the eighteenth century which witnessed the real flowering of the essay. The chief factor responsible for the phenomenal growth of this literary form was the development of a prose, chaste and lucid, balanced and unemotional. The predominance of reason and common sense, wit and satire, great journalistic activity, and

keen rivalry among political parties—all this tended to bring the author and his audience much closer in than any preceding age. This contact naturally gave rise to what is some-times described as pedestrian prose—a prose suitable for the ordinary purposes of life.

Steele and Addison were the first great essayists of the 18th century. Through these literary journals, the *Tatler* and the *Spectator* they gave a new shape and unlimited freedom to the essay. They followed the best Dryden tradition and their essays reveal an increasing note of ease, lightness of touch and a frank and intimate contact with the reader. The *Tatler* and the *Spectator* contain lively essays on a large variety of subjects, which may be broadly classified under three heads : matters of taste, criticism of contemporary life and manners, and character sketches. Addison strove to improve the literary taste and manners and morals of his day and for this purpose he used the instrument of gentle wit and mild irony and avoided satire or sharp ridicule. He endeavoured "to enliven morality with wit, and to temper wit with morality" and claimed to have "brought Philosophy out of closets and libraries, schools and colleges to dwell in clubs and assemblies, at tea-tables and in coffee houses."

Besides broadening the scope of the essay, Addison created a new prose style which Dr. Johnson called "the model of the middle style," familiar but not coarse, and elegant but not ostentatious." Addison softened and humanised the English essay by his freedom choice, easy and familiar style as also by his mild, subtle and polished humour.

Of the making of the *Tatler* and the *Spectator* the greater share goes to Addison, who was a finer and more careful artist than Steele, but the latter was more human and spontaneous. If Addison gave grace and dignity to the essay, Steele's contribution lay in the field of sentiment and pathos. Steele is more frank and approaches nearer his readers than Addison could ever do. Steele shows an exuberant spirit while Addison is deeper in thought and judgment. Steele's style too is more plastic and less studied than his friend's. It is a direct product of Queen Anne's age and Steele has no fondness for archaic turns of expression, balance or antithesis.

That next stage in the evolution of the essay is associated with Samuel Johnson and Goldsmith, who, in the middle of the century, contributed their essays to the *Rambler*, the *Idler* and the *Bee* which

were modelled on the *Spectator*. Goldsmith was a traditionalist and followed Addision, but Johnson proved to be an innovator. Johnson's essays are different in spirit from those of Addison and Steele. They are profound, full of deep reflection on life and its weighty problems. Addison often dealt with the lighter and superficial aspects of life, but Johnson was not a reproducer of small talk. His essays are a repository of wisdom and the Doctor's sentiments are always irreproachable, and his observations shrewd and full of robust common sense. But often his teaching has the air of a sermon and he talks in a melancholy and authoritative tone. The note of easy companionship is missing and his essays also lack humour.

Johnson's prose style is unsuited to the essay. It is of course correct, polished, balanced—there is nothing slipshod in it—but on the whole it is heavy, ponderous and artificial. It is laboured, and deeply characterised by Latin constructions and Latinized vocabulary which lends it an air of magniloquence. In fact Johnson was too weighty a scholar to treat successfully the essay, which requires the light, graceful touch of an Ariel.

Goldsmith, on the contrary, gave new life to the essay. Like Addison he mildly ridiculed the follies of his age, but he possesses the Ariel touch and has something of Puck too. Goldsmith's loveable character and the charm of his personality have sweetened his essays. His humour is at once delightful and instrutive. It is mellower, more tolerant and human than that of any of his predecessors. He is less reserve than Addison, and, as a critic has put it, "Addison will receive you with generous courtesy, but only when he is dressed and powdered. Goldsmith will let you in before breakfast, and talk to you in his dressing gown."

Goldsmith's style is the most elastic that had been used so far. He can be as careful and formal as Addison. He can also handle a racy, anecodotal manner which is mere supple than anything in the *Spectator*. What is more interesting still, he can switch effortlessly from the one to the other these styles. But he is always easy, spontaneous and graceful. His prose is simpler than Johnson's and sweeter than Addison's. Free from Johnsonian mannerisms, he often uses with effect paradoxes, picturesque figures of speech and can always light up his writings with his iridescent humour.

In the hands of Addison and Steele, Johnson and Goldsmith the essay gained in subject matter, form and style. It was a medium of instruction in the hands of Bacon. Addison and Johnson also made their essays didactic, but Steele and Goldsmith, and, to some extent, Addison too demonstrated that the essay is a work of beauty, meant to charm and entertain the reader. It was largely this conception of the essay which inspired the great 19th century essayists.

The 19th century seemed to have opened the flood-gates for the essay as a recognised form of literature. Both the impersonal essay included a large bulk of the critical essay. It was in this age that a number of literary and critical magazines and reviews came into being and most of the budding writers launched upon their career by contributing articles to them. The *Edinburgh Review* and the *Quarterly Review* both founded in early 19th century, generally published critical essays of an impersonal and weighty character. Past and contemporary literature, or the general principles of literature came in for criticism and some of the literary reviews became notorious for malicious and brutal criticism. The early poems of Keats were ridiculed and he was admonished "to go back to his pots and pans."

The most noteworthy writers of the critical and literary essays were Hazlitt, De Quiency and Lamb, though their work in the domain of the 'intimate' essay is also equally great, and sometimes even greater, especially in the case of Lamb. Hazlitt's best critical works are *The Characters of Shakespear's Plays*, *The English Poets*, and the *Dramatic Literature of the Age of Elizabeth* Hazlitt was the best equipped critic of his age, though he sometimes judged his contemporaries harshly. Lamb's work in the critical sphere is considerable, but his personal essays cast it into the background. Lamb carries on the tradition of Steele and Goldsmith—the tradition of self portraiture. *The Essays of Elia* are beautiful pieces revealing all the facets of Lamb's whimsical personality. The note of intimate companionship constitutes their real charm. His fantastic, eccentric style is another endearing feature of his essays, which have aptly been called 'prose lyrics—nay prose odes.' Lamb's essays are full of a quaint humour which stands in a class of its own.

Throughout this century, the essay continued to develop in these two directions—the critical and the personal. Among the

critlcal essayists of the middle and a later 19th century the most illustrious names are those of Macaulay, Carlyle, Walter Pater, Ruskin and Matthew Arnold. Macaulay is a brilliant though unbalanced critic, with a pictorial, grandiloquent style. Carlyle's essays are both critical and personal. His views find expression in the famous "*Heroes and Hero Worship*" but his individuality lies in his fiery, rugged, inimitable style, which makes even his critical essays so very personal in tone. Walter Peter is another great stylist—a lover of sheer beautiful prose. He is a conscious artist and revels in colour, pure and sensuous language. His *Imaginary Porlraits* is a classic in criticism. Ruskin was many things in his life—a preacher, social reformer, an economist and a developed student of art. His *Seven Lamps of Architecture* and *The Stones of Venice* reveal his views on art which, in his opinion, is inseparable from religion and morality. Ruskin's prose is ornate, gorgeous. laboured and steeped in the Bible. Ruskin's contribution to the essay form is not much.

The greatest critical essayist of the Victorian era is Matthew Arnold. Literature to him is at bottom a "criticism of life", and judged from this standpoint many poets and other writers fail to pass the test. Arnold's appreciation of Wordsworth is remarkable, and his observations on Shelley, Byron, Goethe and Shakespeare, though not always balanced and impartial, are provocative and, like Dr. Johnson's utterances, invariably possess a grain of common sense, Arnold exercised a sober, healthy influence on English prose, which, in his hands, attains the clarity, grace and lucidity of the classics. The critical essay continue to be assiduously cultivated in the present century too. The number of modern critical essayists is legion, among whom mention may be made of Middleton Murray, Edmund Gosse, Leslie Stephen, J.B. Priestley. Many more such illustrious names can be added to the list.

It is, however, not the critical essayists who have exercised the greatest influence on the essay proper. That honour goes to the writers of the personal essay—Lamb and Stevenson in the 19th century, Jeffries. Hudson, Max Beerbohm, Robert Lynd, E. V. Lucas, Chesterton. A.G. Gardiner, A.C. Benson and Hillare Belloc in the modern age. Their essays are full of self-revelation. The distant, reserved, professional or didactic tone is replaced by a note of frankness and confidence- Stevenson's *Apology for Idlers* and his

essays on *Love ond Marriage* are extremely entertaining and personal. Similarly, E.V. Lucas's essays and those of Hillare Belloc are light gracefull and intimate. The essay in the hands of these writers becomes a true 'sally of the mind', a piece of writing in which the mind of the essayist swims and soars freely within the limits of the subject-matter, tossing it upside down and exhibiting its unsuspected facts. Its real charm is more in the presentation of the subject-matter than in the subject-matter itself. This kind of essay is "the happy hunting ground of the whimsical fellows, who looking at life from odd angles show us the wonder and drollness of i·." Stevenson, the valetudinarian and adventurer full of hope, courage and cheerfulness, Jeffries and Hudsons—lovers of nature—Max Beerbohm, the cool, restrained portrayer of modern Western hectic life, Robert Lynd, the writer of small light subjects, Lucas, the modern Lamb—these are the essayists who will continue to inspire succeeding generations of adventures in the delightful and inexhaustible realms of the essay.

93. SOME GREAT ENGLISH LETTER-WRITERS

The true character of epistolary style Is playfulness and urbanity
—Jonbert

The Elizabethan age, it is said, made England "a nest of singing birds, "but the eighteenth century made it the home of some of the finest letter-writers. Certainly, there is no dearth of letters before this time : we have the *Paston Letters* in the fourteenth century and then the famous Harvey-Spenser correspondence in the fifteenth. The pamphlet literature of the Elizabethan age often took the latter form. In the next century we come across the engaging correspondence of Cromwell. Nevertheless, it is true that the art of letter-writing was never so seriously cultivated as in the eighteenth century, otherwise known as the Age of Classicism. Apart from the professed letter-writers, letter as a form of literature was handled by many a novelist and essayist of the age. Richardson makes his characters write letters, day and night as if they have no other work on earth to do. Somllett also follows the epistolary method in *Humphry Clinker*. Steele and Addison interspersed their essays in the *Spectator* and the *Talter* with fine letters. Goldsmith cast his *Citizen of the World* in the epistolary mould, and the inimi-

table Boswell's *Life of Johnson* owes a great deal of its charm to the numerous letters quoted therein. And now the list of avowed letter-writers is pretty long : Swift, Pope, Horace Walpole, Thomas Gray, Samuel Johnson, Lord Chesterfield, Lady Mary, Wortley Montague and William Cowper stand pre-eminent among them.

The source of this prolific epistolary activity lies in the atmosphere of the age. The eighteenth century was an age of reason, of wit and common sense. Men were interested in social life : "the proper study of mankind was man." In polite social circles the art of witty and polished conversation came to be highly developed. And where we have witty conversation, good letters are not lacking ; for next to the word of mouth a letter is the most intimate and personal form of expression. Moreover, during this century, social intercourse assumed a cosmopolitan nature. England established close contact with the countries on the continent. It was a period of foreign travel and English tourists usually delighted in writing to their friends at home about their experiences abroad. As a quick and speedy postal system had yet to come into being, letters could not be exchanged quickly and their number was consequently small. People, therefore, took some pains in writing their letters. They did not scribble letters like the modern busy man who hardly finds time to do anything thoroughly amidst the feverish haste of his life : the hectic bustle of the twentieth century was still unknown.

Above all, the evolution of a simple prose style, neither grand nor vulgar, facilitated the grouth of letter-writing. The laboured style of Lyly, the anti-thetical sentences of Bacon, the grandiloquence of Milton or the poetic prose of Jeremy Taylor and Thomas Browne are not a suitable medium for a letter-writer, who has to be as simple and effortless in his writing as in his talk. It was only in the eighteenth century that the "other harmony of prose," as Dryden aptly called it, came to be properly developed, and the English language became supple and plastic enough for ordinary purposes and a style, "familiar but not coarse and elegant but not ostentatious," was evolved.

It was in such a favourable climate that the art of letter-writing came into its own in the eighteenth century. Swift and Pope are the pioneers in this age in epistolary literature Swift's *Journal to Stella* reveals that behind his apparent cynicism and misanthropy, Swift had tenderness of heart to which enough justice

has not been done by readers and critics. Pope, the prince of classicism, is as correct and polished in his letters as in his verse. He even collected some of his letters and re-wrote them, thus showing that letter-writing was often prectised as a conscious art in his day. Pope's personality with all his numerous prejudices, idiosyncrasies and quarrels is laid bare before us more clearly in his correspondence than in his satires. Nevertheless, Pope's real literary achievement lies in his poetry than in his epistolary writings.

If Pope is essentially a poet, Horace Walpole (1717)—97) is primarily a letter-writer. His correspondence is voluminous, yet engaging. Lord Byron described it as "the incomparable letters." These present the most complete, varied and animated picture of English life in the later half of the eighteenth century, and hence are rightly termed as the "epitome of the history and biography of the Georgian era." The letters are distinguished for happy turns of pharsing, for a sense of humour, for an eye for colour and an ear for cadence. In a letter to George Montague he gives a very entertaining description of the Strawberry Hill, where he had built his Gothic Castle: "I feel myself like a swan that after living six weeks in a nasty pool upon a common is got back into its own Thames. I do nothing but plume and clean myself and enjoy the verdure and the silver waves. Neatness and greenth are so essential in my opinion to the country that in France where I see nothing but chalk and dirty peasants, I seem in a terrestrial purgatory that is neither town nor country. The face of England is so beautiful that I do not believe Tempe or Arcadia were half so rural; for both lying in hot climates must have wanted the turf of our lawns." The letter is a good specimen of his love of nature, subtle humour and racy style. Anotner aspect of his humour is revealed in the letter in which he describes an explosion at his favourite Strawberry Hill. "I have been blown up: my castle is blown up; Guy Fawkes has been about my house and the fifth of November has fallen on the sixth of January."

Horace Walpole's contemporary and friend, Thomas Gray, was a shy and sensitive person who spent most of his time in academic seclusion at Cambridge. His reserved nature and a melancholy cast of mind are responsible for a certain costraint in his letters, but they cover a surprising variety of subject-matter: science, history, criticism voyage, travel, painting. architecture, gardening—all find a place in them. His letters are characterised

by literary grace, critical acumen and practical wisdom. It is in one of his letters to West in 1742 that he says that "the language of the age is never the language of poetry" In other letters there are illuminating critical remarks on Boswell. *Joseph Andrew, Trtstram Shandy, The Deserted Village* and Collin's odes. Above all, the image of Gray. the intellectual recluse, suffering from melancholic fits is clearly mirrored in his letters. Speaking about depression of spirits, he writes to his friend, West, in 1737 : "Low spirits are my true and faithful companions ; they get up with me, go to bed with me, make journeys and return as I do ; nay and pay visits and will even affect to be jocose and force a feeble laugh with me ; but most commonly we sit alone together, and are the prettisnt insipid company in the world." But sometimes, Gray reveals a fund of humour beneath this pleasing melancholy as in the following letter written in 1744 to his friend Wharton :—

"My dear Wharton,

This is only to entreat you would older Mesgens to clean out the apartments, spread the carpets, air the beds, put up the tapestry, unpaper the frames etc. fit to receive a great Potentate that comes down in the Flying Coach, drawn by Green Dragons, on Friday, the 10th instant. As the ways are bad, and the dragons a little out of repair (for they don't actually fly, but only go, like a lame ostrich, something between a hop and a trot) it will probably be late when he lands, so he would not choose to be known, and desires there may be no bells nor bonfires ; but as persons incog love to be seen, he will slip into the coffee-house."

Few English writers have suffered more injustice at the hands of critics than Lord Chesterfield. His *Letters to his Son* are described as didactic and immoral. Dr. Johnson said that "they taught the morals of a courtesan and the manners of a dancing master." Carlyle, Macaulay and Ruskin also made equally seathing comments on them. However, in order to have a true estimate of these letters it should be borne in mind that Chesterfield loved his son dearly and wrote them to provide him sound advice and guidance. At one place he says "I am not writing poetry, but useful reflections." The general tone of the letters is sometimes offensive. Success in social life is held up as the highest ideal and in order to attain it the most fitting means are recommended with unabashed frankness. Great stress is laid on the acquisition

of the arts of polite life, the ornamental graces of a fashionable gentleman, such as elegant speech, agreeable and distinct elocution distinguished politeness of manners and address, a genteel carriage extreme cleanliness and punctilious care of dress. Again and again, one finds him preaching, like another Polonius, worldly wisdom in terse, epigrammatic sentences : Beware therefore", he observes in one letter, "now that you are coming into the world of these professed friendships. Receive them with great civility, but with great incredulity too, and pay them with compliments but not with confidence,"

The only justification for Chesterfield's code morals lies in the fact that moral standard of his age admitted much which we now reject. Moreover, his morality is not entirely that of a Machiavelli : his letters contain a lot of common sense and ripe experience of the world, a measure of advice which does not grow state with the passage of time. Again, his letters possess great literary grace : they are models of polished style, full of wit and humour, as the following passage shows :

"Never seem wiser nor more learned than the people you are with. Wear you learning like your watch in a private pocket and do not pull it out and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it ; but do not proclaim it hourly and unmasked like at watchman"

Before speaking of William prince Cowper, rightly hailed as a prince among letter-writers, mention must be made of the vivacious person, Lady Mary Wortley Montague, who is regarded as one of the Blue Stockings. As the wife of a popular ambassador, she travelled extensively on the continent and in the East, particularly Constantionople. A keen observer of men things, her forte lies in discriptions of places and manners. Most of her letters are written to her sisters, to Mr. Montague, to her daughter and some intimate friends. Her letters are unusually detailed and frank and very often quite lengthy. She misses no touch of colour in fashion, costume or manners. Her descriptions of the beauty of Turkish women and the splendur of Turkish courts are really very fascinating, but her atitude towards them is consorious.

To turn from these descriptive and discursive letters to the divine chit-chat' of Cowper is a rare treat. If simplicity, spons taneity and sincerity be the chief graces of a great letter-writer,

Cowper surely deserves this title. No letters are more unaffected and written with less art than his. With the exception of Charles Lamb, all the great English letter-writers wrote with an eye on the printed collection, but Cowper had no such motive. He wrote letters because he had something to say : he never strikes an attitude nor poses for effect. Once he wrote to a friend : Puzzle not yourself about a subject when you write to either of us ; everything is subject enough from those we love." And that is way Cowper can weave an indescribable charm round the smallest trifle.

Cowper's poetry, his deep religious feeling, love of a retired peaceful life are all there in his letters. Ths description of the repeated attacks of his insanity is highly moving. His correspondents are not distinguished personages : they are usually clergymen, his own relatives and friends. He seldom talks about public events, he is content with the tenor of his uneventful life at Olney or Weston Underwood. The feeling of contentment and resignation to the divine will form the bedrock of his life's philosophy of which we get a glimpse in a letter to Joseph Hill, written at the death of Rev. Morley Unwin : "I heard his dying groans.........The few short intervals of sense that were indulged him he spent in earnest prayer, and in the expression of a firm trust and confidence in the only Saviour. To that stronghold we must all resort at last if we would have hope in our death : when every other refuge fails, we are glad to fly to the only shelter to which we can repair to any purpose."

When in a jolly mood, he concludes one of his letters thus : "A neighbour of mine keeps an ass.........it happens that he is this morning most musically disposed, either cheered by the fine weather or by some new tune which he has just acquired or by finding his voice more harmonious than usual. It would be cruel to mortify so fine a singer : therefore I do not tell him that he interrupts or hinders me, but I venture to tell you so and plead his performance in excuse of my abrupt conclusion."

In fact, to get an idea of the charm of Cowper's letters such extracts are often inadequate, yet they tell the every line comes from the depth of his heart. They do not smack of the lamp : they are lucrative wood-notes wild."

Besides these great letter-writers there were several others, but they hardly deserve any mention in this brief survey of letters

continued to be written after this age, and some of them, especially those of Keats and Byron, are highly interesting, but it is rarely that they catch the grace, polish and literary finish of the epistolary literature of the eighteenth century.

94. ANY DRAMA (PLAY) YOU HAVE SEEN.

The drama of Macbeth is known to all the students of Shakespeare,either in the prose rendering of Lamp or in the original form. It is a drama of ambition, the theme being the degradation of a noble nature through ambition, Macbeth the mighty hero did not hesitate to kill his king, his dear and near friends and one and all who stood in his way in order that he might usurp the crown of Scotland. At last Nemesis came on him and he died by the sword which he wielded so cruelly in his lifetime.

It was a wintry night when we went to see *Macbeth* staged on the boards of a public tLeatre. The hall was packed but there was no noise. A thick dark velvent curtain was hung down in front of us, as if symbolical of the dark tragedy which was going to be enacted. Slowly the curtain rose amidst anxious expection and revealed a stage full of lurid light, with flashes of lightning here and there and the distant rumbling of thunder. The whole setting was significant. At once were seen three weird and ugly figures wrapped in dark stole, looking like women but bearded, approaching towards the foot-light. They had an uncanny horror about them and a child on the mother's lap who sat by me screamed a oud. In a shrill uncanny voice in which more was meant than met the ear, one of them said "when shall we three meet again" and the audience at once scented some ugly mischief in their words. After a brief conversation they left the stage with the enigmatic words "Fair is foul and foul is fair", and we were left guessing as to what all these might mean. In the second scene we saw King Duncan entertained with a description of a contested battle in which Macbeth had played a great part, and we were pleased to find him rewarded for his valour. Now, we were anxious to see the hero of the day's battle. But when they went away. instead of Macbeth, there entered again those weird creatures in the midst of an elemental fury. As they were talking in their jargon. in came Macbeth and the very first words he spoke, "So foul and fair a day I have not seen" puzzled us. How was it that he was repeating almost

the very language of the weird creatures ? He could not have overheard them. Was there then any mysterious relation between them and the hero ?" Our doubts are deepened as these witches welcomed him promising all sorts of honours—Glamis, Cawdor and finally Kingship, Macbeth startled at the last felicitation. Why should he do so ? As we were thus arguing within ourselves we were cheered up by the frank and honest words of Banquo who warned him not to place any trust in their words. But Macbeth went on questioning them as if he was very eager to have some long-standing problem solved. The witches disappeared and Ross announced the new honours showered on Macbeth. They surprisingly tallied with the witches' prophecies, and we asked ourselves with Banquo, "What, can the devils speak true ?" Macbeth was now Glamis and Cawdor, and the hungry beast in him was thirsting for more blood. This we perceived in his speech. A great turmoil was in his mind, and though he tried to calm himself by saying, "If chance will have me king. why chance may crown me," yet we perceived an insatiable ambition, lurking within, eager to devise ways and means. In the next scene the good king met the hero and announced his intention of crowning his son and of coming over to Macbeth's castle. To a loyal subject nothing could be more gratifying, but he appeared awfully troubled and his face betrayed anxiety. He muttered sometning and looked devilish. What did we hear from him ?

Stars hide your fires ;
Let not light see my black and deep desires.

What ? Black and deep desires ? Does he mean harm by the good king ? We asked ourselves. No, surely we could not fear this from a noble warrior. We tried to dismiss that ugly thought but were troubled and went on hoping against hope. But in the next scene when we found Lady Macbeth reading a dark letter from her lord and chuckling over it, we were confirmed in our doubts. The evil machinations of Lady Macbeth, a fourth and a worse witch at home, clearly revealed to us the foul conspiracy hatched in the castle. Here was a loving lady with a strong will determined to see her husband crowned. Would Macbeth, already weakend by ambition and the partial fulfilment of the weired sisters' prophecy, be able to resist her goading ? Grim was the resolution of the lady, direct was her aim. Her face clearly revealed her stubborn mind and the determination to do or die. So when Macbeth entered the castle she boldly asked her lord the time of Duncan "going back" and being told it was on the

next day, there came out the ominous words ringing an awful meaning,

O never
Shall sun that to-morrow see !

All doubts as to the foul intention was cleared. So when Duncan with his retinue entered the stage we left that he was already a dead man. Still we went on hoping against hope. Perhaps the noble nature of Macbeth would at last rise above the temptation. The awful soliloquy of Macbeth begining with "If it were done" filled us with alternate hope and despair. But our doubts were set at rest when the grim Lady came to goad her husband to murder. How clever her persuasion, how taunting her words? She appealed to his manliness, to his ambition and to the great love he bore to her. Macbeth at last succumbed and the curtain was rung down in the midst of gloomy forebodings.

The second act began in a dark night and the torch which Banquo's son carried seemed to heighten its gloom. Macbeth was intoxicated with the wine of ambition and vaguely spoke of his mind to Banquo. And when after a few minutes the bell rang announcing the deadly hour when the horrible deed was to be done, we were on the tiptoe of anxious fear. No scene could match the silent horror of this scene of murder. What beatings of heart, what anixious whisperings, what forebodings ! But while trembling Macbeth heard words in the air, "Sleep no more, Macbeth does murder sleep", the resolute wife heard only the screeching of the owl. Macbeth wavered but she was there to screw his courage, though she herself had failed to murder the king with her own hand. Goaded by wife and ambition, desperate beyond meaeure, at last the King was done to death by Macbeth. He came out with bloody hands, with blood-shot eyes and his whole frame quivering. A hoarseness was in his voice and a deep desire to undo what he had done was in his heart. But the die was cast. Sincere repetance at once was revealed in these memorable words,

Will all great Neptune's ocean wash this blood
Clean from my hand ?

We cursed Macbeth but pitied him at the same time. He staggered and reeled but in came his Lady to make him steady and throttle his conscience.

The prolonged tension was too much for the audience and the comic but grim porter's scene timely came to relieve the tension.

We smiled with our lips but our heart was bleeding. The foul murder was discovered ; Lady Macbeth fainted because the strain was too much for a woman. The excitement over, the deed done, the naked fact staggered her. But Macbeth played his part excellently well and tried to hold the sons of Duncan responsible for the crime. They and Banquo however knew who the murder was and the two brothers left the country to save their life. The curtain was rung down on heavy hearts which went on aking : "Will this rank ingratitude, this foul murder go unpunished ?"

When the third act began, we saw Banquo and then heard the plot to murder him. A real remorse had come over Macbeth, but so deep he felt himself in blood that he was driven to despair and plunged headlong into the current of sin. So there were no qualms of conscience in murdering Banquo, as he had in killing Duncan. We pitied Banquo for his fate, but could not help thinking that there was a poetic justice here. Of all persons he knew who had murdered the king and yet he kept silent and indirectly helped Macbeth, nursing the distant hope of one day seeing his sons on the throne. He now paid for that ambitition.

But the murder of Banquo marked the decline of Macbeth's fortunes, it was the begining of the end. The conflict between good and evil ceased to trouble him any more, we hear no more any words of remorse and as he went on he was more and more brutalised, alienating our sympathy. When in that horrible scene Banquo's ghost appeared, we felt a satisfaction in that the punishment had begun. With lukeworm supporters, estranged wife and cold friends, Macbeth struggled on through blood in the manner of a beast. The ugly witches again came only to deceive him once again. At length the normal relations and interests of life ceased to have any reality in his eyes. An intolerable gloom settled down on him.

Lady Macbeth paid the penalty of her deed by committing suicide. But so world-aweary was Macbeth that all that he could say on hearing of her death was

"She should have died hereafter."

A deep weariness of soul was revealed in these words he uttered. He felt that the game was up. The nobles rose against him. Malcolm and Donaldbain were preparing for attack, and we anxiously waited for the end of this bloody career. One thing alone he held fast with blind desperation—the supposed assurances of the witches

who had betrayed him before. But when that false assurance was shattered by Macduff in the field of battle, he felt that all was over. Naught now remained to him but the animal instinct that clung to life. At iast he was killed and got the proper punishment. The curtain was rung down with a sense of painful relief. We rose with a heavy heart at the degradation of such a noble nature but felt at the same time that the punishment was deserved. We came out of the theatre and the dark, silent wintry night seemed to be the proper background for the horrible tragedy that had been enacted inside.

95. ARE WE IMMORTAL ?

"Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

1. *Introduction.*
2. *Platonic theory of reminiscence.*
3. *Religious evidence in favour of immortality.*
4. *Aristotle's theory.*
5. *Conclusion.*

1. *Introducion* :—The idea of an immortal life is linked essentially with the idea of God. We have to see how far the idea of God itself is compatible with the conditions of our scientific civilization. Modern science realizes the existence of a Makes who has given such uniformity and continuity to nature that science itself is bemused in unravelling the mysteries of our world. To deny at this infant stage of scientific evolution that there is no such thing as God "would be quite non-sense." As a matter of fact intelligent scientists like Newton, Julian Huxley and Sir James Jeans have confessed the enormity of undiscovered knowledge, Newton himself said that the more he knew how little he knew. That the present world and its institutions are ideal would be the virtual negation of the scientific idea of evolution. I believe that as human species and society are developing and progressing with the passage of time, scientific thought is also busily pursuing the course of steady evolution. At the present stage of its development we must remark that it has failed signally to evalate the importance of emotion in human life. It has created comfort, wealth and leisure for mankind, but it has

failed to and to humen happiness. Rather it has been exploited by certain cliques to perpetuate misrey and poverty for a large number of human beings. Even those who are immeresed in the latest discoveries and inventions of modern science agree that once a day at least they have to think and act in unscientific terms. They may read the poetry of Tagore or Shelley or go for a solitary walk or say prayers in some old-fashioned mosque or temple. They admit that there is something within, which yearns for fellowship with nature or man, which is constantly panting for a kind of happiness, an ecstasy which the laboratory can never afford. That something of which poets have sung of ages, which makes the life of a milionaire miserable and that of a beggar glittering and happy, does not yield to the mathematical analysis of modern scientific research. It is something which runs through the very grain of our life. It is the real basis of the activity of our life. Without it we are worse than dead. It is the soul of man —his unsophisticated conscience which though pressed with all the weight of modern superficialities and snobberies rises with fresh vigour every time we contemplate and think. We may commit crimes and murders with any amount of cleverness and scientific precision but the soul will revolt. It will prick us every time we think of it. And then though we may have gained wealth or social position by such criminal acts we shall search in vain for peace of mind. We shall search for that ecstatic activity of our limbs which is very life. But all in vain ?

2. *The platonic theory of reminiscence* :—It was Plato who first discerned the beauty of the soul in man. His doctrine of ideas is based on it. He said that our knowledge of concepts was occasioned but not derived from sense-perception. Our ideas did not differ from one person to another. They were relaties themselves having an existence apart from the sensory world. Our knowledge was a grasp of the same changeless reality. The world of the senses kept on changing while the ideas remained fixed like the sun. In a previous antenatal existence we actually contemplated the ideas which we try to recollect now imperfectly in this temporal existence which is full of flux and change. Soul is the only moving element in human life. Wordsworth's whole philosphy of immortality of the soul is derived from the Platonic theory.

3. *Religious evidence in favour of immortality* :—Almost all the great religions of the world preach with slight variations the immportality of the soul. Christianity put forth the doctrine of

resurrection when all men rise after death and will be rewarded according to their deeds in this world. Islam also puts forth the same view. It has a strong belief in a life beyond the grave and in resurrection. It states that there will be an intervening period between death and resurrection called 'Barzakh' when evil doers will be punished and the virtuous elated. Hinduism also believes in the immortality of the soul though in a slightly different fashion. Its fundamental doctrine is that of metempsychosis which states that the soul will shift from one body to another and again return to temporal existence. It shall be requited for evil and virtuous deeds in the new transformation.

So far as the fundamental question of immortality of the souil goes all religious are in agreement. As for requital some believe in requital during the temporal existence, others in atonement and the existence of Heaven and Hell. Here we are not concerned with these differences of opinion. What we most desire is a good and rich life in this world and the hereafter. All religions are meant for this purpose—to enrich and glorify your lives, spiritual and temporal. That there is a spiritual existence ahead no intelligent person can deny. Shrewd observers can tell it in this very existence. The sensible criminal, the emotional poet, or any other intelligent student of life known it thoroughly. He cannot analyse it. But he feels it like the existence of God.

4. *Aristotle's theory* :—Aristotle also associates himself with the formulators of the theory of soul's immortality. He regards body as kind of dead matter which becomes alive and self-moving as the soul enters it. [He compares body to a kind of dead mass like marble. When the sculptor gives it shape, it assumes a beautiful form which infuses every onlooker with a kind of emotional sensation. It moves some people as nothing can. This form is the soul of the statue. Similarly in the case of human beings the body acquires a fresh glory and beauty as soon as the soul enters. The soul thus becomes the motive of life. It abides through all the changes that the individual undergoes. Soul like the finished and perfected statue is the form of the body. But soul and body though distinct constitute one substance only. There is an essential unity in human nature.

5. *Conclusion* :—This aspect of the unity of life has been ignored by religious people and the followers of Platonism. They have considered the spiritual side of life as the only side. They have

given no importance of the material aspect which is generally associated with the baser passions of man. We agree that the material stage in the evolution of human life though base and shabby is yet an essential stage. It is a stage to which the soul has got to adapt its other worldly ideas at any cost of remorse or pain. And it should be the endeavour of both the soul and the body to preserve the essential unity of human life. This can only be done by bringing about a synthesis between spirit and matter. That is the funamental drawback in our civilization, Eastern or Western. One has placed implicit faith in the material aspect and ignored altogether the spiritual while the other has just reversed this process.

96. REASON VS. SENSATION

1. *The problem.*
2. *Controversy in Greek times.*
3. *Controversy in scholiastic period.*
4. *Renaissance.*
5. *Modern way of looking at things.*
6. *Nature of truth.*

1. *The problem* :—What is truth ? Anatole-France considered it the profoundest question ever asked. For what other question does not depend on it ? We cannot understand and follow the tortuous mazes of philosophic subtlities without determining in advance what we are looking for, by what road we propose to seek it and how we shall know it if we come upon it.

2. *Controversy in Greek times* :—We find the main problem of logic clearly caught and clearly answered by those unappreciated masters of the ancient world—the Sophists. Knowledge, they said, comes from the senses only ; therefore the test of truth is sensation. Truth is what you taste, touch, smell, or hear. Nothing could be more simple. But Plato was not satisfied with this criterion of truth ; if this is truth, he said, there is no truth, for we all taste, smell, hear, touch and see things differently ; "if this is the measure of truth equally with the baboon as well as the sage who shall decide between them ?" Plato therefore held that reason was the test of all truth. Aristotle agreed with him and formulated "Laws of Reason. "Man is a rational animal ; Sonates is man; therefore Sonates is a rational.

animal. Not at all, said Pyrrhus ; every syllogism, he contended, is a *Petitio Principii*—a begging of the question. Reason, therefore is always distracting. Very well, said Epicurus, let us go back to the Sophists and trust to our senses. But the sceptics could not possibly contribute to this way of thinking. To our senses the moon is as large as a football. Shall we believe our senses here ? Nothing is certain, concluded Pyrrhus, and when he died, his students, though they loved him, did not mourn him, for they could not be sure that he was dead.

3. *Controversy in the scholiastic period* :—Greece and Rome gradually disappeared from the stage. Ohristianity and the church came to occupy an exalted place. Scholiastics, in pursuance of the "divine dogmas," considered it their sacred duty to deny the reports of the senses. They had a peculiar liking for the "mysterious" and the "unknown," they followed Plato and Atistotle in exalting Reason, "ideas" were greater realities than sounds and sights. "Man was more real than any man, beauty more real than any rose."

4. *Renaissance* :—Modernity began with the re-enthronment of sensation—in science with Galileo, in philosphy with Bacon. Bacon's *Novum Organum* sounded the bell of Renaissance. At that time severe controversy raged between England and the Continent Leibnitz, Kant and Hegel put their faith in the efficacy of reason in their search for that "dear delight," the Truth—while, Hobbes, Locke and Mill were the votaries in the temple of emipricism. The debate was terminated in a strange fashion.

Apriorism :—The defence of Truths independent of experience —died on the Continent and transmigrated to England in the bodies of Bradley and Bosanquet. Empricism died in England and found resurrection in America, William James and Dewy are the authors of dogmatic way of looking at the reality. English thinkers suddenly grew incomprehensible and substituted senses for nonsense.

5. *Modern way of looking things* :—Much of contemporary thought consists in putting, what everybody knows, into knowledge that no body can understand. Russel and Whitehead divorced their "mathematical certainties" from all experience and soared in the vacuum of non-existence. William James made efficacy the test of all truths. Utility was the test of all—not individual utility but universal utility—and since this was a condition that was "ever not qnite" fulfilled, truth was never more than a probability.

6. *Nature and truth and reality* :—So the game of Reason vs. Sensation has filled many a philosophic day, Reason, alone cannot take us to our object of desire ; neither can sensation unaided by the co-ordinating power of "intellect" guide us to the place where that "alluring entity" resides. Reason cannot create things ; it can only lend significance to what is already there in existence. Most of the controversy has been due to a confusion between "Reality" and "existence," Schopenhaur would not create his wife every time he entered her chamber. She even existed in his absence. Where two contraries are debatable, the Truth lies in their supplementing each other. The role of Reason in the conquest of Truth, is secondary but vital : it must weave the chaos and contradictions of many senses into unified and harmonious conclusions, which it shall hold subject to verifications, or rejection by subsequent sensation. Sensation is the test of Truth, but Reason is its discoverer.

97. THE PART OF THE HOME & COLLEGE IN BUILDING THE FUTURE CITIZEN

1. *Home : for social education of the child, manners, behaviour, teaches how to live well.*
2. *College : intellectual and moral training given to adults. Mental outlook inclined. More responsibilities from corporate living at college.*
3. *Both play a great part in the life of every man.*

1. *Functions almost identical* :—The home and the college discharge practically indentical functions in building the character and personality of the average man. The only difference is that the home preceeds the college as the teacher of mankind. The home takes charge of the infant at birth. He is taught by his mother ways of expression and behaviour. He learns walking, talking, laughing and weeping at the right moments. Thus the seeds of training are shown in the very cradle. In Pakistan the period of this training extends generally to the fifth or sixth birthday when the child is admitted to some village school ; and learns from the rod. It is here that he corrects the wrong notions he had acquired in the soft lap of the mother. The village schoolmaster teaches him how he ought to behave to command respect from him and his fellow-men.

It is often found that children are spoiled in their early age by too long caressing and kissing by their mothers. They expect to find the world as comfortable as the cradle or the lap of the mother. But in after life they are sadly disillusioned to find the world full of harsh persons, unhappiness and poverty. So it is the duty of the mother to let the child take the bitter things of life as well as the sweet ones. If he breaks a window pane out of sheer mischief, he should be made to sit in the cold morning air and realize that we have to pay dearly for such mischief. His instinct should be bridled. Only then he is likely to have a good time at college or afterwards. Otherwise he will have to learn these elementary lessons when he is older and at a very dear price. It is always better to teach the essentials of social living and behaviour to the child. Much time will be saved in this way. And he will be able to train his intellect and widen his outlook at college. At home too children should imbibe principles of behaviour and ideals of life which will last them all their lives. The home cannot only correct the influence of bad school education of a child, but can widen and develop his ideas much beyond even what a good school can do.

2. *College* :—The college is essentially an institution for the intellectual training of the adult. Having learnt the elements of social conduct and wisdom at home and school he is now free to pursue the higher arts and sciences at college. It is here that he learnt to have an honest personal opinion and looks at things from a scholarly point of view. His mind is set in motion and keeps going forward and forward as the year pass. His sense of resposibility should also be very much developed as a result of the independence of college life, its opportunities for development of character etc. (Expand.)

3. *Importance* :—College life gives the adult another opportunity to weigh and examine the principles of social conduct and behaviour he has learnt in the home and the school. The perfection of the citizen depends fundamentally upon the environment he has had in the home and upon the teachers who have trained his mind. If the homes and colleges are in order the standard of character in a country is high. (Expand with references to definite examples where a nation has profited by good colleges).

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98. THE CHIEF CAUSES OF INTERNATIONAL HOSTILITY

1. *Aggressive nationalism :*
   (a) *The injustice of the Versailles treaty ;*
   (b) *Dictators.*
2. *Colonial Inequality.*
   (a) *Unequal distribution.*
   (b) *Economic monopolization.*
3. *Imperialism itself is a menace to peace.*
4. *Economic basis of world disputes.*

1. *Aggressive nationalism* :—The most potent cause of international strife to-day is the disregard of national aspirations and racial cultures by the internationalists. They do not calculate the strength of national sentiment where national honour is involved. As an example, we may take the case of post-war Europe. The Treaty of Versailles instituted through the Covenant of the League of Nations the most wonderful machinery for solving international differences. A system of collective security was organized for maintaining World peace. It aimed at preserving the security of each nation through the collective action of all nations. Thus new frontiers based on the Versailles settlement were to be safeguarded by all signatories in the interests of world peace. But unfortunately these new frontiers had been created in a spirit of suspicion and hatred for the vanquished Germany, who was most ruthlessly dispossessed of her legitimate possessions by all possible means. Her colonial empire was robbed by France and England. The principle of national self-determination was deliberately and unjustifiably applied to cut her into pieces. And the peace settlement capped this gross injustice by creating the League of Nations to maintain in effect the "*status quo.*" Thus and ideal institution like the League of Nations was ordered against her very conscience and ideals to perpetuate a gross injustice.

This resulted in the growth of national movements among all the dissartisfied people, such as Germany, Turkey and Italy.

Dictators by appealing to national sentiment on a point of national honour achieved undreamt of eminence. They started piling up armaments. Then they tore off the pages of Versailles one by one with their growing military strength. The League was left

and armanment once again began to figures as the only possible guardians of national sovereignty and integrity. Hitler, the Dictator of modern Germany, has torn the Versailles Treaty to pieces by marching his troops into the demilitarized Rhineland Zone. He is demanding a better and juster settlement than that given at Versailes. And he is backing this demand by his great military strength.

2. *Colonial Inequality* :—The inequality of colonial empires is also rankling at the heart of every growing industrial country. Great Britain and France have taken most of the colonies for themselves. Even their war allies like Italy and Japan were inadequately provided with colonies. In a recent speech Mr. Herbert Samuel stated that nine political units in the world hold the economic resources of three quarters of the globe and that fifty nations have to be content with only a quarter of world resources.

Unless this maldistribution of world economic resources is corrected by means of some impartial international agency, uncontrolled by any single power, and influenced not only by the canons of justice and law but by a classless outlook on society, there is no hope for international amity and good will. Every country with growing industrial organization and population is sooner or later bound to folllow Mussolini's example to civilize the black "niggers" of Abyssinia and found a tropical empire thereby.

3. *Imperialism itself is a menace to peace* :—The existence of colonial empires which are evolving rapidly and becoming conscious that they have a right to independece is another factor in internatinal tension. There can be no peace in the world and no League of Nations can function while inequality of status exists. Efficient international co-operation presupposes that all nations shall be equal at least in prestige if not in size and that each nation shall have the right to nominate its own representatives and not have denominated delegates. While such a state of affairs, which obtains the inevitable and just revolt of slave nations, exists, it will constantly be a menace to automatic world peace and a fruitful source of internatial hostility.

4. *Economic basis of world disputes* :—The basis of most of our international disputes to-day are economic. To preserve world peace we must also explore means to adjust our economic disabilities and give every hungry stomach at least a modest meal. (Expand).

99. THE CONQUEST OF MOUNT EVEREST

The great news that Hillary and Sherpa Tensing, two members of Colonel Hunt's party had reached the summit of mount Everest on May 29, 1953 created a sensation throughout the world. After many unsuccessful expeditions during the last thirty years, at last a British Expedition under Colonel Hunt has succeeded in its enterprise. Hillary and Sherpa Tensing are the heroes of this expedition. Hillary was one of the members of the 1951 Expedition which under the leadership of Shipton found the Western CWM and so discovered the southern route to Everest by which the success of Colonel Hunt's Expedition was made possible. Mr. E.P. Hillary is famous in his own country—New Zealand, as a pioneer in Ski mountaineering. He belonged to the party which in 1951 first conquered Mukut Parbat (23,760 ft.) in the Himalayas. Hillary later in the same year became a member of Mr. Shipton's Everest reconnaissance Expedition. Hillary, a bee-keeper from Auckland had formed an ambition in his mind at the age of twenty to climb the Everest. He began climbing at Delta Blenheim near the Kaikura Range of New Zealand, when he was stationed there during World War II as a member of Royal New Zealand Air Force. With this climbing experience in his native country where heavy snowfalls and peculiar icefalls resemble those in the Himalayas, he worked with the British Everest reconnaissance Party in 1951. Next year he became a member of a British Himalayan Expedition where Mr. W E. Lowe, with another New Zealander, carried on an extensive exploration of the Everest area near Makalu. In April 1953 this party found an easier route from the Swiss Camp I to Camp II, which became the essential supply line of Colonel Hunt's Expedition into the Western CWM.

'Tiger' Tensing was born in Nepal in June 1914. Until 1933 he worked as a porter and then became a Sardar. His first expedition was in 1935 with shipton to Everest when they reached a height of 24,000 ft. In 1937 he was with Rutledge and again in 1938 with Tilman, he reached upto 26,000ft. He was with a South African Party attempting Everest in 1946 and climbed with the French Expedition to Nanda Devi in 1951. Last year with the Swiss Expedition he climbed to 28,210 feet on Everest and declared that if sufficient stores had been provided in the final stage the summit of the Everest would have been reached.

"With the Conquest of Everest one of the great prizes of

adventure has been won and a classic challenge to the human spirit loses something of its proud force. Everything in the Everest is big and its long record of victory over successive expeditions is, of course, due principally to its stupendous size."

There are two routes to attack Mt. Everest for climbers—one through the Tibet and the other through Nepal. Nepal was not considered the ideal way up the mountain in the past. But as the Tibet route at times was closed to the expedition, the Nepal route was adopted. The approach of the Nepal route to Everest is more arduous than the route through Tibet. The chief obstacle to progress for the climbers was the West CWM icefall and South Col. traverse, particularly when brining up supplies. Other difficulties on the way the climbers met were the Lhotse face, a difficult glaciated face to be crossed to reach the South Col. at 26,000 feet where the vital camp 7 was established, enormous crevasses, and Cho Oyu over billowing clouds.

Yet this route has had some advantages over the Tibetan route, occasionally used by the foreigners when permitted by the Dalai Lama, to climb to Chomolungma, 'Goddess Mother of the World' as Everest is known in Tibet. The first seven expeditions to Everest, all British and all between war, journeyed to the mountain from the north, starting from Darjelling, the native-place of Tensing, and travelling through the plains of southern Tibet to the Rongbuk Glacier which forms the northern highway to Everest.

The weather for Colonel Hunt's Expedition has not been at its worst. The mountain has shown in Malory's words "forgetfuless for long enough of its crueller moods". Then the Expedition's Oxygen apparatus after long years of hard trail and sometimes painful error, has proved more satisfactory than before. Sherpa porters have improved in mountaineering skill and confidence and the European members enjoyed remarkable good health during the expedition. Colonel Hunt pays tribute to the accumulated store of experience of ten previous expeditions with loss of sixteen men, from whcih his successful expedition had gained.

Dr. Houston, Mr. Tilman, Mr. Shipton in recent years and Mallory and Irvine in the past have all helped in the success of Colonel Hunt's Expedition by contributing their wisdom from past experience in mountain climbing. The new Oxygen apparatus which

the climbers carried was of immense help at the higher altitudes. A first attempt by Mr. Bourdillon and Mr. Evans with closed-circuit oxygen was a failure, but a subsequent attempt with open-circuit oxygen by the reserve pair resulted in eventual success.

So man's indomitable courage, perseverance and the spirit of adventure has conquered the most unattainable hights of desert snow on the highest peak of the Himalayas. Like the conquest of North and South Poles, the Conquest of Everest possesses a 'distinctive finality' which will live in history with the names of the men who brought in about.

"To-day, high above the rugged Nuptse ridge, Everest looks as surely muscular and as scornfully unattainable as ever, but after thirty years of endeavour, the greatest of mountains is defeated and many are the ghosts and men far off who share in the triumph."

100. WE ALL DESIRE PEACE BUT NOT THE THINGS THAT MAKE FOR PEACE

If they want peace, nations should avoid the pin-pricks that precede cannon-shots.

—Napoleon

If a world-wide plebiscite were taken to elicit the views of people about the desirability of war, there would perhaps not be a single vote cast in favour of it. All would unequivocaly declare that war is the greatest evil in the world and must be done away with at any cost. Nobody to-day would be able to make out single argument for fighting and blood shed. The havoc caused by the last two world wars has been of such a terrific nature that humanity shudders at the very idea of a repetition of the experience.

The U.N.O. has been set up to banish war from the surface of this globe. Statesmen and politicians of the world hold conferences make treaties and enter into pacts and alliances—all with the apparent motive of securing peace. In certain countries there are pacifist associations and bodies which carry on active propaganda in favour of peace. Women in some of the war-scarred countries have taken out processions with "NOWAR" placards held aloft in their hands. Some mothers and wives have sent long signed memorials to international bodies to impress upon them the need of maintaining peace in

the world. Thus apparently there is a surging desire for peace all the world over.

Now the question is whether a mere desire for peace can bestow this great blessing on humanity, or is it necessary to give the desire a concrete shape by following a course of action which can lay the foundation of the edifice of peace ? Are people and nations adopting policies and conduct which can promote the cause of peace ? The real snag in the way of peace lies here. People profess to be lovers and advocates of the cause of peace but often their actions and policies run counter to their out ward professions. This is the tragedy which faces mankind.

"What are the essentials of peace ?", one has to ask in this context. In a word, the foundation of peace can be laid on truth and justice. Now these two terms are very comprehensive and include many subsidiary virtues without which one cannot be either just or truthful. Equally essential are love, compassion and consideratness. Mutual accommodation and a sense of brotherliness are other versions of the essentials of peace.

If an attempt is made to know whether individuals and nations follow these principles it would apper that they are generally devoted to principles quite the contrary of these. For instance, justice demands that all the peoples, weak or strong, small or big, backward or progressive, should enjoy freedom and the right of self-determination. But even in the world of to-day colonialism and imperialism continue to cause bitterness and conflict. The British had to quit Indo-Pakistan Burma and Ceylon, but they are keeping their hold on other parts of their empire such as Kenya and Cyprus while they started a most unprovoked and sanguinary war over the Suez Canal issue. The French gave up the Indian possessions after a great deal of pressure and persuasion but they continue to keep under their yoke on North African possessions. Even the problem of Indo-China has not been completely solved, though it appears that owing to the strong upsurge of national feelling in that country they will not be able to capture it again.

Closely allied with the problem of colonialism is the more dangerous doctrine of radical discrimination. There is still a yawning gulf between the white and the dark peoples. The former cherished the fanciful idea of the 'White man's burden', the so called civilising mission, for a long time in 19th and part of the present century. To-

day, this hoax has been exploded. The progressive nations of the West invented this excuse to dominate over and exploit the dark and backward peoples of Africa, Asia and America. Asia has fortunately liberated itsef from the clutches of the whites, but Africa still suffers from their nefariou policies. In South Africa, the former prime minister, Dr. Malan's hated campaign of *Apartheid* still goes on apace dispite the protests and disapproval of many of the civilised nations of the world. The latest consequence of this policy is the mass slaughter of unarmed native Africans on the issue of the pass system. How can there be peace and amity when a whole section of people of a sub-continent is reduced to the position of hewers of wood and drawers of water ? Nothing can be a more brazen denial of justice and equality. Even in the U.S.A. the socalled sanctuary of democracy and people's rights, the negro continues to be no better than a pariah. Though legally slavery was abolished by Lincoln, and the Supreme Court of the U.S.A. has more than once upheld the cause of the negroes, discrimination against them in educational institutions and other social spheres persists and disturbs the peace and good relations of people there. It will not be too cynical to predict that if the problem of the negroes is not quickly and sympathetically solved America may once again be rocked by another war on the negro issue.

Another serious failing of the people is their political bigotry, their intolerance of political ideologies different from their own. Somehow there is a deep-seated belief that there is no room in this world for conflicting political doctrines. The champions of the democratic way of life in Ameriaca, England and many other European countries believe that their way of life is ideal in every respect and, therefore, all other political systems must be ousted. This accounts for their distrust and suspicion and fear of Communist countries. Though during the last world war Russia and America were allies yet soon after the war, the rift between the two began to widen and to-day there seems to be no love lost between them.

Political bigtory is born of aggressive nationalism. Love of country and its service are noble sentiments and they have often been responsible for a great deal of progress in various countries in the past. There is, however, a limit beyond which nationalism cannot go. When the sentiment of national consciousnesss and pride dominates a people's mind and heart too much it breeds intolerance of

others and a sense of false vanity, a feeling of superiority. From this, idea of aggrandisement and exploitation of other nations is only a logical and inevitable step. The numerous wars of the 18th and 19th centuries are a proof of the disasters which follow in the wake of thoughtless nationalism. The Kaisar and Hitler brought about the two world wars simply because they came to be obsessed with the notion of the superiority of the race. German the Japs, who had made vigorous attempts during the later 19th century to grow into a strong nation, got drunk with power after they had routed Russia in 1904-5. Since then they have become too ambitious and inconsiderate and followed courses of action which were calculated to bring prosperity to their country at the cost of other countries. Like Hitler, the Japs put forward the plea for a place in the sun, for territory to dump their increasing population, and markets for their surplus industrial products. This led to the rape of Manchuria and later on to a full-dress offensive against China and even the U.S.A. No wonder that their policies recoiled, like a boomerang, on them and eventually cost them their political freedom.

Unbridled nationalism is the negation of respect for other people, the refusal to honour their right of freedom and self-determination. Above all, it is the denial of the great truth that all, nations, irrespective of the pigment of their skin, their social and political doctrines, are the children of God. Barriers of nation and country cannot and should not blind us to the fundamental truth that all men are brothers, the offspring of the same mighty Father and as such it is our duty to develop fellow- feelling and considerateness for all. A Jew, a Negro, a South African, and Indian untouchable, are all shaped of the same clay, having at bottom the same thoughts and feelings, the same wants, the same sense of discomfort and wrong. They all laugh when tickled ; they bleed when pricked and they are all filled with indignation and sorrow when you trample upon their fundamental rights.

This great truth is often overlooked both by rulers, politicians and also, to some extent, by the common people. They think in terms of the narrow limits of their own country and people, often their own sect and community. Parochial patriotism and sectarianism, considerations of religion, linguistic prejudices and a hundred other petty differences divide man from man and nation from nation. Guided by such narrow considerations, they follow policies which

cut across the larger interests of humanity. One of the worst instances of this narrow-mindedness is the way in which science is used and exploited by us. Science in itself is a great blessing to mankind, if utilised properly, it has the potentialities to turn our imprefect world into a veritable paradise. But more often than not the best scientific brains are exploited for national and subversive purposes. Powerful and progressive nations have encouraged scientific research in the direction of inventing the most deadly weapons of war. One of the most remarkable examples is furnished by U.S.A. which sunk billions of the dollars in the scientific labortary in Tennessy valley for the invention and perfection of nuclear weapons. The atom bomb, the hydrogen bomb and certain other improved varieties of the same have become a veritable Frankestein monster for humanity. The rival nation, Russia, lost no time in perfecting its own manufacture of these ghastly missiles. Even England and France have been able to spare millions of pounds for this weapon. The race of nuclear armament goes on fast. The latest phase of this race is the invention by Russia, of inter-continental ballistic missiles and the lunching of sputniks into space, so that Russia can make any part the world an easy target of attack. The U.N.O. has failed to put a ban on their production, simply because the nations in possession of these missiles are in no mood to lessen their military might. Nuclear tests in the Pacific Siberia and the Sahara desert continue to be held despite the portests of neutral nations which are often very adversely affected by these experiments. Talks of using the atomic energy for constructive purposes do not receive the attention they deserve.

Absence of an international outlook is the root cause of all this tension and ill-will in the world. Some of the great agencies which can be controlled by international bodies are Science and Press. Science, as has been shown above, is the handmaid of vested national and other interests so that it cannot render true service to humanity. The Press again is a very powerful force which can either promote international amity or sow the seeds of hatred and dissension. As yet there is no provision to control the activities of the Press in the interest of mankind. The Press of one nation shows a deplorable lack of sympathy and understanding for the point of view of other nations. Russian papers would, for instance, indulge in rapid criticism of the western democracies while the Voice of America hits back with equal bitterness. The same game goes on between the Press of India and that of Pakistan. Every press is the spokesman of a particular

nation but it does not often care to realise that it owes a duty to the rest of mankind also. The printed word has an irresistible magic and so the power of the Press for shaping public opinion is indeed infinite. Hence all sensible persons would naturally wish that the Press, without sacrificing the interests of its nation, should maintain a high standard of impartiality and truthfulness, Suppression of truth or its distortion in a partisan spirit is one of the greatest sins which the Press can be guilty of.

It is thus obvious that humanity does not always follow the paths of peace. The mere inactive desire for peace is not enough. Peace is not like a ripening fruit which, in course of time, will automatically drop into our hands. It is a difficult achievement which requires a complete orientation of one's views, a veritable change of heart, a genuine moral regeneration of humanity. At bottom, all the present evils are due to the absence of charity in our hearts, regard for others, respect for truth and justice. If we are sincere to ourselves we will have to admit that we are very often unjust to others. We all desire the four freedom ; freedom from want, freedom from fear, freedom of speech, and freedom of conscience. Now nobody can enjoy these freedoms fully unless all can enjoy them. Our freedoms are inevitably linked with those of others. If there is a war to-day everybody is bound to suffer, whether he is neutral or actively engaged in it. Therefore, the only way to secure the future of mankind is to imbibe the lesson of 'live and let live'. The gospel of peaceful co-existence is the only solution of the nightmare of war which haunts the world to-day.

101. TELEVISION

In Greek mythology, we read how Prometheus stole fire from the gods and, as a consequence, was chained by Zeus to the rock, exposed to wind and rain, thunder and lightning. Fire was the secret source of strength for the all-hearing all-seeing, omnipotent gods of Olympus ; when they lost their fire, they persecuted the Fire stealer. That was the first pre-historic Revolution in which mortals fought with immortals and the latter lost most of their special prerogatives. Since then, man has become free. Riding the Pegasus or the winged horse of the intellect, man has became a powerful horseman of the

Apocalypse or revelation, wrests the forces of nature and makes them serve the ends of man.

By inventing wireless, man has deprived the old gods of one royal, divine prerogative, namely, the capacity for hearing the least of the little sounds. In wireless, the sound-waves are transformed into electrical impulses by the micro-phone. The aerial of the receiving set picks up the electrical impulses in the world of either and translates them into sound waves. The waves that strike against the aerial have a backward and forward movement just like the waves of the sea. The rectifying valve of the receiving set gives the waves of electrical impulses a single direction and a forward movement ; makes them unilinear, unidirectional and purposive. But even then, the process remains incomplete. The amplifying valve increases the intensity of the electrical energy-currents. When the original sound is converted at the Broadcasting station into electrical counter-parts which again are re-translated into sound counter-parts, the person with the receiving set listens to the speeches of Roosevelt and Churchill, Hitler, Mussolini or Tojo. All this is nothing but an exercise in translation and re-translation of human speech and electrical energy ; and the exercise is practised not in the narrow class room of a school but in the Universal open-air theatre of the ether where man speaks to his fellow at the far end of the world while the gods of the Olympus or the Himalayas secretly smile in self-pity and shame.

From the gramophone to the silent pictures, from the silent pictures to the talkies, from the talkies to the wireless and from wireless to television—these are the ostrich-steps of the modern scientist in his conquest of air and ether, super-sound and super-light. The process of television in its general outline is both like and unlike wireless. As in wireless sound-waves are converted into electirical impulses, so in television, the minute variations of light and shade are converted into electrical impulses ready to be transmitted by the radio. But the difference between television and an ordinary wireless is greater than their similarity. In the wireless of mere sound, "a small unit of a sound-tarck reproduces all the variations of sound-vibrations" ; but in television, no method is so far known of packing a whole picture into a small unit of a light-track.

This fundamental difference between television and plain sound wireless has raised two important problems ; and we shall see how

modern science has solved them. In the first place, television of a picture must of necessity be "unit by unit", therefore, a televised picture is always still and

"As idle as a painted ship
Upon a painted ocean"
— *The Ancient Mariner*.

To televise a picture clearly, one has to make a light-spot, travel over it "line by line" until the entire picture is thoroughly "covered. This is called 'scanning' in technical language ; and the 'scanner' is the instrument which causes the light-spot so to travel. The lines follow, one immediately below another, and the number, of lines used determines the frequency of scanning. The scanning frequency must be identical at the transmission and receiving ends. The maximum sound frequency in a plain wireless is about ten thousand vibrations per second. But in television, we have to remember that we are dealing with about a hundred million vibrations per second. The shorter the waves, the greater their frequency ; shorter the waves the less do they penetrate but the more do they pack within a given space. This is plain physics, pointedly told. Now in television where ultrashort wireless waves are used, the questions of amplifying or intensifying infinitely greater than in sound-broadcastting which has to deal with comparatively long waves. At present the Baird System of Television uses a scanning frequency of 240 lines while the Marconi—E.M.I. system employs 405 lines for transmission and reception. But in spite of the best efforts, well-defined televised pictures do not form on the screen beyond a range of twenty-five miles at the present moment.

The second problem is that the man in the street has little use for a 'Still' picture even if televised. Just here, the physicist has to take the help of psychology and physiology, Persistence of image before the eye is a common psycho-physical phenomenon ; it means that we after looking at an object, shut our eyes at once, the image of the object 'persists' for about a tenth of a second. As on the screen of a cinema-hall, Still pictures are thrown in quick succession by the projector, the eye and the brain and the mind behind both of the observer see life and movement in the dead and the motionless, even so do we see life and mobility in the really immobile and lifeless televised pictures which the 'scanner' presents on the screen.

In the world of tomorrow, television, we believe, will develop into a powerful means of propaganda. An appeal to the eye is always greater than an appeal to the ear. When man's two powerful senses are simultaneously awakened in an equal degree, the effect is of course both deep and wide. A Sydney A Mosley and Herbert Mc Kay observe in their joint work entitled *Television : A Guide for the Amateur*, "The double sight-and-sound intercommunication gives complete control of rehearsal and production conditions." No longer an academic experiment in a laboratory but a practical, commercial proposition after the successful installation of the two Television Transmitters the Baird and the Marconi E.M.I. at Alexandra palace, London, Television will bring to us at no distant date the sittings of the United Nations' Organization where the English and American delegates exchange in English whispered notes and the Soviet delegates growl in grave Slavonic, while the representatatives of the weaker nations, with their flexed indexfingers at the chin, wonder at the deeper designs behind the simplest words. After television, it is hoped, the world's weight of buekum and hypocrisy will be lighter; everybody will both see and hear how the worl'ds biggest diplomats gesture and talk at international conferences held for the furtherance of really national needs.

102. IDEAL EDUCATION—GREATEST NEED OF THE TIME !

Introduction. "To serve and protect human creativeness is the end of all education. We are all, in different ways, trying to earn a livlihood by serving society through wood-work or carpentry or higher mathematics or aeronauties. Our education has been, more or less academic, and we are trying to remould it in a more practical way".

—(*Radhakrishanan*)

The formost duty of a modern university is to build up a community of students, who should have a broad-minded approach to the various problems of life, and whose hearts, minds and energies should be focussed on one and only one aim—building up a new and greater Pakistan. For these purpose the universities should develop in the mind of the students, the faculty of thinking and planning, because without thinking and planning they can never succeed in achieving any practical success, as ideals lead to realities

It is indeed a pity that the Pakistani Universities are concerned, more in giving academic education to the youngmen rather then catering to their other needs and demands—say, cultural, intellectual and moral. The greatest quality of a student, at present, in our country, lies in his getting through the examination by hook or by crook. To obtain an academic degree is the ultimate aim of an average Pakistani student. They have no ideal behind their education.

Hitherto, the Pakistani Universities have, almost, exclusively devoted themselves to the preparing of students for academic examinations, and to a smaller extent, to carry on research. Such training of character, as has been attempted, has been largely through the organisation of clubs and societies for games and sports.

Pakistan has attained her full-fledged independence, She is no longer a play-thing of her British Imperialist master ; she is entering upon a new phase of her existence in a radient and triumphant mood. The students, specially the University graduates, in Pakistan will have to play the most vital role. They have to re-build the entire social, economic, cultural and political superstructure of the country. They have to remould her destiny, and it is they who would be held responsible if there is any degeneration or debasement in the future nation ; they, in short, are the future builders and framers of Future Pakistan.

Our education institutions must not be simply an agency of conducting the artificial test of our ability and granting degrees and diplomas, with out caring, at all, for giving natural food of Truth and freedom of growth to the mind of the student. "Mind when long deprived of its natural food of truth and freedom of growth, develops an un-natural craving of success ; and our students have fallen victims to the mania for success in the examinations. Success consists in obtaining the largest number of marks with the strictest economy of knowledge. It is a deliberate cultivation of disloyalty to truth, of intellectual dishonesty, of a folish imposition by which the mind is encouraged to rob itself......We pass examinations, and shrive up into clerks, lawyers, and police sub-inspectors, and we die young."

Another important cause of our moral and spiritual frustration is our lack of intellectual culture. Man's intellect has a natural pride in its own aristocray ; which is the pride of its culture. Culture only acknowledge the excellence, whose criticism is an its *inner perfection*, not in any external success. When this inner pride succumbs to some

compulsion of necessity or lure of material advantage, it brings humliation to intellectual man.

"The great function of education institutions is to develop and increase the sense of mutual undertaking and confidence. Much more than all these is the freedom of the spirit of man. The story of mankind, the drama of its progress from chaos, disorder, and barbarism to order, peace and humanity—is most thrilling one. The life of man with its endless varieties of form and spirit, all the different ways in which human nature seems to express itself, its ambitions and adventures, its failures and opportunities through all of which the unconquerable spirit of man, hoping, failing, striving, but generation after generation, gaining, ground never giving up the forward struggle, is a witness to the creative spirit of man."

Through this great deficiency of our modern education, we are condemned to carry to the end a dead load of dumb wisdom. Like miserably outcasts, we are deprived of our place in the festival of culture, and wait of the outer court, where the colours are not for us nor the form of delight, nor the songs. Our is the education of a prison-house, with hard labour and with a drab dress cut to the limits of minimum deceny and necessity. We are made to forget that the perfection of colour and form and expression belongs to the perfection of vitality—that the joy of life is only the other side of the strength of life. The timber merchant may think that the flowers and foliage are-mere frivolous decorations of a tree ; but if these are suppressed, he will know to his cost that the timber too will fail.' —(*Tagore*)

During the Moghul period music and art in Pakistan found a great impetus from the rulers, because their whole life—not merely their officiallife—was lived in this land ; and it is the wholeness of life from which originates Art. But our English teachers are bird of passage ; they voice to us, but do not sing—their true heart is not in the land of their exile.

To conclude Science, the greatest and noblest gift of God, is being misued for destructive and ruinous purposes. The blame lies with the modern statesmen and diplomats, who, for the sake of their political powers, are lunching mankind with the wrong use of Science !

103. FILM AND RURAL RECONSTRUCTION

Pakistan is the land of villages. The majority of people live in villages. Village life has been after taken up by people and writers of today and yesterday. The condition of the villages in Pakistan is had. Instead of the beautiful countryside, dotted with bright and sweet-smelling villages, most of the villages wear an ugly look with dark dingy houses, mud plastered huts, dark and narrow streets littered with rubbish and filith, narrow and irregular paths with a pitfall here and there, filled with still waters, which is the abode of untold of germs which tend to cause many epidemics, thatched roofs and bad sanitary conditions. Cinematographic films can render a great service to the Rural Reconstruction programme which aims at the improvement of peasant in the social, political, economic, physical and spiritual spheres.

The peasant forms the backbone of the Nation. Agriculture is the chief economic factor in the prosperity of Pakistan. It is the first and foremost duty of the Government to improve the condition of villagers. If facilities are not provided to the peasant in the villages, there is bound to be an exodus to the town in the neighbourhood. As a result of this the normal trade and industry would receive a setback and the progress of the country would be retarded. There is a danger of social unrest. Every effort should be made to keep the conditions in the villages normal. The motion picture can do a lot in this respect.

Village uplift propaganda can be carried on with the help of the cinematographic projector.

Social, domestic, agricultural and rural problems can be very successfully tackled with the help of the instructional films. With the help of the motion pictures the villagers can be convinced and also made to realise that unprotected wells and tanks, unswept lanes and streets, uncovered manure and filth, close pent rooms with no proper ventilation, dark and dingy houses, courtyard surrounded by stinking black mud and impossible masses are not good from the hygienic point of view. The film can show that the puddles and pools of stagnant and stinking water become the breeding ground of mosquitoes and that bad water supply is the

cause of outbreak of cholera. The Cinema thus is an effective means of carrying on propaganda among fhe villagers. The soakage pit, the protected wells, the covered manure, the airy rooms and manure pits can save the villagers from falling a prey to infections and contagious diseases. It can give them a boon of hearth which is coveted by one and all.

The film has also an eductive value and it helps in the general education. The film can show us the importonce of sanitation, the necessity of education, the need of cottage industries, village crafts and industries. It is with the help of the cinematograph projector that we can show to the villagers scientific farming, agricultural planning, construction of roads, wells, tanks and rural dispensaries or big schemes like electrification, drinking water installations, tube-wells and irrigation plans.

Agricultural pictures are essential for the village uplift programme. We can show to the villagers on the screen the various scientific methods of combating pests, fighting diseases, preserving agricultural products, producing butter and dairy farm products. The motion pictures appeal to the young and the old and stimulate among the youngsters initiative, advanture and enterprise. The villagers can be shown how in Russia fields are cultivated by electric ploughs, how seeds can be sown with the help of aeroplanes and how tractors can be utilised for making hilly and mountaineous country fit for agricultural purposes. Film can also popularise scientific farming, plant grafting raising of livestock, building of decent houses, sinking of tube-wells, fighting of pests and diseases.

The Cinema Cars can be taken from one village to another and thus the motion picture becomes a cheap but wonderful instrument of popular education. The Cinema Car tours about the villages and combines publicity with propaganda, amusement with instruction. The message of village uplift reach every village home. The illiterate, ignorant and superstitious people of the village can be easily persuaded to co-operate with the officers. Intensive health propaganda, namelay maternity and child welfare work, anti-epidemic measures like inoculation and vaceination, etc., can be carried out.

The Cinema can help in the restoration of old industries, handicraft, agriculture and the raising of livestock. The motion

pictures can show to the villagers the importance of stud bulls and the production of fodder crops. It can encourage cattle breeding bee-keeping, poultry farming, agriculture, fruit growing, co-operative marketing, consolidation of agricultural holdings, friut and vegetable, orchards and improvement of cattle.

The Cinema Car and village uplift programme are doing a loss and in the near future the villages in Pakistan are sure to have better houses, better schools, better roads and better farms than they ever had before. To be brief, the value of films cannot be under-rated, as hiting, did immensaly to the rural reconstruction.

104. DICTATORSHIP

Dictatorship flourishes only when and where unrest and political crisis pervails. It generally happens that in the time of social unrest, political choas, religious disturbances of economic crisis or national danger, there arises a leader who brings peace and order in the country by following the policy of blood and iron. The Civil War in England prouced Cromwell who established a strong, stable and efficient government in the country. The French Revolution was followed by the Reign of Terror : Nepoleon saved France by establishing a dictatorship of his own. Tudor dictatorship was possible only because of the confusion and disorder brought about by the War of Roses. The First World War brought about a confusion worse confounded in Europe : dictatorship was firmly establishod in Germany, Italy, Russia, Hungary, Spain, etc. Dictatorship thus is brought about when the counlry has to face some temporary political crisis. Dictatorship is the offspring of the *coup d'etat* which is brought about by general discontentment, weakness of the government fear of anarchy and confusion, danger of internal as well as exteral attack and party strife and faction. In a war torn and distracted country a small group of well trained soldiers bring about *coup d'etat* by seizing the reins of government. Dictatorship is established by the use of force—naked, ruthless force. The people desire peace, order and personal security and so they welcome a Dictator who establishes a strong and stable government.

The power of the dictator rests upon a small, well-trained and organized party, for example the Nazi party in Germany, the Fasicist party in Italy and the Communist party in Russia. The elections are managed by the party in power. Dictatorship rests

upon brute force. Critcism is silenced and opposition is ruthlessly suppressed. The people are not allowed to think at all. There is no freedom of speech, freedom of press, freedom of opinion and freedom of association. The dominant party cannot tolerate any opposition. Those persons who have the courage to criticise the government or condemn the leader, are sent to the concentration camps or gas chambers or goals. Atrocities are perpetrated and cruelties are committed : independent-thinking people are exiled, imprisioned, tortured, shot or confined in solitary dungeons. The party becomes "omnipotent and irresponsible." The people are reduced to the level of "a flock of sheep," with no will and personality of their own. The State is regarded as superior to the citizens who compose it. Dictatorship knows no reason and liberty ; it believes in naked force and discipline. The leader in the state is all in all and people obey him blindly and implicitly because of his personal magnetism, eloquence and oratory. Mussolini kept the audience spell-bound by his glowing oratory while Hitler hypnotised the masses by his emotionalism. Thus the dictator has got to be a windbag and master of propaganda so that he might be able to away and move the passions of the audience.

Dictatorship is another name for intense nationalism and patriotism. Dictatorship believes in violence rather than peaceful methods ; it believes in dictation rather than persuasion. The people are not to question why, they are but to do and die. An appeal is made to the sentiments of the youth. Dictatorship lays emphasis upon racial pride national superiority, arrogance, and vanity.

The conception of the Totalitarian State is possible only in countries where there is dictatorship. Hegel believed in the idealistic theory of the State. According to Hegel the State is a God on earth and is superior to the individual. Croce in Itly preached the theory of the State based upon force. The theory of the State as based upon force has been made popular by such writers as Horbbes and Green in England ; Vico, Pareto and Croce in Italy, Soel in France and Prince Kropotk in Russia. The Totalitarian State is omnipotent, it absorbs the individuals as well as all the groups. It is only in the Totalitarian State that the individual can develop his personality. The State is a God on earth and at its altar are sacrificed men and individuals. The Totalitarian State believes in the cult of brutal force and violence. It stands for

"naked and unashamed forces." It condmns Parliamentary Democracy, Rule of Law, Liberty and Freedom.

Democratic institutions have flourished in England but they have not proved successful in Italy, Germany and Russia. The German State was manufactured by her soldiers and statemen like Frederick the Great and Bismarck. War has been the national industry in Prussia and the authoritarian tradition has flourished in Prussia. Hitler followed in their footsteps. Italy, the land of Machiavelli, produced Mussolini who wanted to play the role of Julius Caesar by his fantastic dream of world conquest. Russia was for many centuries under the best of the Czarist autocracy and Stalin, the savage Georgian dictator, simply carried on the Russian tradition, though under the guise of popular control.

Dictatorship has proved to be a curse to humanity. Democracy is based upon consent and not force, agreement and not violence, persuasion and not dictation. Dictatorship is based upon force: Government is not regarded as a trust for the common welfare of the citizens. State is not an end in itself but a means to an end. Criticism is silenced and truth is suppressed. The peace-drum ceases to throb and the steam-roller of aggression moves on ward. War is glorified and the people are made war-mined by means of constant alarms, parades and demonstrations. Dictatorship dries up the springs of humanity. Art and literature cannot make any progress. The tide of Civilzation is turned back. The energy of the nation is ultilised for war purposes only. The party, the leader, the press and the radio all speak with one voice. Education is standardised. Dress, party slogans, military march, national anthem, thought and behaviour are all made uniform. If all power is concentrated in the the hands of the leader he is bound to become powerful and "absolute power corrupts absolutely." The Great Man wielding absolute power can never govern better than a representative body. The dictators are human beings and they are bound to make mistakes and commit blunders. Hitler was been responsible for the defeat of Germany by his attack on Russia. The dictators have shown utter lack of wisdom, shrewdness and forethought.

Dictatorship has been weighed in the balance and found wanting. Democracy stands for the "General Will" and as Green says. "General Will is the only permanent foundation of Government." The people in a democracy shape their own destinies. In a demo-

cratic State we find universal suffrage, frequent elections, well-organised parties, freedom of speech and of association—all these factors help in the development of personality. Dictatorship may be an efficient form of government but after the death of the dictator there is bound to be anarchy in the country.

105. DEMOCRACY

Democracy has been defined as government of the people, for the people and by the people. It is the ideal form of government because it represents the general interests of the people and not of a particular class. The democratic form of governmens is based on the willing consent of the people. General Will and not force is the basis of the State. Democracy is a mechanism through which the General Will is expressed. Democracy is the best form of government as it is stable, enduring and not liable to drastic changes such as *coup d'etat* revolution or putsch. Democracy is the guardian of equality, liberty and the fundamental rights of the people. Democracy stands for the "General Will" and as pointed out by Green, "General Will is the only permanent foundation of government." The basis of democracy is consent not force, persuasion and not dictation, agreement and not violence. Dictatorship stands for naked and unashamed force.

The important features of democratic institutions are univeral suffrage, frequent elections, well-organised parties, liberty of speach, freedom of association and freedom of opinion. These features, of course, serve the cause of liberty and freedom. The State recognises the personality of the individual. The State is not superior to the citizens who compose it. The individuals in the democratic State are not like "dumb-driven cattle" but active citizens who take a lively interest in the affairs of the State. The people constitute the government and have the power of deciding all questions of importance. They have also the power of making and unmaking their government. The force of the people is greater than the will of the State or the government. The Ministers are responsible to the legislature and as soon as they lose trust they are made to resign. Thus a change in government is brought about by peaceful methods and not by the *coup d'etat*, the putsch or revolution. The Ministry can dismissed from power for the people

are the ultimate sovereign. The government has to take into consideration the desires and the wishes of the people. The government cannot ride roughshod over the wishes of the people for the fear of defeat in the next election "hangs like the sword of Damocles."

The four pillars of democracy are the rule of aw, freedom of opinion freedom of association and freedom of Press. The rule of law means that all men are equal before the law of the State. Again every individual in the State can express any opinion he likes without the fear of being sent to the goal. The people can criticise the government. expose the selfish leaders, condemn the policy of the government and can say whatever they like. Public opinion acts as a check upon the government. The Press in a Democratic State is known as the fourth estate. It wields enormous power. It is through the Press that the people can express their opinions and ventilate their grievances. Democracy is the guardian of civil liberty which means freedom of the person, equality before law, security of private property, freedom of opinion and of its expression. freedom of conscience and moral liberty. Liberty of thought, speech and writing is granted by the State. The State has, of course, the power to punish an individual in case of libel, slander, defamation, blasphemy and sedition.

Democracy is the ideal form of government because it is based on consent, agreement and persuasion, and not upon force, violence, dictation and coercion. Authority does exist in the State but it is for general welfare. The government is not connected with unashamed and aggressive force. In democracy, force is not exalted. The government is based upon the willing consent of the people. Froce is not an end but a means to an end. Force is necessary in order to prevent rebellions and to maintain social order. As Laski has pointed out : "Government exists for the satisfaction of maximum desires and maximum desires can be satified by maximum consultation." The State exists for the welfare of the people. The government is the agent of the people. The sense of consultation develops their personality and the people begin to take a healthy interest in the activities of the State. It is for this reason that the government is afraid of public opinion and will not pass any hasty legislation which might annoy the people. 'Eternal vigilance is the price of liberty' in a Democratic State. The people have to be constantly alert and watchful in order to watch their interests.

Party system is the soul of democracy. Without well-organised parties parliamentary institutions cannot be run. The parties organise the voters, from the planks of the party-programme, elect leaders, create public opinion, carry on canvassing among the masses. Speeches are delivered and party leaders tour throughout the length and breadth of the country. Seats are contested. The party in power selects the Ministers who form the Cabinet. The Cabinet is said to be the keystone of Democratic State. The Cabinet system ensures joint resposibility, efficiency and good government. The Ministers work together and any one who follows another policy is made to resign. The Parliament has the ultimate authority to control the Cabinet ; the Gabinet system thus maintains the hormony of government. The two-party system is better than single-party system. It is simple and automatic; there is concentration of power and authority in the hands of the majority party, the opposition is a party of the machinery of the government and the leaders of the opposition "are the prospective leader of the alternative government." Without the party system there may be appeals and petitions to government but the parties in a Democratic State try to influence the electorate through Press, radio, platform, speeches, etc. Without the party system the government is rigid and irresponsible, it has no stability.

Many attacks have been made on the parliamentry type of government. It is said that the masses are ignorant and apathetic in a democracy and they do not possess the shrewdness to select leaders. Representation is really misrepresentation. They are utterly indifferent and they are incompetent in selecting the right candidates. People have no capacity for calm deliberation. The voters suffer from indifference and apathy. Democracy places power in the hands of "windbags and charlatans." It is also pointed out that the party system has encouraged corruption on a large scale as in America. Dictatorship means efficiency ; democracy implies incompetence. Elections are expensive and Parliaments are "national talking shops." The leaders in a democracy feather their own nest ; they have their own axe to grind.

In spite of the drawbacks inherent in democracy, democracy remains the best and ideal from of government. In a democracy liberty end authority are not opposed to each other. The Democratic State is not a power system but a welfare system. It exists for the welfare of the people. The government is a trust and

there is no coercion, no tyranny and no oppression. The common welfare is only justification of government. The party machine selects suitable candidates and ignorance and inertia of the people do not metter at all. The State is not a glorified policeman or a mystical entity. Dictatorship may mean efficient government but its basis of power is shaky. With the death of a strong man, the efficient system of government relapses into confusion and anarchy.

106. PHYSICAL EDUCATION OR PHYSICAL TRAINING

The age we live in is an age of Science. This is a mechanised age: it is an age of amazing speed. Time and distance do not matter much. They have been annihilated by mechanical agents such as trains, buses, cycles, automobiles, airships, aeroplanes. Our habits have become sedentary. In this scientific age of ours the necessity of physical education in public schools, colleges and universities, becomes all the more great. Phpsical education is important for the normal growth of the human body, far an active and alert mind, for physical as well as mental fitness, for recreation and amusement, for promotion of health and bodily vigour and also for national rejuvenation. It is also by an established programme of physical education that we teach the students discipline, obedience, co-operation, team-work, *esprit de corps*, manliness, efficiency and competence, camaraderie and brotherhood.

From the every early time we find that almost all the nations have been taking a keen interest in games, sports and athietic events. In primitive societies terining in physical education was given in such muscular activities as athletic contests, races, lifting weights, carrying burden, pulling carts, climbing, dancing and running. In ancient Greece and Rome gymnastic schools were founded and atheltic contests were held every year. The Greek philosophers and physicians believed that "a healthy mind in a healthy body" is the only condition of perfection. Physical training is necessary for physical fitness, mental alertness, beauty of body, fcr national defence in time of danger or invasion and also for resistance to disease. In Greece the Olympic games were held after every four years. Athletes, dramatists and musicians used to flock at Olympus

from all corners of Greece. The Olympic games were held in honour of Zeus. Now these Olympic games have been revived and are held in different places. In acient Greece the Olympic games included competitions in art, literature, drama, rheoric, music, and gymnastic events. In Modern Olympic games we have such events as races, swimming, riding, weight-lifting, cycling. wrestling, boxing high jnmp etc.

Physical education is necessary for boys and girls. In Germany great stress has been laid upon physical training. Muths popularised physical exercises, athletic competitions and swimming in Germany in the 19th centuiy. Physical trainig was made a part of the school programme. Ludwing John believed that Prussia could be regenerated—morally, spiritually, physically and mentally—only through physical education—through such muscle as jumping. running, climbing, swimming, werstling and gymnastic events. Hitler and Nazis aroused national interest in physical education. Hitler wanted to regenerate the national life in Germany by popularising hiking. Turnvereine or gymnasia, athletic clubs- Wandervogel or hiking organizations, gymnastic and atheltic literature. War has been the national industry in Prussia and the sprit of chivalry was created by making it compulsory for civi ians as well as soldiers to have regular exercises. In Germany and Itly facilities for physical education existed for all individual—healthy as well as defective. Exercise promotes health, increases bodily vigour and removes physical defects. Mussolini made it compulsory for every soldier to certain tests which required presence of mind, stamnia, power of endurance, firm resolution, grit, strength of character and pluck, for example high-jump, horse riding, swimming, passing through fire, walking bare footed on steel nails, jumping over naked bayonets and other stiff ordeals which involved risk of life or injury to limbs. Hitler gave the best possible training to the German athletes : that is why the Germans secured thumping successes in the Second World War. Mussolini in a speech asked the Italian athletes for the Olympic games "Either to win the first place or to burst !" In Russia, Americ, France and England physical training is an important feature of many institutions.

Physical training is now coming to be regarded as an important factor in the promoting of public health and social welfare, Schools, colleges, universities, athletic organizations, Scout Movement, tennis and golf clubs all have the same ideal. We have now

in all the countries in Europe a craze for folk-dancing, hiking, camping and other outdoor recreations. The extramural activities of the students serve to emphasise co-operation, team-work, camaraderie, fellow, feeling and good sportsmanship. In schools and colleges and other institutions it offers recreation from mental strain. The scholar in the evening finds himself weak, tired, fatigued and languid but as soon as he takes exercises he feels gay as the morning sky lark. No longer does he suffer from a feeling of intertia, sloth and inertness; no longer does he experience mental weariness, intellectual strain ennui, melancholy, and irritability with life. There is a feeling of exaltation and exhilaration. The heart is enlivened and gladdened. The soul is animated and the mind is enlarged.

The athlete acquires many attributes such as presence of mind, cool judgment, pluck, endurance, patience, persaverance, courage and bravery. He is not afraid of hardships and difficulties and he takes all things lightly. Phpsical training stand us in good stead and enables us to stand up in self defence, with the gift of physical vigour that it bestows on us, we know no fear.

107. RECREATION

Recreation means enjoyment as well as refreshment after toil. Ours is age of science. In towns and cities we find a good deal of din and noise, hustle and bustle, hub-bub and uproar, tumult and commotion. In factories and mills we find a good deal or shrieking, roaring and grinding noise produced by engines and wheels. After the stress and strain of the day, the labourer in the factory, the clerk in the office. the teacher in the school the black-smith in the smithy and peasant on the field, need to refresh themselves in order to soothe their over-strained nerves, gladden the over-burdened heart and clear up the depressed splrits. The brain is tired, the body is fatigued and the spirit is depressed. In order to do away with mental strain, physical exhaustion, and bodilvweariness we requir some sort of amusement to cheer up our spirits. In this work-a-day life of ours we need a pause for rest and relaxation and also for creative activity. The body needs relaxation and the mind needs rest. Leisure is the essence of life ; without it life is dull and drab. Ample opportunities to recuperation should be provided by the State to every individual or the development ot his personality.

From the very early times man felt the need of recreation. In ancient Greece and Rome there were public entertainments of the spectacular typs—competition in music, drama, rhetoric, dancing and games, elaborate, delightful and picturesque pageants, athletic contests, chariot races and gladiatorial contests In China and Indo-Pak sub-continents there were national festivals games and sports, feats of strength and muscular activities. In Spain there used to be bull fights and in England bear baiting. In modern times we have commercial recreation as well as organized community recreation, for example. theatre, cinema shows, amusement parks, dance halls, cabarets night clubs, etc. Indoor and outdoor games also provide recreation to many. We have now-a-days swimming pools, golf links, skating rinks, race courses and tennis clubs.

England, America, Russia and Germany have realised the importance of recreation in the rejuvenation of national life. In America provision is made for swimming, boating, hiking, games, sports, dancing, festivals and plays. In England we find tennis courts, polo fields and golf links.

The Cinema is the most popular form of entertainment and recreation in the cities. Formerly theatres and music halls provided amusement to town-men but now the cinema caters to the need of the public. As a source of amusement and recreation the cinema surpasses the amusement of the past. We witness on the screen scenes of breath-taking adventure, blazing romance, hair-breadth escape, blood curdling events, flaming love-tragedy or heart-breaking tragedy. We have in the motion pictures sparking wit, lively dialogue, fun and mirth, repartee, witty retort, jokes, quips and cranks ; again there is plenty and to spare of romantic love, excitement, suspense, intrigue and mysteries. The cinema stisfies our love of picturesque and the delightful. We foreget our perplexing cares and worries for the time being and we are transported in a fairy land where love reigns supreme. The romantic chord in us is touched and we forget the grim realities of our everyday life. The cinema fans see the pictures with rapt attention. Thus the cinema provides the people with entertainment. It provides them with relief after the day's tension.

The radio is another source of amusement. We have only to switch on the raido set and we can hear classial music, vocal and

instrumental music, orchestra, symphony, opera, hews, views and reviews. We can thus while away our dull evenings in the summer season by listening to the radio talks. The radio has provided entertainment to millions of men and women.

Hiking has become very popular in Europe. It provides recreation to a large number of men and women. While starting, the excursionist should see that he has a thermos bottle, a walking stick, a camera, knap sack and binoculars, a torch and other necessities. The clear blue sky, a winding road, a flowing stream—that is all they need. They fill there minds with images of lakes, streams, flowers, trees, hills and landscape and when they return they feel refreshed. They enjoy the perfume, odour and fragrance of flowers in the countryside. Thus in every town in Europe we find that on Sunday and holidays private cars, trains, buses, lorries and vehicles carry workers and excursionists to some beauty spot—may be the sea-shore, the quiet countryside or the hillside for a breath of fresh air laden with ozone.

When we are pent up within the four walls of our house on a rainy day or a stormy night we can our leisure for mental recreation by reading light literature.

The idea of recreation in modern times is self-activity. It is now felt that men and women should enjoy through their own efforts, and not through the effort of others. We can have plenty of recreation by reading books, painting pictures, going out on trips and excursions, playing cricket and taking part in all athletic sports. Creative activities express the man. It is all necessary for the hormonious developement of mind and body.

108. ADVERTISEMENTS

We can't do without advertisements. They are very soul of commerce to-day. They are an essential part of modern trade so much so that it is not possible for us even to imagine a world without advertisements. It is inconceivable how trade can prosper without advertising. The smallest business enterprise has to be advertised : people have to be informed through the press, through handbills, through painters and artists, through the cinema and by every other conceivable means, that Chief Boot House has opened a

new Boot Shop at Circular Ryad, Lahore or that the flour of the best quality would be supplied henceforward by Majicia Flour Mills, Misri Shah, Lahore.

A look at the advertisements in a newspaper gives us the impression of dullness. But look a little deeper, read a little more carefully, and you will find these advertisements very interesting, and very significant. Advertisements are the most interesting human documents of to-day. Like epitaphs on graves or an entry in a parish register they are stories of themselves. Every advertisement tha' is not merely an imitation is like a lyric; sometimes you will find the same poignancy of grief, the same lyric cry even, the same pulsating emotion in an advertisement that you find in a poem. You will find mothers crying after lost sons, and fathers requesting them to come back, you will find enraged and injured people asking for help from the public, you will find flowers offered at the graves of those who have departed prematurely. And side by side, as in life, you will find a handsome, well-to-do young man trying to find the girl of his heart, and a happier one actually marrying his, and declaring it joyfully to the world, while you may come upon, during your researches, upon some exquisite specimens of unconscious humour. The advertisement page of a newspaper is like a modern novel; it gives you a "slice from life"—never mind if in a disconnected, almost unintelligible way, for is not life itself disconnected and unintelligible?

More interesting than these are the advertisements which are deliberate works of art, and have "persuasion" as their aim. Here you may see an artist employing all his faculties to a desired end—may be to make you buy a medicine, or a hat. He proceeds, sometimes realistically, sometimes romantically enough, to bring about that willing suspension of disbelief in you which constitutes poetic faith. He may begin by relating his own adventures in a forest with some *sanyasi*, and may go on to assure you that the secret of the wonderful medicine compounded for him by the *sanyasi* is still with him, and for the trifling sum of Rs. 5—meant only to cover the cost—you may make use of his panacea. Or he may start with a frank avowal that his aim is to earn for himself as much as to help you, and may then proceed deliberately to display his wares. If you have leisure enough you will begin reading, and may be so fascinated as to finish the whole and listen to his long-winded arguments with interest.

The typical advertisement of to-day, however, is the sharp and crisp one. The age we live in is a busy age, so busy, indeed, that we have no time to stop and stare. We are perpetually rushing on, and can gather impressions while rushing on so impetuously. The expert advertiser knows this, and acts accordingly. A good advertisement is the best specimen of brevity; it proves that if brevity is not the soul of wit, it is decidedly that of success in advertising. Not a word is wasted, every stroke tells—so that the advertisement has all the "economy of effect"—that many a good work of art would be better for having. The aim of the advertiser is to make the truth flash upon you, like a sudden revelation. It strikes you, and is gone, but it sets a train of thoughts going. It has sown the seed, which will sprout in due course.

A good advertiser is always something of a practical psychologist. The aim of the advertisement is to make people buy the things that you would like to sell and the advertiser does not care what means he uses to achieve this end. He will flatter his customers by appealing to their vanity or sense of economy, their snobbishness or their prejudices. He will win them over by an appeal to their selfishness or self-interest, on their better feelings, their most deep-rooted sentiments. Do you want to buy a soap? Why not buy Duw? Would you see a picture?—see "——", which has broken all records in bringing money to the producers! The advertiser studies the material on which he has to work, finds out the most vulnerable point in those whom he would like to "persuade"—and makes his attack.

Advertising, therefore, does not depend so much on the quality of the goods you have to sell as on the quality of the mind that advertises. If you happen to be a little clever you can sell anything you like at any price you like. There are genuine advertisements, no doubt, because without advertising how are you ever to make your existence felt in the world of to-day? When there is but one shop selling thing it needs no advertising. But often it becomes necessary to cry at the top of your voice to attract the attention of the customer to yourself, and you must tell him how your goods are better than those of others; otherwise there is very little chance of your selling them in spite of their superiority. Genuine advertisements, therefore, there are, and we need not conclude that a thing is bad because it is advertised. But there are some who start by assuming that the majority of people can be hoodwinked if we

take pains enough to befool them and there is some truth in what they think. The ultimate aim of an advertisement is the profit to the advertiser. And even when the commodities advertised are genuine they become dearer, because the seller charges the buyer for the cost of advertising also.

So advertisements may be more dangerous than live bombs, and may spread more misery than a pestilence. Yet we cannot do without them. The world we live in is too vast for us, too much complicated and complex. But for these advertisements we would lose our way in it. They are like so many finger posts directing us which way to go in this vast world of ours they are a link between one man another so that if there is a chance for you in Dacca you can know of it in the West Pakistan and avail yourself of it. They may mislead you sometimes but more often they lead you aright. They help you to choose the best for you out of a heap if you have just a little of commonsense. And so one may say that apart from their abvious purpose, advertisements have another purpose namely that of testing your commonsense. Every advertisement is a sort of test paper for your commonsense.

109. A GOOD CITIZEN

A good citizen is one who never inflicts pain. He is harmless and never tends to do any one harm. His constant efforts are directed towards removing the obstacles which hinder the free action of those about him. He carefully avoids whatever may cause a jar or jolt in the minds of his companions. He constantly endeavours to put everyone at his ease and to make every one feel at home. For this reason, "he is tender towards the bashful, gentle towards the distant and merceful towards the absurd." A true citizen is never mean in his disputes, never takes an unfair advantage and never mistakes personalities for argument. In a word, the true citizen is first and foremost, a true gentleman.

A good citizen loves his neighbours as himself. He is not like Lord Byron, whose motto according to Macaulay was, "hate his neighbour and to love his neighbour's wife." He lives in perfect harmony with all the inhabitants of the street. He never tries to pick quarrels over petty affairs; never insults his companions; and never assaults anybody wantonly. He is not ambitious to torment or torture his neighbour; and he never delights in the

sufferings of others. He is always sympathetic, broad-minded, and liberal.

A person who spits in the street without caring what harm his spitting may do to others; who plucks flowers in the municipal garden; throws dirt or rubbish in the bazaar; feels jealous of his next door neighbour; is disloyal to his city; neglects personal and general hygiene cannot be called a good citizen. Similarly a person, who suffers from some infectious disease, say cholera or plague, and who persists in staying at home secretly, is not a good citizen. A person who sets fire to his neighbour's house, because he is jealous of his enormous wealth; or who cannot tolerate the success of his neighbour's son in any department of life. does not deserve to be called a true citizen.

A true citizen has always the welfare of his city at heart. He gives his vote to the best and the most capable candidate at the elections. He sees to it that his city does not suffer from insanitary conditions. If a road is in a wretched condition or a street is exceedingly dirty, he brings these facts to the notice of the municipal committee or corporation and its counsellors. He is ever watchful to see that the streets of his city are not crowded with dirty beggars; that the roads of his city are kept in perfect order; that no heaps of rubbish are allowed to collect near any place where people live; and that the city is properly illuminated at night. Like Campbell's true patriot who says, "this is my own, my native land", he says, "this is *my* town and I must have its welfare uppermost in my mind."

But though a true citizen is loyal to his city this is not to say, that he is a self-centred being, who does not care for the outer world. For instance, it would be wrong to suppose that a good citizen is not distrubed to see people suffering from an epidemic in the next city. A true citizen always regards himself as a "citizen of the world." As Goldsmith puts it, "A philosopher, who was asked as to what country he belonged, replied that he was a citizen of the world." A good citizen is never narrow-minded in his loyalties. He does not consider himself to be a native of one particular spot, or to be a member of one petty society. He always regards himself as an inhabitant of the globe, and as a member of that grand society which comprehends the whole human race.

A true citizen is not a bigot. He may belong to any community or creed, he is never jealous of those who profess a different creed. If he is a Muslim he is wise enough to see that Christian are as perfect gentleman as any other member of his own faith. If he is a Christian, he respects all Muslims as he does the members of his own community. He is always above communal considerations and jealousies. He is always anxious that different communities should live like peaceful and intimate friends. He is a born enemy of communal rivalry and of communal competition. When passions run high, he never makes matters worse by instigating people to fight among themselves, but advises them gently to settle and sink their differences, "to forget and forgive." It is never his ambition to fish in the troubled waters; he is for the "olive branch" rather than for "the apple of discord."

Lastly, a true citizen is always loyal to his city. He is ever willing to serve it like a faithful soldier. If his city is invaded by an enemy, he is the first to lay down his life for it. If his city is devastated by famine, flood or fire, he is the first to volunteer his services to the distracted humanity. Like Worldworth he is moved to pity when he hears the "still sad music of humanity." He is never tired of doing a good turn to his fellow-citizens. He is always anxious that the inhabitants of his city should be considered as the most cultured and refined people to be met with anywhere. He knows that to help others to achieve perfection is to help himself in reality—for to make the whole world cultured is to increase and hasten our own happiness. Thus the good citizen never tries to leave others in the lurch—he always carries others along with him in his march towards perfection.

110. THE SCOUT MOVEMENT.

Outline. *1. Introduction,*

2. It encourages a feeling of brotherhood.

3. Camps life prepare us for the battles of life.

4. Its useful services.

Lord Baden Powell, who founded the Boy Scouts Organisation in 1908 and was the Chief Scout of the world since 1920, welded the youthful elements of different countries into fraternity. That ties them together all the time to come so as to say that is ever unbreak-

able. The Scout Movement, to all intents and purposes is a training school where all the qualities of body, mind and spirit which tend to make good citizens are developed. The movement teaches not only self-control, self-restraint and self-discipline, but it inculcates the love of humanity, as well though the originator and promoter of the movement was a soldier. This movement is essentially non-political and non-militant, for, it knows no class or creed. It aims at promoting good citizenship and it intends breaking down the barriers created by class and religion. As it is an international movement, its influence is not confined to geographical boundaries. The true scout spirit is considered more important than mere members. Stress is always laid on the value of quality rather than quantity. In this movement there is no distinctions of class, colour, creed or sect. The Scout Law, on which the movement is based, is binding on every scout. Training is generally carried out under four main headings namely, character and intelligence, skill and handicraft, physical health and self-care and finally devotion to the State. The first three activities aims to develop the efficient individual—physically fit and materially alert—and the last one trains him for good citizenship. The Scout Law is taken from the Code of Knights. The scouts, like the medieaval knight errants, render service to the poor, the helpless, the needy, the down-trodden and the oppressed people.

The Scout Movement, in some quarters, has been strongly criticised as anti-national. The Scout Movement, if dispassionately seen, is cosmopolitan and it has really counteracted the growing centrifugal forces of communalism and provincialism. It encourages a feeling of brotherhood among boys who are strangers to one another and it infuses in them *esprit de corps*. Every scout is taught to regard every other as his brother. The movement is both national and international to its very core. The scouts in Pakistan are made to play Pakistani games; they draw inspiration from the heroic deeds performed by national heroes and in the national pageantry and displays at scout rallies, they are given special instructions to portray something of the history, culture, customs, traditions, activities and scouting are well expressed in the slogans character-building, development of personality and good citizenspip." To be brief, this movement has been tremendous service to the humanity. We are proud that Pakistan is second to none to promote it folk-lore of their respective districts. The

movement aims at inspiring every boy to do this best for his country. By making friendship with each other the scouts can spread throughout the country the spirit of brotherhood and good-will. Is this movement open to boys of every class. They work together in harmony; it is because they are all pledged to co-operation, brotherhood, tolerance and mutual under-standing. We do not find any rivalry, jealousy, bickerings and strife of any sort. The spirit of goodwill and comradeship permeates the Scout Movement.

Why are games, camp life, trips, excursions, national songs, dances, physical drill, expeditions, hiking, etc., made popular and encouraged by the organisers? It is so because these things make life happy, glorious, joyous and exhilarating. One never feels sad or dejected. We begin to know the Art of Living. There is a mixture of romance and thrill. Life is not a bed of roses. Camp life prepares us for the battle of life. We can face difficulties and hardships with a smiling, cheerful face. By means of patience and perseverance, an indomitable will and an unconquerable spirit, we can conquer mountains high. Even the Alps and the Pyranees sink into oblivion. There are mock battles, bridge building, physical jerks, mountain climbing, road repairing, cooking, of meals and recreational activities and boys and girls of an impressionable age are made to undergo a hard life. Scouting is a game of adventure and it fosters in the growing boy or girl natural interest and self-activity. The spirit of the adventurer inspires and guides every scout who is made to believe that he has some thrilling discovery to make. Scouting thus indirectly helps in an easy and natural way the development of mental alertness, physical health, general outlook, power of observation, attention to minute details and all-round character. The extramural activities of the scouts make them fit for hardship and service. We find among the scouts harmonious team work. Life in a camp is a thrilling adventure and provides a systematic cultural activity.

So the Scout Movement, in spite of its being an imperialist movement or a white man's movement, is a popular movement and the scouts have been and are receiving good training in citizenship, leadership, character-building and discipline. Scouting makes possible varieties of group activity, such as camping, hiking, excursions, world tours, international tours and Jamborees which are otherwise

impossible. It has encouraged hobbies such as study of Nature, the making of toys, sewing, cooking, painting, singing and dancing. Some organizations interested in scouting, carry on activity by means of basket ball, indoor base ball, volley ball, wrestling and similar activities. It emphasizes certain standards of strength, health, virility and bravery. It provides ideals of personal conduct and social relationships. Scouting stresses the importance of loyalty, honour, patriotism, physical fitness, mental alertness, social consciousness, intellectual development and appreciation of beauty in all forms and shapes. The scouts have rendered great social service during flood, famine, earthquake, war, political upheaval, festivals, etc,

111. RADIO AND BROADCASTING

Outline. 1. *One of the greatest boons of modren Science.*
2. *Its entertainment value.*
3. *Its roll in creating an internal outlook.*
4. *Its educative value.*

Of recently the interest in broadcasting has bocome universal and broadcasting has now been taken up with enthusiasm by almost all the countries. The days of gramophone are over and we now find aerials in almost every house. Broadcasting involves distribution from a station by wireless telegraphy of news, views, reviews, vocal and instrumental music, songs, orchestra, symphony, opera, literature, lectures, etc., for general reception by all with radio, or transistor a suitable apparatus for catching the waves.

The progress of broadcasting in Pakistan has been slow and so far as development is concerned she is lagging behind European countries. The Indo-Pak Broadcasting Company inaugurated service in 1927. In 1930 the Government took over its charge. We have now an All Pakistan Radio Department. Broadcasting was made popular at a time when economic depression and political unrest made broadcasting an expensive affair. Lord Willingdon built a 20 kilowatt station at Delhi and appointed a Controller from England. In 1935 Sir James Grigg, the Finance Member, allotted Rs. 20 lakhs for the development of broadcasting. In 1936 medium wave transmitters were employed at Lucknow, Lahore, Madras, etc., and new short-wave transmitters at Karachi, Peshawar, Rawalpindi

and Dacca. Medium waves are necessary for rural broadcasting. Now the Pakistan Radio a flourishing department and it is catering to the public taste.

The radio or transistor set is a source of entertainment. Broadcasting affords amusement to countless people all over the world. The radio programme usually consists of music, symphony, orchestra, science, literature, news, sports or specical events, light talk and humorous skits. The village uplift programme usually consists of suitable entertainment with interesting talk upon the elementary principles of hygiene, child welfare, agriculture method, scientific farming and sanitation. The radio has become the most important source of news. We have only to switch on the radio set and we can at once hear news of tennis matches at Wimbledon, Cricket Test at Lords, Boat Race at Oxford, of the fall of dictators, the death of a king, or his abdication, or a historic speech made by some great leader, of famine or earthquake shock or political upheaval or outbreak of war, etc. In short, all sorts of news are flashed over the ether and these are received by the radio or transistor sets in the twinkling of an eye. It is really more exciting and thrilling to listen and hear the news over the radio or transistor than reading them in cold print in the newspaper. Broadcasting will become popular in Pakistan if the radio or transistor sets are made as cheap as gramophones.

Broadcasting has a great propaganda value in war times. Dr. Goebbels in Germany built up a propaganda machine by a complete control overthe radio. It was with the help of radio that Dr. Goebbels carried on subtle and malicious propoganda against the English. The radio or transistor gives information, counteracts enemy propaganda, gives encouragement to the people, safeguards national morale and paints the character of the enemy in the darkest colours possible. Broadcasting is used both as an offensive as well as a defensive weapon. The German radio talks by Lord Haw Haw created an atmosphere of discontentment, ill-will, rancour, suspicion and alarm in Indo-Pak subcontinent, Asia and other European countries. False reports are broadcast, truth is distorted, facts are exaggerated, discontentment is fomented, class hatred is produced and people are terrorised by giving a ghastly account of death and destruction, ruin and devatastion. The Germans and the Japanese fed the Indians and the Asiatics with false hopes and false promises. The radio or transistor has become the mouth- piece of the government. The press is the

pen, whereas radio is the voice of the government. Broadcasting has become a powerful weapon for the suppression of truth and the dissemination of evil. Radio or transistor propaganda is subtly veiled by means of vocal and instrumental music, skits, humorous stories, light talk and concerts. Propaganda by radio or transistor has been made palatable like a sugarcoated pill. The Radio or Transistor is used for propaganda on a large scale.

Broadcasting has great potentialities in country like Pakistan where the majority of the people are ignorant, illiterate, uneducated and superstitious and where ignorance, long distances and poor means of communication combine to retard progress. Broadcasting is the ideal medium for removing illiteracy and distance. For rural broadcasting we need medium waves but during the hot weather and dust storm their range is seriously limited. For local services short-waves are useless. On account of the cost of short-wave sets the poor man can hardly enjoy the benefits. Moreover, there is the problem of language.

The entertainment value of Pakistan Broadcasting is not par excellence. In classical music being complex and complicated can hardly be enjoyed and appreciated by the ordinary man. Light music appears vulgar, light and distasteful to cultured people with refined tastes. Folk music is the only music appreciated by the majority of the people. Music is vocal as well as instrumental and the Pakistani music is considered to be melodramatic and it is not rich and varied in texture as well as in scope. Broadcasting can never be complete with drama, films and opera which still remain the most popular means of entertainment. The radio or transistor gives us only "mechanised entertainment" lacking the universal human touch. The listener has only to switch on the set and the matallic, harsh, jarring and ear-splitting and nerve-shattering sound comes out of the radio or transistor set—the marvel of science. The radio or transistor does not provide any first rate music. The Director should encourage the right type of talent regarding music, dance and drama.

Broadcasting in Pakistan has a great educative value especially for the ignorant illiterate masses. Interesting talks by eminent statesmen, scientists, philosophers, leaders and writers are given on almost all the topics, for example, art and literature, science, history, politics, current events, child education and domestic hygiene and these talks

prove very useful. Our knowledge of everyday science and life is increased, our outlook is widened, our intellect is sharpened and our general knowledge is increased. The radio or transistor creates a favourable public opinion. It is considered to be the eyes and the ears of the world. We can hear songs, news and learn what is happening in other parts of the world. It is an instrument with immense educational and cultural possibilities. Rural areas are now linked up with the civilized parts of the world. The radio or transistor has a bright future or it can be made use of for various purposes, *viz.*, entertainment, general information, formal instruction, educational purposes. Commercial programme can be utilised for gaining the good- of listeners and will making direct sales, advertisement, propaganda, village uplift and mass education.

112. THE UNITED NATIONS ORGANISATION

Outline: *1. Introduction.*
2. It is composed of various bodies.
3. Security Council.
4. U. N. E. S. C. O.; ECOSOC; I. L. O; F. A. O.
5. Its importance.

The United Nations Organisation come into being on the 26th of June, 1945 after the end of the Second Great War. The idea of such a world organisation had already been morted a couple of years earlier at Dumbarton Oaks. But it was only after the historic conference of over fifty nations of the world at San Francisco that the great world forum was born. Even after the first great war the need for such an international body was felt, and the League of Nations with a large paraphernalia of subsidiary organisations, that came into being thereafter, did much useful work in various economic and social and judicial spheres, but it failed in its primary object, which was to preserve world peace. There were several weaknesses in the League of Nations which led to its failure. The United Nations Organisation is an improvement upon its predecessor in as much as it retains the advantages and eliminates the weaknesses of the League of Nations.

The United Nations, which is the official name of the World Orgonisation, is composed of various bodies, the most important being the General Assembly. This consists of representatives of

all the nations who are members of the United Nations Organisation, and meets at least once a year. All action proposed by other organs of the U. N. has to be eventually ratified by the General Assembly. A two-third majority vote is essential for any resolution placed before this body to become effective. In an emergency the General Assembly can hold a special session and recommend action.

The second major body of the United Nations Organisation, and the one most talked of is the Security Council. This is the body responsible for world peace. It consists of representatives of eleven countries. Five of them are permanent nations on this council, and are generally known as the Big Five Powers. They are United States, United Kingdom, Union of Soviet Sosialist Republic, France and China. Regarding the last named country there has been much controversy since the Communist regime was installed in the mainland and the Nationalist Government of Gen. Chiang Kai Shek had to take refuge in the island of Taipeh, Formosa. Russia, supported by a number of countries including India and the United Kingdom, insists on the right of Communist China to sit on the Security Council. The United States gainsays this right to the Communists and does not allow the Nationalist delegate to be unseated. M. Jacob Malik left the council and boycotted its proceedings so long as the delegate of Nationalist China sat on it, but later, however, returned to it, possibly because of the break out of the Korean War in the intervening period.

With headquarters till recently at Lake Success and now in the spacious United Nations buildings at Manhattan, New York the Security Council constantly keeps a vigil on the world situation. Wherever world amity and peace is threatened the Council turns its attention and recommends suitable action to the General Assembly. A special feature of the Security Council is the power of Veto given to the Big Five Powers. Although liable to abuse, the Council represents an irrevocable acceptance of the principle of unanimity of action by the Big Powers. Lack of this unanimity of decision and action in the League of Nations was one of the major causes of its failure. Big nations out-voted in the League meetings, left the Organisation, rearmed themselves and once again in 1932-1940 reopened the flood gates of war. Thus without Big-Power unanimity world peace is impossible, and the power of of Veto given to the big powers in the Security Council is a recognition of this fact.

Other organs of lesser note of the world body are the U.N.E.S.C.O. (United Nations Educational, Scientific and Cultural Organisation), ECOSOC (The United Nations Economic and Social Council), the Trusteeship Council, the International Labour Organisation (I. L. O.), the United Nations Food and Agricultural Organisation (F. A. O.), the International Monetary Fund, the International Bank for Reconstruction and Deelopment (World Bank) and the Court of International Justice at the Hague. Some of these bodies are the legacies of the now defunct League of Nations, but all have now come under the foster care of the United Nations.

The United Nations Organistion is a great achievement in international co-operation and the only hope for world peace. There are several weaknesses and failings in the U. N. O., but then there are weaknesses and failings in every human endeavour. As a human organisation the U. N. O. deserves tribute and praise. It has done much to lessen world friction and increase cultural and social cohesion of the world. Among the several political problems that are pending before it or have already been successfully dealt with by it, may be named the Arab-Israel dispute, the problem of Apartheid or Racial Segregation in South Africa, the Kashmir question and of late the Korean question.

Often the U. N. O. has not rached that degree of success which the man of the world hopes for but then there is no alternative forum for the peaceful discussion and solution of world problems. Whatever success has been achieved by the United Nations has been weil worth while and is enough to justify the continued existence of this body. The world must co-operate and take full advantage of this great organisation if it is not to fall into the abyss of anarchy, and oblivion. The U. N. O. is light. It is life. Light we seek and light we lose.

113. THE IDEAL STATE

"For forms of government let fools contest,
Whetever is best administered is best."

The above is an oft-quoted text from Pope, that classical utterer of social and political gospel. In the modern age of political ex-

perimentation it is perhaps not difficult to pick out the few characteristics of a State which joined together will make it into an ideal state. It may appear a very easy task but the venture will be hazardous and baffling. A mess of constitutions: monarchy, representative or parliamentary government, the Republics of various types, the Fascist State, the Socialist State (an annihilation of it) etc., present a formidable front. The amateur or political maniac will at best succeed in getting up a patched-up quilt sort of constitution or like the dress of the harlequin. I would not tread on that path, lest I should be taken to task like the dapper little writer in Washington Irving's essay "The Art of Book-making." Whatever be the form of State, I am contented if it is best administered; that is if it promotes the greatest good of the greatest number.

The ideal state should provide freedom in its three forms social, religious and political. The subjects surrender some of their rights and privileges and vest them in the common body called the State. It is true but that does not mean that they are to be stopped from the exercise of their other fundamental rights. Freedom of speech and the press is essential since the subjects have to ventilate their assent or dissent of the national policy. The enforcement of gagging Press Laws indiscriminately is the negation of the right of the people. Dictatorship will not last a day but for the Press Laws. Religion is our personal relationship with God and our worship is accordingly our own. State interference in religious matters is intolerable, more so if it is to favour one religion at the cost of another. Occasionally this right of the people may have to be curtailed for the sake of law and order in the country and in an ideal state such occasions will be few and far between. By political freedom is meant the free exercise of the individual's rights as against the State. Every citizen must have a voice if not a direct hand in the administration of the State. The vote and its exercise should be unquestioned and uncoerced. Of course it will be necessary for the state to educate its members to exercise their votes in a manner which will not jeopardize the state. The division of its members into political parties is only natural and as long as there is a healthy spirit of rivalry and competition for service of the state it is all right. But the moment the political parties begin to vie with one another for political power and selfish ends, they become a danger to the stability of the state and the peace of the country.

A state which secures for its members freedom must look to their welfare and prosperity. Its financial policy and trade regulations should be sound and such as ensure for the state ample revenue for carrying out the administration and for the people ample and equal opportunities for work and profit. The state must look to the maintenance of the existing highways and opening few ones. It must have a department of research which should help the industrialists and the agriculturists with suggestions and guidance and the promoters of new ventures should be subsidized by the state. It should be the duty of the state to see that no undue preference is given to a member or a group for preference and monopoly create suspicion and jealousy —the two enemies of good government.

Side by side with the prosperity of the country, the state should take care of the moral well-being of the people. Schools, colleges and universities should exist for imparting liberal and technical education. Art centres should be opened for what is this world without the "flowery band" of beautiful objects. We should not close the horizon of our emotions but keep it open. Nature and classical books are the two perennial sources of universal emotions. The state should provide common platforms, public halls, theatres, libraries, gymnasiums and churches where the different classes of people may meet. To keep the nation's mind strong, the state should perpetuate the memory of its great men. This is done by observing the days of their births or deaths as sacred days and holding public functions and celebrating fairs or ceremonials. A nation which is cut off from the heritage of the past begins to stagnate like the water of the lake which has no outlet. National heroes are a tonic to rejuvenate the mind of the people : their heroic deeds raise us from the mortal to the immortal ; from the quagmire of selfishness to selflessness and glory. The public department of the state should help the poor and the needy ; old people, widows, orphans and the destitute. It should take in hand the construction of canals, wells, reservoirs, roads and railways in times of famine to provide food to the distressed. The dole system does not suit a good state.

The health of the country is as much the concern of the state as social welfare. The various parts of the country should be spread over by upto-date hospitals supervised by the most efficient staff. It should be within the power of the average man to avail himself of the treatment. The medical department should guard against the

outbreak of epidemics by distributing literature and preventive medicines amongst the people and inoculating suspected cases. Health is strength. If once these efforts are relaxed or slackened, the state has to spend a lot to restore the health of the country.

Last but not least, we come to the defence of the country against outside attacks and the preservation of law and order within. In modern times defence has assumed the first position in the nation's budgets. It has becomes necessary for every nation, however peaceful its policy or relations, to arm itself to the teeth. Be prepared for war if you want peace, is the slogan of the day. An ideal state should exist for the state of its people.

114. HARD WORK

(1) I remember, and am amused when I remember, the exhortation of Solomon to the lazy man: "Look to the ant, thou sluggard! Learn her ways." Evidently Solomon had not studied the ant thoroughly, or he would not have held her up to the sluggard as the type of industry and forethought. For unfortunately the ant with all her virtues, has many vices. There is a striking similarity between the vices of man and the vices of the ant. In the nests of many kinds of ants are found beetles which are treated by the ants as honoured guests. If danger threatens, the ants will carry the beetles to safety before thinking of their own eggs. They feed the beetles better than their own young, and even allow them to eat their eggs. What is the secret of this behaviour? Just—drink. The beetles secrete a fluid on the hairs on their bodies. This fluid they allow the ants to lick. And the ants are as much slaves to the appetite of this drug as men are to opium or alcohol. So much for Solomon and his wisdom.

I remember an occasion when a student heckled Allama Iqbal, the great poet, mystic and teacher, and asked him to suggest the means for getting through an Examination. Allama Iqbal smiling said: "If you can bluff the Examiner without hard work, do so by all means. If you can't, then you must work hard."

(2) This much can be said of hard work—given proper opportunities, it will take a man far. Imprison Napoleon on the rock of St. Helena, and his Titanic powers of work will rust ineffectually. Hard work is not a virtue in itself but only one of the means towards a given end.

It is true that all the great men of the world have been hard workers. Napoleon, Edison, Quaid-i-Azam, Quaid-i-Millat and F. M. Muhammad Ayyub Khan—to take only a few at random. But if an unsophisticated man thinks that hard work only will make him happy and rich and wants to imitatethese men he will soon discover his folly. Let us take the case of a clerk employed in the office of a private educational institution. He is getting one hundred fifty rupees or so and is aged 25. He is just fresh from college and has naturally a strong faith in the virtue of hard work, simplicity, honesty and integrity. But does his success in life depend upon these aspects of his character ? No. It depends upon the budget of the managing committee. It depends upon the number of students the college has, and the amount in fees that is paid to it. It depends upon the character of the Principal—whether he is honest, or has attained his position by intrigue and subterfuge, and expects unlimited flattery from his subordinates. Just as the exhortation of Solomon to the sluggard to go and watch the ways of the ant was based upon insufficient analysis and mal-observation, so equally foolish is the advice of those who recommend hard work, and hard work only, as the one means of climbing the ladder of success.

Hard work is useful for those who are deeply interested in the work they are doing. Umar the Great was one of the hardest working men who ever lived. But was he working for money ? No; he worked because he loved the practice of his art. Sir Syed strove ceasselessly for the enlightment of mankind. But he worked for no material reward. Charlie Chaplin is another case in point. For weeks and weeks he is the laziest of men—apparently. Then comes on him the fit of work and he works day and night for the perfection of the picture on which he is engaged.

Another virtue of hard work it that is acts as a drug. When misfortunes surround us, and there are cloudes darkening the path of our life (and which life is clear from them ?) hard work comes as a blessed relief from *tedium vitae.* I remember that the period in my life in which I worked hardest, was that in which the gloom in my mind was deepest. It is said of Goethe that when some one whom he loved deeply died, he, instead of mourning and lamenting uselessly, took up the study of an Eastern language and worked hard at it.

What is the conclusion ? Work hard only at the activity you love and for no material rewards, for they are uncertain.

There is no final comfort in life, except our work. Loving hands may give us joy and rest, but love's message is ever that we gird ourselves for more strenuous toil. To him who has seen his work, no pain or disappointment can mar his enthusiasm, no heaven can entice him from its fulfilment. Everything of happiness will fade, even after aeone of bliss, but never the great work that is our very soul. Who shall teach us to find that work? None can teach another. Each must find for himself, and he will be led by many a false guide to what he will eventually find is not his true work. But sooner or later he will find; and then he will know that his work is the only thing in him worth calling his "soul."

115. METHODS OF ADULT EDUCATION
(*P.U., B A., 1941*)

We have now got a new name for adult education. We call it 'Social Education'. The change in name is significant. Our aim in adult education now is to make the educated person a better member of society. Mere education as such does not lead us very far. We have only to study the mental make up of any graduate to see that apart from the subjects in which he has graduated be remains essentially uneducated. I recently had occasion to hear a speech given by a Principal to his staff on Independence Day. The Principal ended up by saying that he would celebrate this day by eating a lot of meat and playing bridge. He played bridge that day from 10 O'clock in the morning till late in the night. Who will call this man educated?

The great mass of our people are illiterate but it will wrong to call them uneducated. The agriculturist knows a great deal, though he does not know every thing, of qualities of soil, seed, the market value of commodities, rotation of crops, different types of ploughs an many other things connected with his occupation. It will be hard to call him uneducated. Similarly, factory hands have a great deal of skill and are aware of the elementary principles of the laws of supply and demand, variations in market value of commodities they turn out and other problems connected with their work. They may not be able to read or write but they are not uneducated.

What we ordinarily mean by adult or social education is literary. Mr. Sharif drew up a scheme for making every Pakistani literate. This will involve huge expenditure and will take many years to accomplish. I think it will be much easier to impart education to our masses

through the medium of the radio and the talking picture. If a radio set is installed in every village and villagers listen to it for about two hours every evening they will get a lot of information and recreation which their literate countrymen get from the newspaper and the Cinema. Rural programmes on Pakistan Radio are designed with great skill to give educational information to the Pakistani villager. It is like giving lectures to him on subjects that are likely to interest him and to be useful to him.

Another method of social education which has not been fully used so far is the talking picture. Suppose we have to tell the villager the dangers of drinking water from contaminated sources. If the villager is shown an enlarged picture of a drop of dirty water as it looks under the microscope and is at the same time told how we can avoid this contaminated water, it will do him a lot of good. Similarly we can teach him many other lessons of personal hygiene. So many Pakistani children in villages suffer from bad eyes, bad teeth and after the effects of small pox. There is no better way of guarding against these evils than by showing the villager on the screen the sources of contamination, the evil effects that result from them and the methods of avoiding of this contamination. I do not know if this idea will meet the approval my countrymen but I am convinced that part of the education that we shall have to impart to our people will have to be in methods of birth control. Every ten years our population goes up by ten millions and production cannot keep pace with this rapidly multiplying population. We must teach our people tha to have a family of children who cannot be properly looked after and educated is a sin against society. It is within man's power to limit his family according to his means. It is necessary to save the lives of our women so many millions of whom die every year in child birth. Every birth takes away something from the vitality of the woman. The man who produces more children than his wife can bear is really his wife's murdered though society may not think so. It will be much better to teach our people these things than to make them merely literate. Semi-literarcy is a dangerious evil because the semi-literate man thinks that every thing that is in print is true and so falls an easy victim to the propaganda of the uncrupulous politician or the religious fanatic. Until some educated Paksitan is settle down in villages and set an example, the problem of adult education will never be finally solved.

116., A STITCH IN TIME SAVES NINE

'A stitch in time saves nine' is a saying which is both literally and metaphorically true. It is a common experience that if a rent in a cloth is neglected for some time, it grows so big as to require many stitches. What is true of a rent in a cloth is also true of social, political and moral problems. If, for instance, a bad habit is not nipped in the bud, it becomes a sort of second nature. If things are not mended for a long period, there comes a time when it is too late to mend them.

There is an amusing but an instructive story about a king who lost his kingdom by neglecling to replace a nail in the shoe of his horse. The story shows, how little things lead to grave consequences. "For want a nail, the shoe was lost ; for want of a shoe the horse was lost ; for want of horse, the rider was lost ; for want of the rider, the battle was lost ; for want of the battle, the kingdom wes lost." Life is full of such instance as prove that much harm can be done by a'little thing' which is overlooked or is altogether neglected. A little hole in a boat, if not immediately looked into, grows so big that no efforts can save the boat,. A small plant, if allowed to grow in the creak of a wall, develops into such a big tree, in the course of time, that the wall cannot withstand it. A little fire, if not immediately put out, develops into a huge conflagration after a few hours. A leaking roof, which is not repaired in time, proves a source of much trouble and inconvenience in the rainy season.

The saying is also true of the human body. If we neglect a slight cough, it develops into a dangerous lungs disease. Constipation, we are told, is the root of most ailments. Cold, caught in the morning, develops into a case of pneumonia at night. In fact, any disease which is not checked in the beginning, develops into a chronic disorder requiring the most elaborate treatment. How often the leg of a patient has to be cut because of a septic wound which he was foolish enough to neglect. How often a careless person, bitten by a mad dog, has lost his life by making light of the wound. A person with a weak physique, who neglect. rules of health, cannot do so with impunity for long. A person who never takes any evercise, finds it to his cost, after some time, that he is well on his way to ruin.

This saying can also be applied to morals and character. It is far easier to check a bad habit in the beginning than when it has become chronic. A confirmed smoker, in spite of his most serious efforts finds it impossible to give up smoking. A drunkard, an opium eater, a gambler, and a thief cannot turn a new leaf after being habituated to their respective habits for a long period. If we alter their lives by some sudden accident, we will find them reverting to their habits after a very short time Good manners or the right etiquette if no learnt in one's childhood, can never be learnt at all. A person who swears too often becomes such a slave to this habit, that he canot help swearing even while keeping a distinguished company.

What is true of characters and morals is also true of political affairs. A slight friction between two countries, if not attended to, often involves them in a bloody war. The greatest cause of the French Revolution was that the government did not look to the suffering of the people for a long time. A petty dispute, if not amicably settled in time, often leads two peaceful neighbours to war. The ruler, who does not keep a finger on the pulse of his subjects often realizes the seriousness of his mistake, when it is too late to do so. A little concession granted to the rebellious subjects, has so many times saved mighty empires. Political discontent, if not nipped in the bud, leads almost in all cases, to a bloody strife.

The saying means much the same as the famous proverb, "Precaution is better than cure." We get ourselves vaccinated because we know that vaccination will save us from small-pox, we put a conductor on a building in order to protect it from being burnt by electricity. The Japanese live in earthquake proof-houses because they know the value of precaution. A sensible person takes regular exercise because he is aware that it is the best protection against disease. A wise king readily redresses the grievances of his people. because he knows that neglecting them is nothing short of inviting trouble.

Rightly understood, the saying warns us against the evil of procrastination. It brings home to us the oft-neglected maxim that fore-warned is fore-armed.' It contradits the saying that 'it is never too late to mend' for there are so many things which, if neglected in the beginning, can never be mended at all. A dangerous disease or a pernicious habit can be only got rid of, when one has *just* fallen a victim to it. A person who is gifted with foresight invariably prefers the timely 'one stitch to the nine weary stitches in the future.

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117. PREVENTION IS BETTER THAN CURE

This pithy saying teaches us the value of foresight. It brings home to us the oft-forgotten maxium that one timely stitch can save nine. Prevention is better than cure because it is more effective, less troublesome and less costly than cure. It is far better to avoid falling ill by taking regular exercise than to pay a doctor's bill by catching disease. Our daily life is full of numerous examples which bear out the truth of this saying.

A person, for instance, who does not get himself vaccinated, realizes to his cost—when he catches small pox—the importance of precaution. When plague breaks out in a city it is far more advisable to get oneself inoculated than to fall a prey to this infernal disease. It is far better to use the mosquito net and save oneself from the clutches of malaria than to take enormous doses of quinine when one has caught the malarial fever. If precaution is not taken, aslight ailment might develop into a chronic disorder; an ordinary cough might develop into a fatal lungs disease; an ordinary "cold" might lead to pneumonia.

The saying can be equally applied to morals and character. Evil can be easily nipped in the bud; if it is allowed to establish itself firmly, it comes to stay. A confirmed drunkard cannot give up the habit of drinking, but a person who has just started drinking can easily shake it off. A gambler, if he does not check himself in the beginning, becomes so habituated to the wine that nothing can redeem him.

A child can avoid 'bad manners' or 'bad accent' if he takes neceseary precautions in time. A boy who neglects his body in his boyhood, has to pay a heavy price for this neglect. Similarly, a person who has recently learnt to swear can get rid of this vicious habit by making a firm resolve never to swear. Strong character can be built only if serious efforts are made from the very beginning. A person who does not guard against 'bad company' will soon find himself on the verge of moral bankruptcy. A student who neglects his studies, often realizes it too late that a little precaution would have saved him much trouble.

We act upon this maxium when we put a conductor on buildings to save them from being burnt by the lighting. We live in earth-quake-proof houses in order to minimize chances of being crushed by the

falling of the house. We clean our teeth in order to save ourselves from the diseases of the mouth. We don't overfeed ourselves for fear of indigestion ; we don't overwork for fear of a nervous breakdown.

The saying holds true in the case of political affairs as well. Wars can be avoided if the craze for armament is curbed. Revolutions can be quelled by pacifying agitated mobs. The greatest cause of the French Revolution was that the king continued to make light of the grievances of the people and the nobility went on tyrannising over the poor and the helpless. The result was that the seething discontent assumed the form of a mighty upheaval. The king came to his senses when, obviously, it was too late. Most of the bloody wars that the world has seen could have been avoided if the parties concerned had taken necessary precautions.

Rightly understood, the saying warns us against the evils or postponement. It asks us never to postpone till to-morrow what we can do to-day. It tells us how dangerous it is to overlook a dangerous disease or a pernicious habit. Lastly, it requires us not to mind the trouble of taking a preventive measure in time. For a man who prefers "care" to "precaution" is pennywise and poundfoolish.

118. A HISTORICAL BUILDING

The Taj

Miracle of Architecture

The Taj Mahal, Shah Jahan's "dream in Marble", the most beautiful tomb in the world, was built by the Mughal Emperor to enternise his love for his beautiful Persian wife, Mumtaz Mahal. It stands on the bank of river Jumna, at Agra, once Capital of the empire. The Taj, said to be one of the Seven Wonders of the World, is called "a miracle of architecture" and "a moonlight dream in marble". It is said that the architectural principles on which the edifice was built are so perfect that no modern improvements upon it are possible. During the viceroyalty of Lord Curzon a group of engineers of the highest rank from America and some countries of Europe were invited by the Government of India to come up to India and visit the Taj. They were asked to record their opinion on the architecture of the Taj and the improvements they considered to be possible. They recorded, however, a unanimous opinion that its architecture was absolutely perfect and any changewould be for the

worse. But the Taj Mahal is not only technically perfect in architecture but it also seems to hold a sort of magic in it. Although it is built of such a heavy material as marble it looks against moonlight as thought it was a fairy building and could vanish like a dream.

Description

The Taj is a surprising masterpiece of artistic design and far excels in its beauty and splendour all other buildings and monuments of the world. The situation of the mausoleum is finely planned. On one side of the Jumna stands the old Mughal Palace and on the other the Taj Mahal. It is said that it was Shah Jahan's wish to build a mausoleum for himself opposite to the Taj Mahal and connect the two buildiugs with a bridge across the Jumna. Visitors from other parts of the world who come out to India always make it a point to see the Taj in the moonlight. In all travel-books on India written by foreigners a description of the Taj must invariably occur.

It stands on a white marble platform and is topped with a main white dome, 275 feet high, rising above its centre. This main dome is surrounded with smaller domes. On each side of the Taj is a triple-domed building of sandstone, the colour of which provides a befitting background and enhances its own beauty. The rectangular garden in front with its beautiful trees, bushes and flowers of rich fragrance reminds one of the gardens *the Arabian Nights.* The fountains, the garden, the four towers, the marble platform, all serve to set off the supreme beauty of the main building and the visitor stands overwhelmed with a feeling a grace, beauty and grandeur around him. One has to rub his eyes to be aware that this heavenly sight is really man-made. Against a moonlit sky it is perhaps the best spectacle the pen can describe, the heart can feel and the eye can meet. Its walls are decorated with stones of various colours. Flowers have been wrought in stone with lace-work of green foliage. Inside it there are innumerable cells. The verse, "The pure of heart shall enter the Garden of God" is beautiful carved. Besides, many verses from the Quran have been carved in calligraphy and they look as fresh and Holy beautiful as when they were first inscribed.

Hall of Death

Inside there is the 'Hall of Death' where Shah Jahan and his immortalised wife Mumtaz Mahal sleep eternally side by side. On the tomb is written in verse : "Saith Jesus (on whom be peace) : This

world is a bridge! Pass thou over it, but build not upon it! This world is one hour; give its minutes to thy prayers, for the rest is unseen".

"The Engineer King"

No words are rich enough to describe the Taj. Its superb dignity and grace are matchless. Being the noblest monument on earth, it is an enternal testimony to the architectural taste of that period and the vastness of resources of the Mughal kings. The Taj is the highest achievement of the genius of its builder "the Engineer King of India". Historical researches have been made on the history of the building of the Taj Mahal. Emperor Shah Jahan himself was an expert in architecture. It is believed that he called for plans and designs of the building and one Ustad Isa Khan produced the best plan. A fragment of the original ground plan, supposed to have been drawn up by Isa Khan himself, was found among old papers, possessed by one of Isa Khan's descendants at Agra. There is no doubt that the building must have been supervised during its construction by the emperor himself. The inscribed verses of the Holy Quran on the gateway and the tombs were the work of expert calligraphists from Persia. Calligraphy is the science of inscription. As we stand before the gateway we can see how scientifically the size and shape of each Persian character have been devised. The gate will be above 150 feet in length but the letters at top look of the same size as those at the bottom. The produce such an effect requires very nice scientific calculation of what is known in Optics as 'fore-shortening'!

119. MOST UNPLEASANT PERSON IN REAL LIFE

Introduction

A friend of mine one asked me to describe the most unpleasant man I had come across in real life. Most people would find it dificult to make a choice. In our everyday life we have to come up against many individuals whose reaction on us is far from pleasant. One may have ugly features; another odd manners; and a third a stiltering pronunciation and so on. We are mildly shocked by these unpleasantnesses but do not remember them long. Of course if it a question of having an unpleasant man as a constant companion, it is a constant strain on the nerves but we can afford to ignore or forget casual unpleasantnesses. But I was once thrown into the company of a person for nearly two days on end whom I find somewhat difficult to forget.

Meeting

It came about in this way. I had to go to Karachi from Lahore and was at the railway station almost at the nick of time, jostling through the crowd to the ticket-counter in order to purchase a second class ticket. I was perspiring all over and was certainly not in a sweet temper, when I felt a tug at my sleeve and turning round I saw a portly gentleman of very dark complexion, with narrow eyes and a pop-fitted face holding me by the sleeve and smiling up at me, "Hallo, my dear friend, did I not meet you at Bahawalpur ?" Said this gentleman. It was hardly the time for reminiscences or exchange of compliments and I curtly said, "No" and tried to release myself. But he held me fast and asked me blandly whether I could do him a favour. "What favour ?" I returned tartly. But the man was quite cool and composed and started telling me how hot it was in the midst of the crowd and how obliged he would be if I would purchase his ticket to karachi also along with mine. It was a rather extraordinary request but I had no time to argue with him. So I nodded assent and he put a handful of currency notes and coins into my hand and thanked me for my goodness.

I rushed to the counter and asked for two second class tickets for Karachi. The man at the counter punched two tickets and as I was counting the mony I found that the amount which my casual friend had put into my hand was short by three rupees and six annas. I took it out of my own pocket thinking that there would be no difficulty about reimbursement as he was likely to be a fellow treveller. So I hurried back with the tickets and looking for my friend found him sitting cooly on his package and fanning himself as though he expected me to take charge of him and his things. I put the ticket into his hand and asked him to look for a porter. But he only smiled and remarked that he had already haggled with many but could not make them agree to reasonable porterage. I was angry but I did my best to suppress my feellings and caught hold of two coolies to carry our bag and baggage just when the time bad shortened to a couple of minutes before the starting of the train. I rushed to the railway carriage and my friend came along side by side puffing and snorting and complaining constantly of the heat, while the two coolies with their burdens followed.

I paid my coolie an 8 anna bit and asked my friend to pay 8 annas to the man who had brought his luggage. "Well, my luggage is much smaller and I do not wish to pay more than four annas." As the train

was about to start the coolie was shouting for payment and refused to accept four annas. But my friend stood at the door of the carriage resolutely arguing his case. I felt distracted and snapped to him that he could pay four annas if he liked to his coolie and that I would pay the balance. He seemed greatly pleased and thanked me effusively while he handed out the coolie a 4 anna bit which I had to supplement with another bit out of my pocket. The train whistled off and we found ourselves the only occupants of the carriage.

Impertinent Questions

It was great relief when the train steamed off the railway station. We could get a few breaths of fresh air from the open fields through which the railway track lay. I made myself comfortable and buried myself in the newspaper. But my friend, of whose niggardliness I had now ample proof, had bought no literature from the railway stall and was bent upon passing the time in talking with me. He seemed to have absolutely no awareness of my reluctance, shown in no uncertain way, to carry on conversation with him. He edged up to me and with a gracious smile wanted to know my name. I silently passed on to him my card. But the meagre information in it did not evidently satisfy him. So he went on putting to me a lot of personal questions to which I replied as briefly as possible, finally asking me what my income was. I was naturally a little out of temper and did not answer his impertinent questions. But he repeated it as though my financial position was a matter of keen interest to him. I had some difficulty in answering his question myself as I was not a salaried man and my income was drawn from business. So I told him that it would be between Rs. 1,000 and 1,500. My friend now broke into smile and remarked, "Ah, now I understand why you were hesitating to tell me about your income. Your salary is Rs. 1,000 and half of it you probably get as perquisites". I was rather offended and asked him what he meant. "Well, my dear friend, I have not been in Government service for 30 years in vain. I know a man as soon as I see him. You must be a gazetted officer serving the Government of Pakistan and are going to your official headquarters at Karachi. Of course I know that a Government servant of your standing earns extras from the public for granting special benefits," I could see that the man meant that I was in the habit of taking bribes. I was naturally chagrined and told him point blank that I was neither a Government officer nor in the habit to taking bribes. He did not seem to be at all put out and tried to prolong the talk but I kept resolutely silent look-

ing at landscape outside the window with the unread newspaper in my hand.

As the man made another attempt at conversation with me I told him styly that the morning's paper contained much interesting news and passed on my newspaper to him. He solemnly took out his spectacles and started reading the paper affording me thereby tremendous relief.

Expensive Company

To cut the long story short his company was rather expensive to me. I ordered for breakfasts, luncheons and dinner for two. The bills were all made out in my name. When I asked my friend to pay for his share of the meals he made such a way face and showed so much reluctance to pay that I thought it best to put up with this enforced charity. "Well, my good friend," said he ingratiatingly, "I do not usually eat anything except fruits on a journey. It was only to please you and keep your company that I accepted your kind hospitality." This time I was curious to know about his income and returned the courtesy he had shown me by asking a few pointed personal questions. But it was difficult to get anything out of him although from a few facts I could gather for certain that he was a really wealthy man and had several sons who were holding high posts in the Government. The journey was altogether uneventful. Although a few passengers came in and went out from time to time yet my friend and myself were for the most part of the journey thrown together and had to get on together as best as we could. I tried my best to control my inevitable reactions to his company but in spite of my best efforts I felt that I was sometimes curt and snappy. But the strangest thing of all was the invariable good temper of my friend in all circumstances.

A Homily

We were nearing Karachi when I thought of asking my friend for the balance of the cost of the ticket I had paid for. He opened his mouth in surprise and said: "My dear friend, before putting the money into your hand at the Lahore Station I had counted it thrice over. I am perfectly sure it was exactly the price of the ticket. I am afraid you lost some of the money as you were pressing through the crowd to the counter. You see, haste makes waste". Then he lunched upon a homily on remaining cool and collected under all circumstances, however trying. He himself practised that virtue, he said. I thought he would revert to the little money question at the

end of the homily but he did not think it fit to conclude it with such a sordid conclusion. There was nothing left for me to do but to give him a slap in the face. But I restrained myself though with an extraordinary exercise of will-power. I made up my mind not to take any further notice of my friend who was now busy collecting his things. When we reached Karachi Station I called a porter, asked him to gather my luggage and stepped out of the carriage wishing my friend good-bye and commenting only that I never wanted to see him again. My friend as usual, was all smiles and courtesy and bade me good-bye in return. It is now about five years but I shall definitely remember my railway companion on that journey from Lahore to Karachi as the most unpleasant man I have ever met.

121. VISIT TO A MUSEUM

Introduction

Perhaps the best museum in Pakistan is the Museum of Lahore I had a chance of visiting this museum before the war. During recent years many of the more valuable objects in the museum have been removed and the museum itself has been closed to the public. But it is expected that the normal conditions will soon be restored.

Visit

The museum is located in a huge building on the Mall facing the Punjab Univerrsty. The museum is in different sections. The sight-seers simply pass on from one section to another glancing, casually at the interesting exhibits. There are serious students interested in the different sections who are found there engaged in minutely examining each one of the exhibits in their special line of research. I found the archaeological section most interesting although the attractions of the other sections were by no means negligible.

Archaeological Section.

On entering the museum the archaeological section is found located on the right wing. The ancient Buddhist stones occupy a prominent place in it. The Buddhist civilisation which is now extinct covered several centuries of Indo-Pak history. This civilisation is now materially represented by the remains of the art and architecture of those times. I saw huge statues of Buddha in which the carving of

the features was exquisite. These Buddhas in stone had Greek drapery on. I was told that there was a good deal of Greek influence on Indian art and architecture in ancient times. Besides these Buddhas there were pillars and specimens of masonry on which many human figures as well as natural objects were carved. Usually they were in low relief. Besides these relics of ancient Indo Pak subcontinent. Buddhism there were also gods and goddesses of the Hindu pantheon conceived according to Hindu mythology and finel executed in stone.

Relics.

But the most fascinating part of the archaeological section is where the finds from Harappa and Mohenjo Daro are preserved. At these two places the relics of a primitive civilisation have been discovered. This civilization flourished in very ancient times in the valley of the Indus and scholars are of opinion that it became extinct even 1,000 years before the Aryan invasion of Indo-Pak. The objects that I saw in the museum were thus not less than 2,000 years old. They were all kept in glass cases. There were clay dolls and stone figurings and seals of burnt clay which had been used by men and children who lived so many centuries before our time. The very thought was thrilling but what was really interesting was the occurr-ence of inscriptions on many of the seals. It seems that the people of this pre-historic civilisation could read and write but the inscriptions have not yet been decyphered. The characters in which they are written are altogether different from the characters of the alphabets we know. How wonderful it will be to know what these writings are about when some future archaeologist will reveal their secrets. It is said that this ancient Indus Valley Civilisation had close contrast with that of ancient Mesopotamia. In the same room in which I saw these relics were also a few Egyptian mummies.

Zoological Section.

I spent most of my time in the museum in the archaeological section. After finishing it I strolled to the other sections. I found the zoological section very interesting. There were casts of animals of different kinds, and hanging to the ceiling of the room in which they were kept was the skeleton of a whale. The casts are so life-like that one seems to be in a wonderland among strange beasts and birds. The museum closes in the evening and we were asked to hurry out as the closing time was at hand. The impression of all that I saw in the museum remained with me for a long time. The wonder of them had been a rare sensation indeed.

121. VISIT TO A SCENE OF DISTRESS AND MISERY

Relief Party.

Some time ago our professor called us and informed us that he wished some of us to volunteer in a Relief Party which was being organised in the town for the succour of floodstricken people at a village about 20 miles distant. He wanted volunteers and about 20 of us including myself offered ourselves. The party was put in charge of a well-known social worker of our town. We were supplied with boxes of provisions, first-aid boxes, a few bales of cloth and some necessary implements. It was not possible to go to the village which was our destination by land route. The river on which both our town and the village stand was in spate. This was due to heavy rains somewhere up in the hills. All the roads leading out of our town into the villages were knee-deep in mud and water rose up to the level of our town, happily it did not overflow the banks. Arrangements were, therefore, made for four country boats to carry us to the locality. We all started on a Sunday morning.

Journey Completed.

The river was difficult to negotiate. The current was strong and was full of eddies. Besides the wind was contrary. It thus took us about two days and two nights to complete the journey. We, however, spent these long hours in country boats quite merrily singing national songs, playing cards, shouting national slogans and chatting and gossiping. Sleeping accommodation was rather scanty and we could have no comfortable sleep.

Scene of Misery & Devastation

When we reached the village we saw a scene of misery and devastation which will always remain a sad experience with all of us. This village is an agricultural one. Almost all the inhabitants earn their livelihood by tilling the soil. During the last rainy season the rains had failed. The soil could not be properly cultivated. The seedlings gave no yield. The result was a condition akin to famine. As communication between the village and the town was difficult no imports could be brought in. The people were living on one meal a day. The famine spread to neighbouring villages also but this particular village was the most hard hit. In the course of a few weeks that

followed a few cases of death from starvation were reported. The cultivators were about to leave their cattle behind and come up to the town to work as day labourers when the misery from famine was acutest. There was another disaster. The rains bursting in the hills swelled the river and a flood came quite unexpectedly. The people already enfeebled by starvation could not put up dams or do anything to save themselves from the flood. The flood washed away all the houses on the low land ; only a few houses situated on a higher level were left standing.

Most Pathetic Sight

When we reached the village we saw between the river and these houses only a sea of mud. The boats could not cross it. The leader of our party called for volunteers and ten among us volunteered to wade through the mud to take the provisions to survivors. I was to lead the party. So with the baskets of provisions on our heads we started wading. It was a most difficult job and sometimes we were almost breast high in mud and slush. Our clothes were all spoilt and hung about as like weights. We, however, managed to reach the houses where the villagers were huddled together expecting only to die. In about a couple of hours we found that the houses were all in a state of ruin and men, women and children, about 200 in all were lying anywhere and everywhere. It was a most pathetic sight. The men had small bundles in which they had wrapped up their clothes by their sides. A few stray cattle roamed here and there. Dogs were nosing about among the people. There was no milk for the children nor food for adults. What little food they had been able to collect before coming up there was almost exhausted. We approached the villagers but they were listless and seemed to take no interest in us at all. We opened our provision boxes and started distributing country-made biscuits among them. Each had a share. After eating the biscuits they seemed to have come back to life. We then told them that we had come to give them relief and help and they smiled as though to welcome us.

We opened other provision boxes which contained tins of canned milk. Out of these we fed the children. Gradually the villagers seemed to appreciate our services and some of them fell weeping in gratitude. From this upper level we saw that the flood was quickly subsiding. The huts which were swallowed up by the river were showing their tops again. After making some other necessary arran-

gements for the villagers we returned in the evening back through the mud and water to our boats to snatch a few hours of sleep before the strenuous job of the next day.

First-aid

The morning after we again went to the villagers with bales of clothes and first-aid boxes. Being unused to manual labour the carrying of these bales was a most exhausting task for us. We had already left the provision boxes in a hut the day before asking the people not to touch them in our absence. We enquired if some of them had sustained injuries. Some cases were found. They were mostly of people who had fractured their hands or wounded accidently in the struggle to reach the houses on the upper level when the flood was rushing on. Our first-aid things were very useful now and we could apply the necessary remedies in all cases.

Flood Recedes

When we went again we were glad to find that our instructions were respected and the provision boxes were safe. We fed them again and then distributed the clothes. The old men had a larger share. They could not express their gratitude in words but only made exclamations and uttered the name of God. By noon we found that the flood had receded so much that the houses on the lower level were quite visible. The mud also had, to some extent, dried up. Our work was somewhat easier. The villagers were most anxious to reclaim their old habitations. But we dissuaded them and asked them to wait where they were for a couple of days to allow the lands to dry up and the huts to be once more habitable. It was pathetic to see how they obeyed all our instructions without a word of protest. They had appreciated our services and were quite ready to co-operate with us. We spent the whole day with the villagers giving them food, clothes and necessary instructions and returned, as on the day before, to our boats for sleep.

Return

The next day the flood had gone down completely and in the morning we could see the villagers from our boats moving about and gathering up their belongings. We could go to them more easily now. The ground though wet was not deeply overlaid with mud. We found the villagers much more active this day. They were preparing to go

back to their temporarily lost dwelling houses. We helped them as much as we could. We left all the clothes and the provision boxes with them and asked them to help themselves. We could see that now they were quite able to do so. At evening we all started back for the town.

123. VISIT TO A ZOO

Lahore Zoo

Perhaps the largest and the best managed zoo in the whole of Pakistan is that in Lahore. People who have visited the zoo in London say that the Lahore zoo is far superior in all respects to the London zoo. This is situated in a suburb of Lahore, not far off from the residence of the Governor of West Pakistan called "Government House". It has extensive grounds enclosed with a surrounding wall. Perhaps the grounds will measure no less than a square acre. The inhabitants of Lahore call the zoo "the Zoological Gardens", because inside it there are beautiful lawns, gardens and sheets of water with blooming lotuses. Many people go to "the Zoological Gardens" not only to see the animals but also to enjoy a stroll on the zoo grounds.

Arrangements

The animals in the zoo are not kept at one place. Different species have different locations. Monkeys and apes have a large portion assigned to them, so have the carnivorous animals like tigers, lions, bears, leopards, hyenas, etc. So again the graminivorous animals like deer, cows, buffaloes. etc. The birds are kept free round a sheet of water but they cannot fly off as their wings are clipped in such a way that they cannot sustain their flight for more than half a minute or so. The snakes are put in cages with stout walls of glass and the crocodiles in a tank with its sides built of concrete. In one part of the zoo, however, a most interesting sight is to be seen. Here some leopards are let loose on one side and a flock of deer on the other. The leopards do not fall upon the deer because between them there is a deep moat, the width of which is more than a leopared would venture to clear at a leap. There are iron railings on the other sides and the animals cannot stray out.

Visit

My parents were settled in Lahore and although. I was prosecuting my studies in Multan I used to join them in Lahore whenever I had vacation. During one of these vacations when I was at Lahore with my parents I visited the zoo for the first time. I went there after much intending to spend the rest of the day there. I had seen several other zoos in Pakistan but this one seemed to me to contain some most extraordinary specimens of animal life.

After strolling about the grounds for a little time I went straight to the cages of the tigers and lions to see them being fed with raw flesh. As soon as coolies were bringing the flesh in buckets the animals got the scent from a distance and set uproars and howls. It was almost deafening. As they came nearer they began to leap against and clench at the bars of the cages. It would have frightened the spectators had not the iron bars been so stout and strong. As chunks of flesh were thrown into the cages the animals took them between their paws and began licking and biting at them. I saw their lolling tongues which were like combs with iron bristles as they licked off slices from the flesh. But it was now all quiet except for the sounds of flesh being munched and bones chewed. After the meals the animals seemed satisfied and lazily went up to the ledge provided inside their cages for rest and sleep. A furlong off I saw rare animals—a pair of polar bears. They were huge creatures covered all over with very thick white hair. The Polar bears live in the Arctic regions and cannot stand hot climate. It was the beginning of winter and I had warm clothing on but even at that time the bears were feeling extremely uncomfortable and were panting as though they were oppressed with heat. I heard afterwards that both the bears had died in the zoo unable to stand the climate of Lahore. Proceeding a little further on I saw a seal diving in water. The seal also is an inhabitant of Polar climate. It looked half an animal and half a fish and had a remarkable moustache. The seal was very active in the pond in which it was kept but this seal also died through the effects of heat.

Interesting Experiences.

Coming to another side of the zoo I got into a building in which snakes were kept in cages of stout glass. There was a huge python curled round an artificial rock in the cage. I wondered what its age might be. It had turned quite black and seemed to be always sleep-

ing. The cages containing cobras and vipers gave me a thrill of horror. As I approached one of the cages I saw a great cobra slittering on the floor. I went up and shaping my hands and fingers with the likeness of a cobra's outspread hood signalled to the reptile. It slowly raised its head and with its glinting eyes looked at my hand. I came nearer and struck on the glass to draw its attention. The snake upreared itself almost half its length, struck my hand on the other side of the glass and fell back. Although I knew that I could not be hurt through the glass yet I felt a shock and a thrill. There was also a green snake coiling round a green plant within the cage. The snake could hardly be distinguished from the plant and I was told later by my father that many animals have the tracings and colorations of plants and leaves provided to them by Nature for protection. This means of self-protection is called by scientists "camouflage".

The most interesting part of the zoo was that occupied by the ancestors of mankind namely the apes. I stood near the cages of the apes for some time quite fascinated. Their faces had expressions some of which were quite human. They were a mischievous lot like little children and were constantly quarrelling and fighting. As I showed a nut to one of the apes, he put out his hand at once and I marked that there were tracings on his palm just like those on the palm of man's hand. I am told that some scientists believe that apes have a language among themselves. Efforts have even been made by scientists to learn this language. But whether it is true or not I could not but think that the chatterings of the apes were not altogether without significance among themselves. In a separate enclosure a pair of Oran-Wutans was kept. These apes were caught in a deep jungle of Malaya. I was surprised to see that they could walk erect like men and had much more of human expression than other species. One of them fell weeping before me and I thought it was through sorrow at its imprisonment. They were free men of the jungle but in the zoo they were prisoners. However, as it was dusk I had to return.

Pity the Animals.

It is no doubt delightful to see a zoo. But my delight was crossed by the thought of the condition of the animals. They were all prisoners. They were wrenched away from their natural surroundings. Many of them were thrust into an uncongenial climate to live

in. It is no wonder that mortality among animals in a zoo is large. For this reason modern zoos are constructed on a different principle. As far as possible the animals are kept in surroundings to which they are accustomed. There is a zoo in London called *Whips' Nade* where this method of keeping the animals is adopted. I wish all zoos could be constructed in this way. It would be a greater kindness to the animals on show.

124. VISIT TO THE KOH-I-NOOR CLOTH MILLS

Itroduction

The Koh-i- Noor cloth Mills are well known all over Pakistan. I had used many products of these mills and had often wondered how they were manufactured. I had seen textiles being woven on looms but had no idea how a big textile factory worked. But while I was making a sojourn in Lyallpur a friend of mine who was employed in the Koh-i-Noor Cloth Mills invited me to see this famous textile factory.

Visit

It is situated in the west of the city of Lyallpur and round about there is a regular colony where the workers and the officers of these Cloth Mills reside. The Mills are owned by a company and the management at the time when I visited them was in the hands of Saeed Saighal who is a multimillionaire. It is difficult to describe entire factory as it consists of so many departments and has such a wide variety of business from the storing of raw cotton to the turning out of the finished products. The most interesting part of the factory, however, is where cotton is spun and woven in different varieties. The services of experts are necessary at every stage of the process.

Godown

I first went to the godown where at least a million bales of raw cotton were stored with elaborate arrangements for protection from fire. It was a huge godown and was kept with elaborate care. From this godown bales of cotton were taken to the spinning department where thousands of spindles were humming together making a deafening noise. The spindles were so regulated in their rotations that yarns of different degrees of fineness were produced. The technical

name for the degree of a fineness of a yarn is 'count'. Different counts of yarn were then sorted and taken to another department to be woven.

Weaving Department

Here I saw a very large number of weaving looms which are all worked with electric power. Each loom had a separate pattern which was reproduced in the textile by the shuttle shooting to and fro in curiously complicated designs. An almost endless length of woven textile was produced through the loom and as the loom worked on the textile was rolled up. The mechanism was complicated but automatic. There were skilled workmen standing by who pressed buttons, shifted parts of the machinery and performed some necessary manipulations. But the work went on mechanically and when the textiles were produced on the looms, the rolls were taken to another department to be cut into pieces and folded. It was wonderful to see how many varieties there were from the exquisitely fine gorgette to the thick cloth which was dyed later and made into *khaki*. The cutting up of the pieces and the folding employed a huge number of workmen.

Shifts and Profits.

These Mills produce such a vast quantity of textiles that they have to be kept going almost night and day. During the war the demand was so heavy that the mills never stopped work. It is not possible for a workman to work for more than 8 to 10 hours at a stretch. It is necessary therefore to introduce the system of shifts. Workmen do their duties in several shifts and at the time when I visited the mills three shifts were employed in the mills. I was much interested to see the processions of workmen going in and coming out. Those coming out looked extremely tired and run down, but those entering looked summer fresh and chatted more cheerfully among themselves. I was told that the employees of these Mills earn handsome wages. But the owners must have made profits running into billions. As I returned from the Mills the thought pressed upon my mind that the system by which a few made enormous profits, while those who helped them to it got only a livelihood or at best a modest competence, was perhaps not good for society as a whole.

125. VISIT TO THE RED FORT

Introduction

The Red Fort is the name given popularly to the palace which had been built in Delhi by Shah Jahan. Shah Jahan was the greatest builder among the Mughal Emperors of India. The mausoleum which he built at Agra over the grave of his wife Mumtaz Mahal still remains a model of architecture in marble. It is known as the 'Taj Mahal'. The earlier buildings erected by Shah Jahan are in red sandstone, while the later ones are in marble. The palace built by Shah Jahan in Delhi is also in sandstone. It is roughly rectangular in shape and stood originally on the bank of the river Jumna. But the river has receded and now there is a large area of land between the river and the palace. In length the building is over half a mile. When the War of Indepedence broke out in Delhi and Bahadur Shah, the last of the Mughal Emperors, was captured by the British for siding with the rebel sepoys the palace came into the possession of the British Army. That was in 1857. Since then it has lost the name of a palace and has come to be known as the '*Lal Kila*' or the 'Red Fort' because a detachment of the British Army had been stationed in it. Even now there are army barracks inside.

Visit

I had heard of the Red Fort and its history, but had never seen it until I came from Lahore to spend a vacation with a friend of mine in Delhi. Delhi is full of relics of the old Mughal times. It was several times the Capital of India in the Middle Ages. But among all the relics of the past the Red Fort is perhaps most spectacular. My friend thought that while in Delhi I should visit 'the Red Fort'. First I passed along the famous commercial thoroughfare of Delhi known as Chandni Chowk and from the farther end of it saw the imposing building and its red wall, flashing in the bright sunlight. I felt a peculiar sensation on seeing it for the first time. My mind went back to the thought of the great builder Emperor Shah Jahan and his specious times.

Entrance

My friend and myself purchased two passes and were allowed inside the Fort along with other visitors who had passes like ours. A sentry was posted at the main gate and we passed through rows

of soldiers who stood-by on guard with bayonets fixed to their guns. We passed through an arcade with a row of shops on each side. These shops deal mainly in curious photographs, ivory manufactures and miniature paintings on enamel which are eagerly sought after by European visitors to the Red Fort. At the end of the arcade there is a war museum where the weapons used in World War No. 1 are kept on show. It is located on the upper storey of a two-storeyed building. I was told by my friend that this building used to be the Bandstand of the Mughal Emperor. We stepped down from here to an open space.

Dewan-i-Aam

Beyond this open space there was a pillared hall with the marble *dais* at one end. I was told that in olden times the Mughal Emperor used to come to the *dais* and sit on his throne when he held a general *darbar* of his subjects. This was called *Dewan-i-Aam* and was attended by the commonalty. Within the pillared hall sat the aristocrats and dignatories, while the open space was covered with a *Shamiana* and common people assembled there. There was a marble platform below the Emperor's *dais*. An officer used to take his stand upon it and hand over to the emperor all petitions and prayers and make announcements to the audience. The meaning of *Dewan-i-Aam* is 'public hall of audience'. We ascended to the *dais* by a staircase. The backwall was beautifully decorated with marble slabs on which were carved different kinds of birds and flowers. In a central part of a small slab which attracted my attention at once was represented Orpheus, the musician of Greek mythology, who would attract the beasts of the forest by his music. On another slab Orpheus was represented playing on a flute and beasts of all kinds were surrounding him in an attitude of attention. Some Italian artist must have produced this beautiful work of art. The wonder of these carvings and the plumage of birds are reproduced by arranging stone of various colours. I thought how difficult it must have been to get these stones of exact tint and what pains must have been taken in matching them. I descended by the backside of the imperial *dais* to the interior of the palace.

Other Buildings

Facing me was a long row of buildings. In the centre of this row is the '*Dewan-i-Khas*'. It means 'the hall of private audience'. It is the hall where the emperor used to receive the princes and the

grandees of his realm. It is a most magnificent hall in marble, the roof being beautifully painted and embossed in gold. I found some Persian lines in golden characters written on the walls next to the ceiling. My friend who knew Persian translated them to me. The Persian verses were written to glorify 'the *Dewan-i-Khas*'. They mean: "If there is a Paradise on Earth it is here; it is here'. At one end of the hall there is a marble pedestal on which the Mughal Emperor used to sit on 'the historic Peacock Throne'. This Peacock Throne was carried off by the Persian King, Nadir Shah, when he sacked Delhi in the middle of the seventeenth century. I was told that a vigorous search for 'the Peacock Throne' believed to have been taken away to the Court of the Persian King, was instituted by Lord Curzon when he was Viceroy of India but it was not discovered there. On one side of the *Dewan-i-Khas* is 'the ladies' drawing room' called '*Shish Mahal*' or 'the chamber of glasses'. Its ceiling is covered with bits of glass which magnify the brilliance of the lighting inside. Ladies of the Mughal harem used to congregate there to see elephant fights and other amusements which were held on the river-land. On the other side of *Dewan-i-Khas* are located the imperial bathrooms called '*Hamam*'. I read somewhere in a book of history that the splendour of the bathrooms of the Mughal Emperors outrivalled those of the Roman Emperors of old. The *Hamams* have different compartments for hot and cold bath and dressing rooms, etc. The Emperor used these rooms along with the *Begums* according to the custom of those times. Just beyond the *Hamam* is a beautiful mosque which however is not the work of Shah Jahan but of Aurangzeb, a later addition.

Water-sports & Museum

At one end of the row of buildings I have described is an extensive plot of ground laid out for water sports with two marble pavilions at the two ends called '*Savan*' and '*Bhadun*'. In the centre there is a large swimming pool in the midst of which there is a room for change of clothing. At the other end there is a small museum in which various domestic articles, used in the Imperial household are kept on show. There is also a gallery of the Mughal paintings and portraits of the Mughal Emperors.

Conclusion.

I returned from the visit deeply impressed by the splendour and magnificence of the whole. There is no doubt that the Mugal Emperors

had much finer sense of architecture than modern kings and princes can claim to have. Symmetry was the keynote of their architecture. There is nothing too much or too little about it. As a European visitor to Indio-Pak subcontinent remarked about Mughal architecture : "These architectures are planned like Titans and executed like jewellers". It was long after that I saw the masterpiece of Mughal architecture in the Taj Mahal at Agra. The same sense of symmetry, beauty and grace is there too only in its highest expression.

126. CHARACTER

Introduction

Character is reputation a man makes for himself by his conduct. It is the sum-total of the qualities, actions and tendencies which distinguish him from other individuals. Character is one of the greatest forces in the world. In its noblest expression it embodies the human nature on its highest terms, since a man exhibits himself at his best only when he possesses a character.

Formation

It depends mainly upon three factors : (1) Heredity, (2) habits and (3) conduct. These three factors play an important part in forming one's character. But apart from them one can still form a good character. The early influences which surround one in his childhood and the habits formed in his youth do exert a very great influence in forming one's character. The best kind of character connot be formed without effort. A person should exercise constant selfwatchfulness, self-discipline and self-control. He is liable to meet with many a hurdle on his way. But they are only temporary. A strong spirit and an honest heart will pave one's way to the achievement of the final goal.

Determination & Perseverance

Even when the influences, *i.e.*, heardity, habits and conduct, mentioned above, tend to weaken a man's character still if he does really want to form a strong character, he can realise his ambition if he starts to surmount the difficulties with a will. "Where there is will there is a way." A really strong will-power coupled with perseverance and sincerity will never fall short of winning the goal one has set out to reach fo oneself.

Value

A strong character commands respect, admiration and homage. Character should be considered as one of the richest of properties that a man can ever possess. It is the noblest of possessions. It can be invested upon. Though it may not bring any material good yet it is sure to find its reward in reputation and honesty—honourably won. A genius is admired for his brains while a man of character is respected and followed. All of us cannot be great men. Great men are exceptional. If so, we can at least play our part with integrity. We have our duty before us. Let us face it heroically.

Duty & Character

Doing one's duty is in itself proof of character. Those who do their duty may not be rich, learned or powerful ; but they must be strong in heart, truthful and dutiful. It is not necessary that one should be rich or highly learned, but if one has character he can stand firmly and equally with others and hold his own. Simple honesty of purpose, founded on a correct and just estimate of oneself, and faith and obedience of moral rules, knowing and feeling them to be right, go a long way in life. One's ambition should be based on sound principles which should be followed with strict adherence to truth and integrity. An unprincipled man is no better than a leaf in a gale and he finds himself at the mercy of circumstances.

Qualities

A learned man says teat one laudable aim of education "Is the development of positive and effective character. Everything else in education is tools and equipment" Need for character-training is very important. A man of character is duly considerate about the feelings of others; he never takes a mean advantage ; he is prudent, clear-headed, frank, non-violent and liberal.

"It is almost a definition of a gentleman to say he is one who never inflicts pain. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him. True gentleman, in like manner, carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast : all clashing of opinion or collision of feeling, all restraint, suspicion or gloom or resentment; his great concern being to make everyone at his ease and at home. He has his eyes on all his company ; he is tender towards the bashful and gentle towards the absurd. He is seldom

porminent in conversation and never wearisome. He makes light of favours. He never speaks of himself except when compelled and never defends himself. He has no ears for slander or gossip, is scrupulous in imputing motive and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or insinuates evil. He has too much good sense to be affronted at insults; he is too well employed to remember injuries and too indolent to bear malice. He is patient, forbearing and resigned. He submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated minds, who mistake the point in argument, waste their strength on trifles, inconvenience their adversary and leave the question more involved then they find it. He is too clear-headed to be unjust ; he is as simple as he is forcible, and as brief as he is decisive."

"The man of character is earnest ; he puts his conscience into his work, words and actions. He is also reverential—has reverence for high traditions, noble aims and pure thoughts. It has often been emphasised by great men of the past that reverence inspires trust, faith and confidence in a man of character. They are the deep foundations of religion which bind him to his fellow-creatures and to God."

"The man of noble spirit converts all occurrences into experience, between which experience and his reason there is marriage, and the issue are two actions. He moves affection not for affection, he loves glory, scorns shame, and governeth and obeyeth with one countenance, for it comes from one consideration. Knowing reason to be no idle gift of Nature, he is the steersman of his own destiny. Truth is his Goddess, and he takes pains to get her not to look like her. Unto the society of men he is a Sun, whose clearness directs their steps in a regular motion. He is the wise man's friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him, and he feels age more by the strength of his soul than by the weakness of his body. Thus he feels no pain, but esteems all such things as friends, that desire to file off his fetters, and help him out of prison."

Influence

Good character is moulded by the strength of will. The greater leaders not only win a way for themselves but carry others along with

them, Such bravery of character characterised Luther, Washington, Pitt, Napoleon, Roosevelt, Quaid-i-Azam and all other great leaders. Thus a brave man proves to be a source of inspiration to the weak, and the weak are attracted by him and follow him. To quote Dr. Smiles, "The career of a great man remains an enduring monument of human energy. The man dies and disappears but his thoughts and acts survive and leave an indelible stamp upon his race. And thus the spirit of his life is prolonged and perpetuated, moulding the thought and will and thereby contributing to form the character of the future. It is the men that advance in his highest and best directions who are the true beacons of human progress. They are as lights set upon a hill, illuminating the moral atmosphere around them ; and the light of their spirit continues to shine upon all succeeding generations".

Conclusion

A man's circumstances might change for good or for bad. Who knows how the wheels of Fortune may turn? Beauty is not everlasting ; it is sure to fade, but character is one of the greatest virtues—the lasting quality in man—that lives with him and lives after him.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time :
Footprints that perhaps another
Sailing o'er lifes solemn main,
A forlorn and ship-wrecked brother,
Seeing shall take heart again."

Longfellow

Character is invaluable. "Men live in deeds, not in years." Character is the crown and glory of life. Noble deeds can inspire many with hope and encouragement amidst loneliness and misfortune. They win fame without jealousy and wield power stronger than wealth. "Only the actions of the just smell sweet and blossom in the dust." So character is rather an exception than a rule. The lives of religious teachers, social reformers and great leaders are valuable assets for society. They make people wiser, better and happier. Their noble deeds, glorious sacrifices and humanitarian acts evince their character—which is immortal and beyond reproach—illustrious, inspiring and glorious. It is their noblest and the best heritage for their friends, nation and country.

127. DISCIPLINE.

"......There dwelt a sage called Discipline,
His eye was meek and gentle, and a smile
Played on his lips, and in his speech was heard
Paternal sweetness, dignity and love.
The occupation dearest to his heart
Was to encourage goodness. Learning grew
Beneath his care a thriving, vigorous plant.
The mind was well-informed, the passions held
Subordinate and diligence was choice."

Cowper

Introduction

William Cowper draws a comparison between the modern and the old times. Then discipline played a great part in schools and colleges. It fostered virtue and learning. True education was imparted. Evil desires were kept under control. Hard work was encouraged. Nowadays there is lack of strong discipline in academic and social institutions. Consequently education has much deteriorated. Virtue and desire to excel others are conspicuous by their absence. Ignorance reigns supreme and knowledge is acquired by parro-like repetition.

Definition

Discipline is strict obedience of and adherence to certain rules and regulations framed for the guidance of human conduct in different spheres of life. It is a training, inward as well as outward, to act in accordance with principles decided by common agreement of the society from time to time. There is discipline in Nature. The movement of heavenly bodies, the periodical occurrence of Natural phenomena, the day following the night—all of them are based on some order. If that were not so, there were to be no distinction between those who command and those who obey, there would be chaos in Nature.

Self-discipline.

Self-discipline is based on self-knowledge. A man must know all about himself. We must discipline ourselves thoroughly. Mere self-reproach for a wrong act is not enough. We must find out the principle that has been violated by our wrong action, and make a proper study of it. We should detect what is wrong and try to avoid it. We must not take things for granted and leave it as that. We should look at human conduct from a higher level. A higher aim should over rule a lower and a baser one. When we begin to see and study the better side of human character and action all previous judgments of lower standard will appear unjust. Self-discipline implies desire for self-improvement, confession of weakness and resolution. Self-discipline to be permanent and effective must rest on the cultivation and study of higher principles.

Discipline in Education

Discipline is taught in schools. A student's work and play are regulated by his teachers and he is not permitted by the rules of the institution to do as, if and when he likes. He has to cultivate a spirit of toleration and sacrifice. Much of a man's future depends on his observation of discipline in student life. A well-disciplined life is a successful life and the student must master it for the sake of his future career. "Child is the father of man". If we have to discipline a man, he should be disciplined as a child. Discipline should be enforced rigorously in schools and colleges. Students must be made to swallow this bitter pill. The healthy tone of an institution depends upon the degree of discipline that is maintained in it. If the grip of discipline is loosened, regular teaching becomes impossible and education is reduced to a farce. The need for it should be impressed upon all the students. Every student must take this lesson to heart and make it a rule of his life. It should be a noble tradition which he must leave behind for those who come after him.

Discipline in Army

Discipline is an inevitable condition in the army. It is maintained rigorously. A moment's hesitation may spell dissster. An ill-disciplined regiment may bring defeat and shame to the whole nation. No fear, not even of death, must, deter a soldier from carrying out the order of his officer, even if he knows it to be grown.

"Their's not to make reply,
Their's not to reason why,
Their's but to do and die."

Tennyson

So long as Napoleon had a well-disciplined army he won victories against heavy odds. Once he defeated the Austrians even when his soldiers numbered only 1/10th of those of the enemy. He ordered an attack. It was obeyed in right earnest smashing through the demoralised and panic-stricken opponents. Victory was theirs. Discipline is rigorously enforced in military institutions, where a small breach of it is severely punished.

Discipline in Civilization

Life without discipline is a ship without a rudder. Discipline is an essential condition for the growth of society and spread of civilisation. Discipline is essential for all forms of organisation, more so in the present complex state of society. Some men argue that it is the negation of individual liberty. But discipline does not mean iron rule. There are laws in every society. The individual forms a unit of society and if he finds, or rather if the majority finds, that they are detrimental to true liberty, they have the power to change and remodel them. The fundamental principle is that it is not the individual who exists for the organisation but on the contrary it s the organisation that should live for the individual.

Discipline in Sports

Games form a good example. On play-fields discipline is taught and maintained. The individual player must play the game not for himself but for the team. He is taught to subordinate his covenience to the larger interests of his party.

"And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote;
Play up! play up! and play the game!"

H. Newbolt

A weak but disciplined team has a greater advantage over a strong but disorganised one. The power or authority centres in the Captain who is the person responsible for maintaining discipline in his team.

Discipline Ignored

On occasions it has been found essential in the best interests of society to ignore one form of discipline in order to adopt the different and more suitable form. This technical breach of discipline has often got to be overlooked. Some people denounce the breach of law resorted to by the Muslim League and the Indian National Congress during their struggle for the independence of the country. They preached non-co-operation, boycotted the Government and spread disorder and chaos in the country. This charge may sound plausible. But the fact was that the leaders were well disciplined and were fighting for a noble cause. Even in their struggle for freedom they maintained the spirit of discipline. In fact they wanted to dissociate themselves with the false form of discipline. They wanted to change the laws, yet they were powerless. They desired to form a new society, a national government that could change the laws that were grown corrupt and out of date. People felt that they were made to follow, observe and obey rules and regulations thrust upon them against the will of the society as a whole and more in the interest of a foreign power.

Conclusion

Man is a social animal. He has to live in society. He should owe allegiance to social institutions. He is the subject of a State and as such, so long as he is bound by its laws, he has to follow certain rules and regulations. A member of a society cannot be permitted to do whatever he likes. Just as the various organs of our body are disciplined for the maintenance, development and growth of the whole body, so should all the members of a househould observe discipline in the interests of the household as a whole. Similarly in all organisations, religious, political, economic, social or educational, rules and regulations must be observed in the right spirit for the sake of the collective life. Such alone can be called a disciplined, regular and methodical mode of existence which is sure to succeed and is infallible in its worth. Lack of discipline leads to languished study, dulled emulation, corrupted virtue, increased ignorance, sham knowledge and reckless pursuit of idle sports and of vicious as well as costly pleasures.

128. DUTY

Definition

"Duty is a thing that is due, and must be paid by every man who would avoid present discredit and eventual moral insolvency. It is an obligation—a debt—which can only be discharged by voluntary effort and resolute actions in the affairs of life", says Dr. Smiles. Every man or woman has his or her duties in life from the highest to the lowest. No one in this world can be irresponsible and say that he has no duty to perform. From the day we are born till the day we die, each one of us, whether a king or a beggar, has duties to perform. This is the real significance of the couplet :

> "Honour and shame from no condition rise,
> Act well your part there all the honour lies."
>
> *Pope*

Sphere

Duty begins at home where the child has a duty towards its parents—obedience. As a man lesser restrictions are placed upon his outward life because he has become an individual and the inward sense should be his guide. As a man his duties are manifold. First he has his duties towards his family ; secondly towards the society in which he lives and moves ; and last but not the least he has his duties as a citizen towards the nation. While lower animals only work for the satisfaction of their physical wants a man has his duties to his God, to himself, to hls family, to his country and to the humanity at large. From the richest to the poorest everyone has duties to discharge. The king looks after his subjects, the teacher imparts sound training to his pupils, children obey their parents and the parents take care of their offspring. The sphere of duty is unlimited. We are bonnd to each other by chains of obligations and duties. Every post imposes certain functions.

Impediment & Effects

Duty may not always be sweet. In many cases it demands self-sacrifice. Sometimes it is monotonous and irksome. The dull monotony of duty may not find beauty in daily life but there is no escape from it. The factors that stand in the way of a true performance of duty are irresolution, weakness of purpose and indecision. On one hand the knowledge of good and evil and the great factor,

conscience, and on the other love of pleasure and passion, indolence and selfishness fight for mastery over each other. In the long run the sense of duty must prevail. As Wordsworth beautifully says :

"Stern daughter of the voice of God,
O, Duty ! if that name thou love,
Who art a light to guide, a rod
To check the erring, and reprove."

Wordsworth

If a man does not realise his duty he remains selfish and indolent ; he becomes the slave of his passions, he loses his individuality of character and nobody respects him. He stands denounced and degraded.

Call of Duty

First of all duty calls for the exercise of will in consonance with the dictates of conscience. It overcomes and triumphs over baser nature and lower impulses. To be dutiful moral discipline and courage are essential. It is not at all easy to fight evil thoughts, selfishness and the baser and meaner passions. It is all a question of the individual's power to exercise self-control. He must stand firm by his own independent efforts, avoid falsehood and be truthful, avoid sensualism and be contented and should be benevolent and forgiving. All these, however, are simple things, are well within the scope of individual efforts and can be achieved by rigorous self-discipline. In short it calls for the best in man—regularity, self-sacrifice, perseverance and honesty. Many have sacrificed their lives at the sacred call of duty. It may not always be easy to stick to one's duty. Sometimes we feel like casting off our nobler nature and falling an easy prey to the dictates of evil. But eventually it lets us down and we feel we have erred in our decision. The better the execution of duty, the greater is the joy. The frisk, the leap, the jump in the air, the throwing of one's cad and the popular applause—all these make one forget all the pains. The announcement of prize in itself is a bliss, a joy, a pleasure to the victor, the prize-winner, the successful man, who finds himself transported to a new Heaven of delight. He finds himself in a new world and every step seems a step towards Heaven. Duty is religion as it is an obligation and its fulfilment is elating, heartening and delightful.

Duty is Truth

Duty is closely allied to truth. The dutiful man has to be truthful in his thoughts, words and deeds. He has to speak and do the right thing, in the right way and at the right time. Untruthfulness is a vicious habit that must be curbed by one who means to do his duty faithfully. Untruthfulness shows itself in many forms: reticence, exaggeration, concealment, making promises which are never intended to be made good, professing outward concurrence with another man's views and making unjust claims about one's own powers and capabilities, etc. One can justify one's existence only by the truest discharge of one's obligation. The philosphy of *the Holy Quran* is that one should keep on discharging one's duties and obligations without waiting to think of the results. Actions are man's pursuits. Their results are in the hands of God. Faithful performance of duties brings happiness and success in life. Every station, every sphere, every phase of life imposes conditions. With the growth of age and responsibility, our duties grow more and more comprehensive, complex and burdensome. Let not a person be found napping, wanting and slothful in the performance of his duties, as otherwise the moment lost for once is lost for good. Time never repeats itself and if we fail to catch opportunity the forelock it is a permanent and grievous loss.

Reliance on our moral courage and self-denial, a lofty sense of duty, the will to overcome difficulties and to steer clear of all hazards, the determination to fight temptation in the face—this is the glory of life.

Illustrations

The life of Washington is a great lesson to us. Washington's chief motive-power in life was his sense of duty. It was the regal and commanding element in his character which gave it unity, compactness and vigour. When he clearly saw his duty before him, he did it at all hazards and with inflexible integrity. He did not do it for effect; nor did he think of glory or of fame and its rewards but of the right to be done, and the best way of doing it. Yet Washington had a more modest opinion of himself; and when offered the chief command of the American patriotic army, he hesitated to accept it until it was pressed upon him. When acknowledging in Congress the honour which had been done to him in selecting him to so important a trust, on the execution of which the future of his country in a great measure

depended. Washington said : "I beg it may be remembered, lest some unlucky event should happen unfavourable to my reputation, that I this day declare, with the utmost sincerity, that I do not think myself equal to the command I am honoured with."

Washington pursued his upright course throughout life, first as Commander-in-Chief and afterwards as President, never faltering in the path of duty. He had no regard for popularity, but held to his purpose, through good and evil, often at the risk of his power and influence. Thus on one occasion when the ratification of a treaty, arranged by Mr. Jay with Great Britain, was in question. Washington was urged to reject it. But his honour, as well as the honour of his country, was committed and he refused to do so. A great outcry was raised against the treaty, and for a time Washington was so unpopular that he is said to have been actually mobbed. But he, nevertheless, held it to be his duty to ratify the treaty, and it was carried out in spite of petitions and remonstrances from all quarters. " While I feel ", said he in answer to the remonstrances, " the most lively gratitude for the many instances of approbation from my country, I cannot otherwise deserve it than by obeying the dictates of my conscience."

Lives of great men provide us with so many other examples of this type. Casabianca stuck to his post of duty even at the risk of his life. His is a noble and inspiring example. Saint Joan was burnt alive. Latimer went to the stake because he knew he was right. Florence Nightingale renounced love and domestic pleasure at the call of duty. The past should be regarded as past—let ue not " look before and after, and pine for what is not ". The person who always rises to the occasion and earns his bread by the sweat of his brow deserves respect. Everyone should feel interested in his work and do it well. He should try to excel others in its execution. As in the teaching of *the Holy Quran*, duty and action should play a major role in life. Duty should not be prompted by any ulterior motive. It should be done only for the sake of duty and for no other object. That is the best of religion.

True morality like King Arthur's consists in the honest performance of daily duties. Aspirations after holiness and spiritual attainments of a high order are only meant for a Galahad or a Percival. It is no good going after "wild fires" and be lost in bog. Our daily life and even the humblest of duties allotted to man by God or society

can bring us salvation. Therefore King Arthur did not wander in quest of the Holy Grail. He recognised the claims of duty before all visionary ideals. He did not lose himself in his spiritual calling, did not renounce the world, but found the true ideal for humanity in the daily routine of duty. Hence the unorganised attempts of his knights were doomed to failure: they were visionary enthusiasts and repentant sinners going outside the allotted sphere of duty in quest of the Holy Grail:

> "Some among you held that if the king
> Had seen the sight he would have sworn the vow,
> Not easily seeing that the king must guard
> That which he rules, and is but as the hind
> To whom a space of land is given to plow,
> Who may not wander from the allotted field
> Before his work be done."
>
> *Tennyson*

Conclusion

Many times duty may come into conflict with conscience. Obedience may not tally with the dictates of our inner voice. Temptation may prove to be too strong for one's sense of duty. But a wise man should be able to analyse a situation, distinguish between good and evil, and act strictly according to the sense of duty by which he is bound to God. Performance of one's duty, righteously and unselfishly, possessing a benevolent and forgiving nature, remaining true and loyal to one's own self and in the eyes of the world are laudable virtues. They bring honour and glory and make men immortal. Therefore one can perform no better duty to God than performing one's duty in this world.

That is character, true morality as well as best of service to God:

> " I slept and dreamt that life was beauty,
> I woke and found that life was duty.
> Was thy dream then a shadowy lie ?
> Toil on, poor heart, unceasingly,
> And thou shalt find thy dream to be
> A truth and noonday light to thee."
>
> *Cowper.*

129. FRIENDSHIP

"Society, Friendship and Love, divinely bestowed upon man.
Had I but the wings of a dove, how soon would I taste thee, again.

Need

It is not merely Alexander Selkirk in his solitary island who yearns for friendship, but it is common man's yearning. A life without friendship is purposeless. Friendship is like a ring wearing of which gives a man the real pleasures of existence in this world. No man can live alone. The desire for friendship is instinctive. "Sorrow shared is sorrow halved and joy shared is joy doubled." Without friends life becomes a burden. A lonely man is either a God or a beast. We feel the need of a friend at every step in life. A friend relieves our hardships, consoles our aggrieved heart, partakes of our joys and shares our griefs. Shakespeare expresses sorrow for past regrets and lost opportunities of life but he holds that the devoted and loving friendship of old dead friends should be enough compensation.

"Then can I drown an eye, unused to flow,
For precious friends hid in death's dateless night,
And weep afresh love's long-since cancell'd woe,
But if the while I think on thee, dear friend,
All losses are restored and sorrows end."

Shakespeare

Friendship is a fountain of the purest joy of life : it is perennial in its flow and constant in its sweetness. It bears the mark of immortality. It can be called a divine gift to man. But real friendships are rare. Very few can fiind a real friend even though everyone hungers for such a one.

Qualities

What are the charms of friendship that possess so much attraction for human minds? What are its fulfilments? The real charm of friendship lies in a sense of oneness of heart or rather in an innate vibration of harmonious feelings, quite unconscious of self, which echoes and re-echoes, is heard and answered by two minds in unision. It is a tie mutual in its bond—something that binds the two individuals together. It is said to be the prototype of a monotype.

Like the chords of a musical instrument both are correlated and have the same vibrations of feelings and emotions. Spiritually and mentally they are one, though physically they are two. One soul seems to pervade the two bodies. Their joys and sorrows are common, their hearts united and their minds steeped in the same thoughts and feelings.

Rarity

True friendship is a rare commodity in the world's market. One must search for it as for a precious jewel. Most of the friendships we contract in the course of life are based on considerations of mutual benefit. They last so long as there is expectation of it. Such friendships are not to be avoided. In our worldly career we cannot do without them. Sometimes they are absolutely necessary for progress and success in life. But they are not to be mistaken for that union of mind and soul which true friendship connotes. In such a union there is no thought of worldly gain. It is based upon mental and spiritual affinities. It elevates us and sustains us in our inevitable struggle for existence. It is a source of happiness which never fails and a support that never breaks down. But this kind of friendship is something that we cannot contract, it comes into existence between two persons most often by chance and out of mutual attraction for each other. A friendship gained in this way is a jewel of priceless worth which one can wear all his life without any fear of loss.

Illustrations

History holds many examples of true friendship—Caesar and Brutus, David and Jonathan, Damon and Pythias, and there are other examples in literature. But there is nothing like one's experience in the selection of a friend. A true friend is a reliable adviser; in illness he is a ministering angel; in prosperity he is a healthy influence and in adversity a tender consoler and it is from a true friend that one may come to know his real worth and his worth in the eyes of the people. We tell our secrets to our friend and he shares our confidence. There should be few secrets between friends. The love of a friend is an invaluable possession. Examples of Sri Krishna and Sudama, Julius Caesar and Antony, are proverbial. Caesar did not even try to defend himself when Brutus stabbed him. We find him saying in Shakespeare's drama: "*Et tu Brute*, then fall Cæsar". (If Brutus stabs Cæsar, then Cæsar should welcome death.) That speaks volumes

for Cæsar's faith and confidence in Brutus. Antony truly discharged charged the duties of an intimate friend after the death of Cæsar. Shakespears has aptly described Brutus' tyrannical ingratitude in these words :

> " This was the most unkindest cut of all !
> For when the noble Cæsar saw him stab,
> Ingratitude, more strong than traitors' arms,
> Quite vanquished him ; then burst his mighty heart."
>
> *Shakespeare*

A Noble Prize

Friendship is too valuable a thing to be lightly discarded. Many do not understand the real significance of friendship—a mere acquaintance of an hour or a chance visitor cannot appropriately be called a friend. Shakespeare describes the wil.s of a sham friend thus :

> " Were I a common laughter, or did use
> To stale with ordinary oaths my love
> To every new protester ; if you know
> That I do fawn on men, and hug them hard,
> And after scandal them ; or if you know
> That I profess myself in banqueting
> To all the rout, then hold me dangerous."
>
> *Shakespeare*

A friend is one who appreciates you, who knows all your faults and virtues, who understands your feelings and sympathises with you in your defeats and difficulties. He has a constant share in all your hopes and disappointments. One can turn to a friend for advice, for comfort, for genuine praise and for help. He may not necessarily be learned or wise, but he understands his friend perfectly well, is patient with him and never fails to impart courage and strength. The beauty and power of such friendship is to be felt, not described. Such cherished friendship must be cultivated. Unhappy ruptures with friends are to be avoided at all costs, because broken friendship is seldom mended. The break always remains there. In spite of full and earnest forgiveness, the hurt felt by the aggrieved is not completely forgotten and' the confidence can hardly be restored.

Adversity

Fair-weather friends one may have many. But a friend in need is a friend indeed. A real friend is difficult to find and once found should not be lost. So long as there is mutual advantage in friendship benefits are secured and a man may acquire friends is plently but when the purse is empty, such fair-weather friends will depart. "Sham friendship decline of power." Such hypocritical friends are far worse than enemies and are really dangerous. They have often wrought destruction hastened the downfall of kings and brought fire and sword where peace and plenty ruled before. History abounds with examples. Friends must be chosen with care, as says a great writer :

" Young men are generally introduced to vice by the company they keep : but do you carefully guard against ever submitting yourself to be the companion of low, vulgar and dissipated men and hold it as a maxim that you had better be alone than in mean company. Let your companions be such as yourself or superior, for the worth of a man will always be ruled by that of his company. You do not find pigeons associate with hawks, or lambs with bears : and it is as unnatural for a good man to be the companion of the blackguards."

Adversity is the touchstone of friendship. It tries friends as fire tries gold. Adversity provides a true friend with the long-desired opportunity to show his worth, because never is confidence truly engendered and intimacy ripened than in distress. Many are found wanting and cannot rise to the occasion. Kent and the Fool are fine examples of true friends in Shakespeare's *King Lear*.

Choice

Naturally it is very difficult to effect a right choice of friends. People of like taste should be tried. Their habits should be studied. Their words and acts are to be appraised. Bad company ruins many promising careers. Shakespeare's advice in *Hamlet* may be followed with advantage :

" Those friends thou hast, and their adoption tried ;
Grapple them to thy soul with hoops of steel,
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade."

Shakespeare.

Conclusion

"A man cannot speak to his son but as a father ; to his wife but as a husband ; to his enemy upon terms ; whereas a friend may speak as the case requires, and not as it suiteth with the person. Where a man cannot fitly play his own part and if he has not a friend, he may quit the stage. Where friendship exists all offices of life are, as it were, granted to him and his deputy ; for he may exercise them by his friends. Even more a man can scarce allege his own merits with modestry, much less extol them ; a man cannot sometimes brook to supplicate or beg or to extol a virtue or a number of the like ; but all these things are graceful in a friend's mouth which are blushing in a man's own." These are some of the sayings of Bacon on Friendship.

130. HERO WORSHIP

Carlyle's Definition

Boy a 'hero' we ordinarily understand one who has distinguished himself in warfare. The term is taken and used in a different sense by Thomas Carlyle (1795—1881), the great Scottish philosopher and and historian in his epoch-making book. *Heroes Hero-worship and the Heroic in History.*

Carlyle means by a hero not merely a warrior but an original and outstanding personality who influences and moulds the community in which he is born and leaves his greatness as an inheritance to mankind. So the hero can be a poet, a prophet, a king, a priest, etc., as well as a warrior. His power is original and can shine forth in different forms or manifestations. As Carlyle says : "The hero can be poet, prophet king, priest or what you will, according to the kind of world he finds himself born into. I confess, I have no notion of a truly great man that could not be all sorts of men."

Hero & Human Society

Carlyle's interpretation of a hero is really bound up with his view of human society. The life of humanity proceeds by the exercise of normal virtues and qualities. Almost all men represent the average But in the course of human history there are born men with extraor-

dinary virtues and abnormal powers. We cannot account for their appearance, they do not represent the usual type, and their appcarance is, as Carlyle puts it, 'a divine mystery' ! These great men whose greatness is so outstanding in the average life of humanity shape the destinies of mankind. They not only infuse their qualities into the life of mankind but also enter into their life, and thusraise the general level of human culture and civilisation. Carlyle illustrated this theory of 'the heroic in history', by taking typical heroes who have left their stamp on human society in different capacities as kings, poets, prophets, warriors, etc. The world as Carlyle says, 'lives on their credit'.

Need

On the foundation of this conception of a hero Carlyle bases his cult of hero-worship. Unless we learn to appreciate the greatness of a hero and to hold communion with heroic lives, we cannot elevate our own lives. The contemplation of the heroic characters in history not only chastens the mind but also fills it with the spirit of emulation and servies to raise our moral and spiritual nature. It is therefore right that we should worshp heroes, rightly comprehend their greatness, keep them before our mind's eye as patterns and examples to follow and so try to lift ourelves out of the humdrum of the day-to-day life of routine. A society in which the hero is not appreciated will never rise in the scale of civilisation. On the other hand we find that in all civilised societies memorials are erected to heroes and the memory of their greatness and service to humanity is duly perpetuated The statues of and monuments to great men that we see in the towns and cities of all civilised countries are therefore not merely decorative in their value. They serve to link the general life of society to the heroic in history. Men usually pay reverence to saints and founders of religions but, in the view of Carlyle, equal reverence is due to other heroes whose greatness is manifested in other fields of human culture and activity. This reverence for heroes should be a cult with mankind —as a matter of fact in primitive times it was actually a cult and great men of history were deified and actually worshipped as gods—and this cult is named by Carlyle as hero-worship.

Criticism

Carlyle's theory of 'the heroic in history', propounded more than a century ago, has not passed without a challenge. Carlyle's view of humanity was undoubtedly coloured by mysticism. To him the

appearance of heroes in the life of humanity was a divine dispensation and could not be accounted for. They are part of what Carlyle ealls 'the sacred mystery of the universe'. But Carlyle's contemporary Emerson, the American philosopher, gave an opposite interpretation of Carlyle's hero in his work entitled *Representative Men*. Those whom Carlyle calls heroes are called 'Representative Men' by Emerson. The hero does not lead humanity from outside as he represents it. The greatness of a hero is really the greatness of humanity itself and the hero is only its living manifestation. Emerson regards great men as mere 'symptoms' and in his view a hero will not be born in a society in which the average of talent, ability and power is not high enough. This view is very ably summarised by Lord Morly who says :

"The boisterous old notion of hero-worship, which has been preached by so eloquent a voice in our age, is after all now seen to be a half truth, and to contain the less edifying and the less profitable-half of the truth. The world will never be able to spare its hero, and the man with the rare and the inexplicable gift of genius will always be as commanding a figure as he has always been. What we see everyday with increasing elearness is that not only the well-being of the many but the chances of exceptional genius, moral and intellectual, in the gifted few are the highest in a society where the average interest, curiosity, capacity are all highest." The moral drawn from it is that the world cannot afford to wait upon the appearance of a hero once in a generation but the real well-wishers of human society should prepare the soil for their appearance by efforts at upliftment of the life of average humanity. Social welfare work must go on and it is not merely to the few gifted persons, the great men who are called heroes by Carlyle, that humanity must look for guidance and leadership.

Evils

Recent history shows that hero-worship carried to excess may lead to disastrous evils and instead of elevating the life of humanity may only lead to widespread ruin. The outstanding example of it is the sort of hero-worship which developed in Germany before the last war and led to the establishment of Nazi supremacy in German politics. Hitler was regarded by the German people as a hero destined to made Germany the greatest power in the world. The cult of Hitler spread rapidly among the German masses and the German

people were completely dominated by Hitler's absurdly ambitious ideas. It was the blind worship of Hitler rather than any enlightened political consciousness that led Germany to the last world war. The war was a disaster not only for the German people but also to most peoples of the world. 'The hero-worship' of political leaders led to the establishment of dictatorship which in the natural course of events came into fatal conflict with great democracies like America and England. We know the result; the principle of democracy has been vindicated in the last war and Germany and Italy, where dictatorships prevailed, have been so crushed that it will take, them at least a century to rise once again in the scale of nations. The natural consequence of hero-worship in the field of politics is the establishment of dictatorial government. But dictatorship can never survive in the stage of civilisation which mankind has attained to in our day. The most approved idea of our time is that the life of mankind does not go on, as Carlyle supposed, on the credit of its heroes, but rather on the credit of the average man. It is therefore to the condition of the average man that we must look to for real and lasting progress.

Conclusion

We live in an age of democracy in which the average man has become more important than the man of extraordinary gifts. Carlyle's theory of hero-worship has therefore need to be modified. But there is undoubtedly an essential element of truth in Carlyle's conception of the heroic in history'. The recognition of it is necessary for the moral as well as the spiritual welfare of the community. It is true that we must not desist from the work of social welfare in expectation of the appearance of a great reformer or a great leader but at the same time we must realise that the greatness of a man of genius is not something static and vested in the individual only, but is an asset which it is open to us to make use of for our lasting benefit. 'Heroes' may not be worshipped today but they must be cherished and their examples held up as beacon lights in the voyage of human life. Whether Carlyle's theory of 'Heroes' or Emerson's opposite theory of 'Representative Men' be the correct ones there is no doubt that apart from theory the heroes of humanity have a value and importance which cannot be over-estimated. They are great not so much in themselves as in their effects and repercussions on the life of average humanity.

131. HOPE

Definition

Hope is Heaven's Angel sent to man by God. Man has his thoughts, dreams and ideals. He accomplishes some tasks, realises some of his dreams and achieves some of his ideals. Some are born for these achievements and are acclaimed as born great; some make great efforts but fail to achieve greatness although they desire it and some live only on hope and their expectations of greatness are not fulfilled. There are too many who are disappointed in life and their percentage is the largest. In spite of all this man is goaded to act, to achieve and to realise whatever seems actually possible for him. At the beginning, the middle or the end of his activities his career may be cut short by illness, defeat or death. So in the brief period of existence allotted to him the sum-total of one's achievements is infinitesimally small compared with one's expectations. That which urges a person and compels him to continue to strive in the midst of all failures is "Hope". "Hope springs eternal in the human breast," says the poet.

Functions

This bright messenger of Heaven inspires man to live, to work and to persevere. He is a constant companion and a fast friend. In whatever sphere of life a man may be placed, this messenger ushers himself at the proper hour, leads him to renewed efforts and "to fresh woods and pastures new". Hope makes no distinction of caste, creed, colour, form or method of the orthodox, or heterodox, the Christian or Heathen, Jew or Gentile. She is the friend alike of the saint and the sinner, of the poor and the rich of the shunned criminal and Society's beau. She helps the policeman as well as the criminal. She befriends alike the sentimentalist and the realist, the nihilist as well as the apostle of order. Her functions and methods, her devices and crafts, her constructive and destructive planning are inscrutable. Her sovereign power is unquestioned and it is exercised alike over the prince and the illiterate man at all times and on all occasions of life. All that comes to her mill is grist and it is her noble function to transfer what is apparently useless into something valuable. Useless is a work not to be found in the dictionary of those who are led by Hope. The man of hope will see in all things, however bad, the prospect of something better.

Means and Ends.

Her ways are to fool, to cajole, and afterwards to lift the foundering wretch above his surroundings ; to raise his heart and soul from the mire into which he is sinking. Hope draws the brave heart nearer and nearer to success. She is gentle like nurse, careful like a guardian and watchful like a miser of his treasure. Though grasped and held firmly in the arms of hope, man will sometimes rebel and kick and give way to despair. With patience ane care, the frown and roars, the smiles and tears of her protege are endured by the angel of Hope. Amidst fights, quarrels, passions and bickerings hope leads him and shows him the right path to follow. Her grace and charms give life and all the warmth and pleasure of living. Be it a peasant or a townsman, a churchman or a layman, a trader or a manual worker, a doctor or a lawyer, a judge or a criminal, a soldier or a civilian, everyone has to seek Hope's aid. Hope enlivens all their actions, willingly or unwillingly performed and every act a man does follow her pointing finger.

Hope not only inspires, urges and guides, but also sustains. The disappointed man, down on his luck, finds a sheet-anchor in hope at the time of shipwreck. Hope is the source of strength and consolation to a man for when he seems to lose the desire to live, she laughs at despair and is ever rallying men to fresh effort and renewed perseverance. It is the only sustaining power man can fall back upon in times of dire adversity. It leads him even to look beyond the grave, throws its lustre of faith in compensations in another world for all men who have struggled and failed in this life. A man is really dead only when hope has left him.

Conclusion

The message of hope is God's unambiguous proclamation of His purpose in creation. Amidst the din and devastation of cities and countries in war, the message of God's grace, mercy, happiness, forgiveness, and peace comes to man through the promptings of hope. To despair of life is to belie God's purpose, to fail to see that what God has created is not meant to be useless and vain. Hope conveys God's eternal plans and blessings to mankind. However disheartened a person may be, however dark his future, however gloomy his career, still he must hope for the best if he believes in God. The silver lining always appears round the dark clouds that surround man on

all sides. The poor man dreams of riches, the patient of recovery and the plucked student of his success next time. Thus hope remains eternal in the human breast.

132. KINDNESS

Introduction

Kindness springs from sentiment, but in itself is a virtue. It consists in showing sympathy towards all beings. This sentiment is ever-present in human heart but its proper development depends largely upon environments and training. Two men, members of two different societies, will behave in different ways. A member of the Society for Prevention of Cruelty to Animals and a member of "Shooting Association" have different attitudes in the matter of treatment of lower animals. The sportsman views the animals as game meant to be killed. But the member of the Society for Prevention of Cruelty to Animals will rather heal than hurt an animal. Pity for the lower animals is divinely implanted in the human heart. How often does a feeling of pity and kindness arise in our breast at the sight of some dumb creature being mercilessly dragged by children or cruelties inflicted on horses, donkeys and other beasts of burden or a bird being shot at. The very heart revolts and cries :

"Don't kill the birds, the happy birds,
That cheer the field and grove ;
Such harmless things to look upon,
They claim our warmest love."

Animals & Human Beings.

Man is a superior being. It is his first and foremost duty to be kind to animals. Animals render valuable service to men. We are largely dependent upon them even for the very maintenance of our life. The farmer cannot live without animals, specially cows and bullocks. The domestic animals, dogs, hhrses, etc., are a necessity in many parts of the world. For food, clothing and raw material, for nourishment and for manufacture we are entirely dependent upon them. Religion and Ethics teach us to be kind to animals who are at our mercy, but it is a matter of regret that heedlessness or the lack of sentiment makes us violate the teaching of religion. The English poet Coleridge says beautifully :

"He prayeth well, who loveth well,
Both men and bird and beast.
He prayeth best who loveth best,
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

Coleridge

These lines contain a philosophy of human conduct. Non-violence and kindness have been preeched by the Holy Prophet, the Buddha, and the Christ. Because God loves us, therefore we should love his creatures. In it there is simple logic. Kindness to others is the best form of devotion. All great deeds have their springs in the heart and a man without kindness can never do anything great. Even the wildest of animals can be tamed, as the well-known classsical story of Androcles and the Lion shows. Animals are often seen to reciprocate our kindness. The elephant is often seen to mourn the death of his *Mahout* and the horse refuses to take its feed at the death of his master. The slave, in the story of Androcles we have already referred to, removed a thorn from the paw of a lion and when this slave who was a runaway was caught and thrown to the lion in a Roman amphitheatre the grateful animal would not devour him. Love of fellow-beings is love of God, as is illustrated in the story of Abou Ben Adhem. Adhem was a very good man who loved mankind and served his fellow-man with a pure and devoted heart. He requested the Angel to enlist his name as one who loved his fellow-men, but was surprised to find that his name topped the list of those who loved the Lord.

"And showed the names whom love of God had blessed.
And lo! Ben Adhem's name led all the rest."

Leigh Hunt

Remote Past

In the history of primitive societies, we find that though the savages of these times behaved wildly and cruelly, guided by their animal instinct, they were not always deliberately cruel. Having no other source of livelihood, they killed wild animals for food, but all the same they were not quite bereft of the virtue of kindness. But civilisation progressed. People realised the need of kindness to one another. The doctrine of kindness was preached by the Holy Prophet to

all. Kindness became a law in the reign of Farooq-i-Azamرض. Farooq-i-Azamرض the mightiest Caliph and greatest ruler of Islamic Empire. He was devoted follower of the Holy Prophetص He could not tolerate anybody violating the principles of Islam and abusing any privilege. He was a mixture of softness and strictness. His heart was softened at the sight of the distressed and the needy. On the other hand he helped the poor from his own pocket. During the days of famine he worked day and night to help the starving and gave up even such small luxuries as meat wheat and flour etc. He was very kind and generous Caliph. He made no distinction between the rich and the poor, the high and the low. Civilisation is a campaign against cruelty. There are societies for prevention of cruelty to animals in almost all cities in western countries. The service of these societies have rendered to the cause of humanity cannot be underrated.

Slaves & Servants

Slaves were bought and sold like chattels in old times. Even nations that boasted of being civilised engaged in slave trade, men were bought and sold like animals and slave-dealers reaped a very rich harvest. Africans were kidnapped into America and sold all over Europe. Slavery became a part and parcel of their economy of life. The slaves were treated more like animals than human beings. This was a blot on the fair face of civilisation itself. So the agitation against slavery started and laws were made and societies formed to put a stop to the evil. Now the world is rid of the inhuman institution of slavery and the Negroes of Africa are no longer slaves. They enjoy perfect liberty along with others.

Though sometimes one may be a hard task-master yet to be cruel to servants shows low breeding. They must be treated as human beings and receive a kind treatment. Their misfortune may only be that they are in a lower position in life. They should be ruled with kindness and love which often produce better results than ill-treatment which is resented and openly revolted against. Usually we should overlook their minor faults and try to strengthen by kind treatment their attachment to us which is bound to result in loyal and willing service on their part. But kindness should not be a matter of policy. It should be spontaneous and the words of the poet should be our motto in life.

"Little deeds of kindness,
Little words of love,

Make this Earth an Eden,
Like the Heaven above."

Do as you wish to be done by

If one expects that others should be kind to him, which everyone does, it is expected that he on his part should be kind to others. This world is in a sense a market where we are buyers and sellers. If we have no kindness to sell, we shall hardly find it to buy. "As you sow so shall you reap" is a proverb of profound wisdom. This is an age when we have to work on exchange. If we are harsh and cruel to others, we should ill-expect others to be kind to us. If we are full of kindness to others it will follow as day follows night that others will be kind to us.

Couclusion

Kind words cost nothing, but they leave behind a lasting impression. A kind word is a little thing in itself, but it may fetch a great reward. Why should we not then be courteous in our speech and kind in our behaviour to all? Thereby we shall enjoy peace and self-satisfaction ourselves and give pleasure to others. Sometimes a small act of cruelty may spoil all the good done to a man in the past. Kindness not only enhances one's prestige but has an ennobling effect on character. We should strain every nerve to rouse public spirit to suppress all movements which imply cruelty to human beings or to animals. Kindness is not the special privilege of any class. It is a free gift of God to humanity and it is open to anyone to be kind and do deeds of kindness to his fellow beings. As smoke rises to the sky from the houses of the poor as well as of the rich, similarly poor people as well as the rich can send their prayers alike to Heaven in the form of loving kindness, for as Coleridge says, 'he who loveth best, prayeth best'. Kind acts are like flowers universally loved. Real generosity of heart does not make any distinction between the rich and the poor because God is love and He loves all. Kindness is blessed both ways. It blesseth him who is kind and also him who receives kindness. It proves a boon to the giver as well as the recipient.

Kindness does not lie in mere words but in kind deeds. It is a profitable policy, a happy experience in life and a duty and response to the call of principle. Our conviction should be that all that we see, the stars and planets, the birds and insects, all are His creation

and as He is all love, we can only please Him through responsive love and kindness.

133. LEADERSHIP

Physical Force, Heredity & Leadership

In ancient days the leadership idea was always associated with powerful kings who were able to lead their armies to victory in wars against their enemies. Heredity played a very important part in the selection of a leader and king by people. Kingship was always associated with the idea of obedience on the part of the subjects and loyalty to king's person. It was irrespective of the fact whether the king possessed the virtues that demanded such veneration, loyalty or obedience or not. Personal courage, deeds of heroic valour, powerful bearing, physical strength—pure and simple—exerted a powerful influence on the uncultured and untutored minds of the people. They held their leaders in wonder, awe and admiration. Early European history abounds in examples of such strong kings from the days of William the Conqueror to the time of Reformation. Nobles and Barons rose and made a bid for leadership. The fear of these strong mes worked on the mass mind and the psychology of fear underlay their obedience to them. It was also utilised by such leaders to hold themselves in their position more powerfully than in modern times. Occasionally also some of the leaders won the admiration of their followers by kind acts, good deeds and charitable dealings. They endeared themselves to the people by their finer qualities. But their number was insignificant.

Renaissance & Strength of Character

With the coming of the Renaissance and the Reformation the idas of men underwent a change : many leaders with totally different qualities, achievements and principles flourished. The time-spirit became a powerful force and leaders has to respect it. The destruction of Feudalism on account of its evils, cruelty and tyranny brought forth leaders who revolted against the old conception of leadership and freed the enslaved populace from the cruel yoke of Barons. A leader in that age possessed, in addition to the virtues already stated, strength of character in abundance which was a necessary qualification for one who aspired to lead men. Men like Wat Tylor from humble ranks of life came to the front. In fact, in art, in letters and in poetry we find

great men from the middle classes like Milton and Shakespeare. The leaders of this age are characterised by strength of character, force of personality, and rare qualities of head and heart, imagination, enterprise, independence and courage. They are different in kind from leaders of the previous age. Different types of leaders who appealed to the nobler instincts of men arose, who commanded the intelligent obedience of their fellow-beings merely by virtue of their qualities which raised them above the average. Persistency, pertinacity, the heroic virtues, intelligence and understanding of or insight into human nature and glimpses into a higher world commanded the respect, admiration and worship of their fellow-beings. Their perseverance industry and application to different avocations called forth rare qualities, which were manifested in their thoughts and deeds. The virtues and qualities determined leadership in age.

Industries, Science & Politics

In industries and science also the same qualities brought forth leaders who dealt with the complicated problems of the life of that age. Large-scale industries with larger organisations of labour and capital brought to limelight talent of different kinds. They were skilled in business and ripe in experience. In the field of science we find remarkable men becoming leaders of scientific thought by their rare inventions and discoveries which revolutionised the world. Many scientific improvements and discoveries were effected in the means of communication, transport, aeronautics, wireless and telephones. Last but not the least in importance were the political leaders characterised by such traits of character as raised them in the esteem of the people. The democratic form of government encouraged the growth of debators and orators, who carried the masses with them by their power of speech in addition to their qualities of head and heart. They became leaders of nations. Physical force, personal valour, prowess in battle, in fact all these ruder qualities do not count for the present day leadership to any high degree. In fact one may say they are not needed in the present age. They do not command the same admiration, veneration or respect as they used to do in the past. The present-day leaders appeal more to imagination, head and heart of the people and their leadership is based on the will of the majority who elect them to leadership by their combined decision. Leadership is based upon the foundation of the will of the many or rather their goodwill. Parliamentary institutions produce many political propagandists, debators and orators. Questions of policy and higher principles of government bring forth

men like the Pitt, Walpole, Lloyd George, Churchill, Quaid-i-Azam, Liaquat Ali Khan and others. In addition to their qualities of character and power of speech or oratory, the Press with all its powerful modern organization calls for the power of the pen from would-be leaders. So much indeed that the saying goes that "the pen is mightier than the sword".

Qualities

The qualities expected of a leader are : (1) devotion to a cause, (2) stamina, (3) firmness of purpose, (4) adherence to an ideal and (5) a worthy ambition. Only he will be a great leader today who possesses these essential qualities. Let us analyse them briefly.

(1) Devotion is one of the main qualities that a leader should have. It means selfless service to a cause. A leader is one who upholds a cause without any selfish motive. Muhammad Ali Jinnah worked for the Muslims; Simon Bolivar worked for South American Independence ; John Brown fought for the slaves ; Louis Pasteur brought glory to France by his most valuable scientific discoveries ; Florence Nightingale sacrificed her health, domestic happiness and even ordinary pleasures of life to nurse the sick ; George Washington gave his all to his country and Eather Damien worked, lived and died for the lepers. Their sacrifice is noble, selfless and inspiring. Each was devoted to a noble cause, They have left their immortal names behind them. With life which is proverbially short they have earned immortality for themselves.

(2) Unwavering belief in the cause one takes up is the basis of stamina of character. One who has stamina spares no pains to realise his end and considers no sacrifice too great for i. Unstinted self-sacrifice with deliberate and conscious purpose is essential for a leader. Once a noble idea is taken up by him, he will put himself whole-heartedly into it and work it out to the finish against heavy odds. Nation is sustained by people who dare and endure all for the sake of a national cause. Undeterred and unafraid the leaders of a nation must face all hurdles of life. Difficulties are for them stepping-stones to success.

(3) A truly great man takes to national, humanitarian or patriotic service voluntarily. He always lives and dies for his ideal.

He sets up a goal for himself, is always alive to the sacrifice it demands and never feels diffident. Livingstone even in his old age went to Africa to preach Christianity and explore unknown regions. We find this willing devotion to a noble cause amply illustrated in the lives of Iqbal, Shelley, Keats, Byron, Razia Sultana, Joan of Arc and many other great men and women of history.

(4) It is a saying full of wisdom that it is not life that matters but the courage we bring to it. Great men are never selfish, they do not live and die for a selfish interest—to please a king or to win the love of some person. But they work for a noble ideal. Their goal is like a light-house that will keep on guiding people through moral and spiritual darkness. Bolivar's obsession was political liberty for South America; Brown took up cudgels against slavery; Garibaldi unified Italy and Pasteur opened the way for a new development in science.

(5) Lastly, the doings of great men are always guided by a worthy ambition. The may die in harness and their ambition may not be fulfilled. Bolivar was exiled, Brown was executed and Abraham Lincoln, Liaquat Ali Khan were assassinated, yet they left their marks on the world. Their efforts were not wasted. A worthy ambition has value in itself.

Forms

There are two forms of leadership; (*a*) leadership by consent of followers and (*b*) leadership by force and without the sympathy and consent of those who are compelled to follow. History is full of instances to prove that leadership by force is not enduring. The downfall and disappearance of "Dictators" after the last war is significant. People cannot follow forced leadership for long. A new brand of leadership in business and industry is called for in modern days. Old forms of leadership should be replaced by new forms. Let there be full co-operation between the leader and his followers and the employer and the employees. The relationship between the leader and the led should be like a partnership. Napolean, Kaiser Wilhelm of Germany the Czar of Russia and the King of Spain were leaders who compelled. They were dethroned or ruined. The reason for it was that men did not follow them willingly. There is much scope for leadership in in every walk of life provided a true leader can be found. Tee world lacks real leadership. There is an instinct for hero-worship in the

people but there are no heores these days. Napolean Hill thus analyses the attributes of leadership : (1) Unwavering courage ; (2) Selfcontrol; (3) Sense of Justice ; (4) Power of Decision ; (5) Definite plans ; (6) Practical initiative ; (7) Personality ; (8) Sympathy and Understanding ; (9) Responsibility, and (10) Co-operation.

Faults

Having enumerated the qualities of leadership, let us take into consideration the faults of a leader. They are : (1) Inability to organise ; (2) Unwillingness to serve ; (3) Fear of competition ; (4) Expectation of monetary rewards ; (5) Lack of imagination ; (6) Selfishness ; (7) Intemperance ; (8) Disloyalty ; and (9) Emphasis on authority. Detailed organisation on the part of a leader is necessary to ensure success for any cause. A leader is a servent of all and must not hesitate to render any service demanded of him. He has often to endure extreme hardship to win a following. He should train his followers for all emergencies and give them full freedom in planned action. Imagination and foresight are essential. The leader cannot afford to be selfish. He must share his honours and rewards with his followers. An intemperate leader cannot hold his followers together. A leader must always be loyal to his trust. He should encourage his followers and sympathise with them rather than try to instil fear in their hearts. A leader who makes capital out of his own authority lacks the very essential quality of a leader.

scope

There is a wide scope for leadership in all different vocation of life. (1) Politics, (2) Banking, (3) Industry, (4) Religion, (5) Law, (6) Medicine, (7) Education, and (8) Journalism are fertile fields where leadership can grow and prosper. Exploitation of the people is a thing of the past. Real leaders who whould endure and suffer hardships for the benefit of their followers are much in demand. Times have changed and leaders in different walks of life must adapt themselves to the circumstances.

Conclusion

Leaders are the makers of a nation. They impress themselves on others through their forces character. They stand above the common run of men. The Holy Prophet, the Christ, the Buddha, are still believe as God's own agents. They were great spiritual forces and the world drew its inspiration from them. But essentially they were leaders of men. Like leadership in war, leadership is important in

other spheres of life also. The faith of a great leader in his cause often surmounts mountains.

The examples of great leaders teach us that our aim of life should be "to shine in use" and not "to tust unburnished". Without brave ventures and noble deeds, no one can rise to high position in life.

"The heights by great men reached and kept
Were not attained by sudden flight ;
But they, while their companions slept,
Were toiling upwards in the night."

It is only long years of work and perseverance that will win recognition for a leader. Life is not to be taken as a festival nor a round of merry-making. Deeds alone make us immortal or damnable in the eyes of the people. All philosophers have preached the earnestness of life. Therefore, let us strive to be leaders in this world and not remain like dumb-driven cattle. All leaders had to fight their way in life. The world badly needs leadership and each one of us should try to prove his worth.

"We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle, "tis God's gift."

134. PATRIOTISM

"Breathes there the man with soul so dead,
Who never to himself hath said :
'This is my own, my native land' !"

Introduction

Patriotism is ardent love for one's own country. It is one of the deepest instincts like parental affection. It may remain hidden under a cloak of reserve, but it will manifest itself when occasion arises. This instinct it found alike in the savage and the civilised, and instances are not lacking when the young and the old, the learned and the ignorant, the whole population of a land rushed forth to battle when their country was invaded by the enemy. Usually this instinct lies dormant and needs some great occasion to bring it to surface. Some believe that the virtue of patriotism is best brought out by war. Men suffer and make sacrifice for their country. But war is not necessary to keep it alive. Even in times of peace, there is scope for showing patriotism in different ways.

Forms

Patriotism generally takes three different forms, *viz.*, (1) longing for one's home and its surroundings, (2) the desire to save one's country from external enemies : and (3) the willingness to serve one's own country and its interests :

(1) A negro left in the best street of New York, while appreciating his surroundings, longs for his own home. It is an instinct which is inborn in us. One has a natural longing for one's own place of birth. It is thus found that human labour is the most difficult to be transported. One who lives and works at one place does not like to leave it and settle elsewhere even under the temptation of better prospects. Hence the saying : "East or West, home is best". Instances in the history of civilisation show that people have always preferred immigration to emigration.

(2) The desire to defend one's native land from external aggression at any cost is an irresistible one in a true patriot. Examples are innumerable of patriots responding to this sacred instinct heroically whenever they found the safety of their country at stake. Thousands of people during the foreign invasion of a country sacrifice their all and take up arms against the enemy. During the last world war many commercial magnates are said to have enlisted as soldiers. They did not think of earthly gains for a moment when sacrifice was called for. History records many a great life of patriots. Wallace and Bruce, the best patriots Scotland ever produced, set examples in patriotism to all generations. Much has been said about Nelson, Pitt and Nurse Cavell's patriotism in English history. Napoleon Bonaparte and Joan of Arc of France, Garibaldi of Italy, Washington of America and Sher Shah Suri, Sultana Razia, Tippu Sultan and a host of other who have eternal places in history.

(3) There are politicians, statesmen and reformers who devote their lives for the political and social progress of their country. They work for their country's good—righting wrongs and remedying evils. They want to see their people breathing free air and living honourable lives. Social and political progress is their passion and even when they have to bear the brunt of opposition from the powers that be, they pur-

sue their purpose. Quaid-i-Azam and other leaders of the Muslim League manifested this kind of patriotism in them.

True Patriotism

True patriotism is not a blind feeling for "my country, right or wrong". A true patriot knows his country's weaknesses and wishes to remove them. His desire is to make his own country the best of all countries on earth. He puts love of country before love of self and is prepared to sacrifice everything personal for his country's sake. He offers unstinted and unquestioning service to his country, bears every hardship and is even prepared to lay down his life. But such an ideal Patriot is rare. All people love their own country, but love of self and family often outweighs it.

Last Refuge of a Scoundrel

It is false patriotism that leads nations to go to war for trivial causes. They never do to others as they would like to be done by. Exploitation, bargaining with weaker nations and inciting the people to take up arms by appealing their patriotic feelings are the main tactics esorted to by false patriots. At the very least provocation they would start a war resulting in ruthless bloodshed and indiscriminate slaughter. Such false patriots would go to any length in the name of their country's cause. We have seen enough of it in the last war. Hitler's false patriotism brought the whole German nation to ruin. In Japan and Italy this kind of false patriotism proved disastrous. Hoping to subdue and overpower the weaker nations, they lost their own nationhood. True patriotism is not the idea of making one's own country great at the cost of other countries. Patriotism divorced from all moral considerations is a perverted feeling. The misfortune of patriotism is that it is always in fashion and many hide their political actions under its guise. Besides, it is sometimes a disguise for self-seeking. False patriots who, under the pretence of serving, seek to serve their own ends should be exposed by all means. Ultimately they bring about the ruin of their country and lead people to disaster.

Conclusion

We are living in a more nlightened age. The old order of things has changed. Fanatic patriotism and blind loyalty are now tested on the touchstone of reason. History shows that there have been patriots in past who had no regard for other virtues. But this non-moral view of patriotism is now obsolete. Patriotism has its claims upon us, but we have also other duties and responsibilities in life. The family is the

unit of a nation. To neglect the family to serve the nation is justifiable only in extreme circumstances. Patriotism is not the beginning and end of all human existence. It must be assigned its due place amongst the virtues. We must inculcate the spirit of intelligent patriotism among the people in these days. They must be reminded of the heroes whe are no more and national interests of importance which it is their duty to serve. But they should also be told that without a sound basis of home-life national life cannot prosper. we shoul dencourage the people to give up selfishness and narrow-mindedness which is a source of weakness to the nation. Sometimes fanaticism is practised under the pretence of patriotism. There is a great difference between thettwo. Hatred and jealousy of other nations are not consistent with true patriotism. It is not given to everyone to be a patriot. It calls for culture, intellectual and moral.

135. PUBLIC SPEAKING

Introduction

The ability to debate and speak effectively is art, an acquirement rather than a gift. public speaking is a vehicle through which the ideas of individuals are imparted to many. "The essence of language lies in the living utterance." The pen is said to be mightier than the sword, but public speaking, if properly cultivated, can wield a much more potent effect on the public. Some of the greatest men have been great orators and the mastery of eloquence is a great attainment. Statesmen, politicians and reformers all have to appeal to the public from the platform. They can bring about great changes in the outlook and opinion of the people by swaying their minds by oratory. Thpough eloquence, mastery of language, good voice and strong determination a dictator or a patriot finds it easy to carry the nation with him. Hitler and Mussolini can be cited as examples.

Essentials

Success in public speaking depends on several factors, both moral and intellectual, *viz.*, (1) courage, (2) self-confidence (3) strong will (4) good voice, (5) good memory, and (6) command over vocabulary.

1. One must have courage to speak in public. A selfdifident man can never make an effective public speaker. Many people can write convincingly but cut a sorry figure when they have

to get up and face the public. If one succeeds in conquering self-diffidence, he easily carries the day. The classical example is that of Demosthenes. Demosthenes of Greece was the greatest orator of the ancient world. Though a stammerer, he had the ambition to be an orator and by arduous practice at home, he gained control of his tongue and attained the height of his ambition.

2. Self-confidence is only another form of courage. They alone can conquer who believe they can. Trust in self is the first condition of success in a public speaker. If we imagine we cannot do it, the simplest the will defy all our powers. A public speaker will make no impression on his audiedce if he flounders and hesitates and has not his audience well in hand. A self-confident manner on the part of an orator will beget confidence of others in him. They will feel that he speaks from conviction and will give greater attention to his words. A speaker must, above all, be convincing and he cannot carry coviction if he is hesitant.

3. "Victory is will", said Napoleon. If one has the will to succeed as a public speaker, his success is half-assured. The ability to speak effectively in public is not a factuly bestowed by Nature, but it is gained by arduous practice. Napoleon, Wellington, Lee, Grant—all great military leaders—recognised that an army's will to win counts more than any other thing in ensuring victory.

4. An attractive voice goes a long way in winging the attention of the audience. No music that was ever composed can be so stirring as the modulations of voice of a really effective orator and nothing can be more discordant and displeasing than a grating speech. Voice control is essential for a public speaker. A good speech should be a treat to the audience. The tons of a speaker appeal to the emotions of the audience. A good voice is an asset which soon wins recognition and brings success within easy reach of a public speaker. A gentle and polite speech wins goodwill and admiration and those who come to scoff remain to pray.

5. Without a good memory for facts and figures, a public speaker can seldom succeed. A speech to be convincing must be sound in argument and should not merely appeal to sentiment. Memory is a tricky thing. We may remember many things

and many details when alone, but when we rise to speak in public, they seem to vanish like dream. One's memory should be thoroughly trained so as not to let one down when its help is most needed. The average man does not use more than ten per cent. of all that he remembers. Memory-training is therefore important. We should strive to streng then our memory by repetition, retrospection and association.

6. Everybody experiences the difficulty of conveying in exact words what he really means. Language has always to be supplemented by signs and gestures. No phrase can convey the idea of surprise so vividly as opening the eyes and raising the eyebrows. There is often as much eloquence in the tone of the voice as in the choice of words. We must have a large vocabulary so that we may choose the best expressions as and when required. The words and sentences should be so selected as to convey as exactly as possible what we mean. But what Demosthenes called 'action' is essential in a public 'speaker' as an aid to expression. Vocabulary must therefore be supplemented by 'gesture language'. English language is very rich in expression and in Pakistan, where it has become an interprovincial medium of expression, public speaking has largely to be carried on in English. It is essential for a public speaker in Pakistan to acquire a good command over English. It is, however, a fareign language and has to be mastered with effort. One who aims at mastery of the language has to read extensively and keep a record of all expressixe words, sentences and phrases and learn them by heart. Besides mastery over language, there are a good many other things that can help an orator. He should have mastery over facts, knowledge of the subject, clear and well formed ideas, knowledge of human nature and ability to impress others and carry conviction. Shakespeare says, "Action is eloquence, and the eyes of the ignorant are more learned than their ears". It is important to bear this in mind. The manner of delivery, no less than command over language, contributes to the impressiveness of a speech. Correct pronunciation indicates that the speaker is a clear-thinking man. It is a whale combination of qualities that wins success in public speaking. It is the whole man, the physical, the spiritual, the moral, his temperament, his bent of mind, his vigour, his experience and

training in life—that makes the final impression on the audience. Sincerity, earnestness and enthusiasm are half the battle when the speaker rises to address the public.

Advantages & Disadvantages

Public speakers can do a lot of good to their country. They can revive dead souls and create public opinion. The orators may win where the armies fail. They carry the public with them. He who can do that has not to walk a lonely way. He will soon have followers and grow to be a leader. The responsibility of an orator is therefore great. What influenee he acquires should be exerted for the good of the people. But if this influence is put to perverted uses, it becomes a curse rather than a boon. A great orator understands the workings of the public mind and can easily command people to do what he desires. Mob frenzy once roused can move mountains. There are famous instances of the power of oratory in history. Burke's speeches have become historic. His speech on the impeachment of Warren Hastings was greatly influential in rousing English conscience Brutus' classical speech after the murder of Julius Caesar was a forceful exhibition of what oratory can achieve. It was an appeal to the emotions and sentiments accompanied by a call to revolt to which the mob at once responded. Sheridan's speech on the impeachment of Warren Hastings, Socrates' address to his judges after he was condemned to death and Antony's oration at the death of Julius Caesar are classic examples. Antony's speech thoroughly illustrates the abuse of oratory. Having excited the people to frenzy, he exulted and exclaimed :

"Now let it work, Mischief thou are afoot :
Take thou what course thou wilt !"

Shakespeare

In Shakespeare's Julius Caesar, the sequel of his speech is described. The mob was roused ; it ran about the streets of Rome and murdered Cinna the poet instead of Cinna the conspiration for his bad verses. That is the classical example of abuse of public speaking. A speech once delivered cannot be recalled. The wounds created by it remain evergreen and know no healing. The advantages and disadvantages of public speaking are thus put in a nutshell by a distinguished writer :

Speech is a great blessing, but it can also be a great curse for,

while it helps us to make our intentions and desires known to our fellows, it can also, if we use it carelessly, make our attitude completely misunderstood. A slip of the tongue, the use of an unusual word of or an ambiguous word, and so on, may create an enemy where we had hoped to win a friend. Again different classes of people use different vocabularies, and ordinary speech of an educated man may strike an uneducated listener as showing pride; unwittingly we may use a word which bears a different meaning to our listener from what it does to men of our class. Thus speech is not a gift to use lightly without thought but one which demands careful handling. Only a fool will express himself alike to all kinds and conditions of men".

Conclusion

Public speaking is thus a power for both good and evil. It depends upon the succeesful public speaker how he will use the power which his abilities win for him. A persuasive speech can win the co-operation of people and where there is unity there is strength. But strength is not good or evil in itself. The test of its moral value lies in its use. Therefore no pains should be spared to use it rightly. We should be very careful in our speech, otherwise it will raise a hell where peace should reign, excite hatred, demoralise people and lead to untold evils in public life. An orator's responsibilities are great in modern world.

135. SELF-HELP

Essence & Utility

"God helps those who help themselves", says an old and well tried proverb. But we must form a clear idea of what self-help really is. The root of all genuine growth and development in an individual is the spirit of self-help. But as a philosopher has observed : "Mere outside help is often enfeeblig in its effects whereas one in invigorated greatly by the spirit of self-help from within". Schools, academies, colleges, etc., provide only the foundation of culture. But one's life must be built on those cultural foundations, by one's own exertions. What value is there in mere theoretical education as compared with the practical education we receive daily in our homes, wrokshops, factories, streets, offices and in other busy haunts of men ? Mere academic learning will not discipline proper performance of the business of life. To quote Bacon : "Studies teach not their own use, but there is a wisdom without them, and above them won by observations".

For experience of life teaches the lesson that a man can perfect himself only by practical work than by book-reading. It is life not literature, action not study, character not biography, that is the essence of an individual's worth.

Self-help & Domestic Happiness

William Cobbett found English peasants at their worst. Therefore he wrote *To the peasant, at the peasant and about the peasant*. Whatever he wrote about him aptly suits every Pakistan today. Happiness of individuals, a family or a nation depends upon good management and proper provision of food and raiment Cobbett does not advise people to feel contented with their poverty because that contentment is inimical to all industry and above all to national independence. He wants all of them to live by the sweat of their brow and to maintain their health and decency. They must have abundance of food, good attire and good life: Good living is the surest basis of national greatness, good government and security. He teaches the doctrine of self-help and proper education which can make a curse or a boon of the children who, when they grow up, have to shoulder the responsibilities of family life and of national life, They are the backbone of the nation and the country depends upon them for every step in its progress. Cobbett understands by education not the theoretical training of the mind but the practical breeding, bringing up or rearing which involves self-help and independent maintenance of an individual. It develops the body as well as the mind but has nothing to do with book-learning which comes after. First, the individual must be taught self-help and living by labour. Book-learning ignores this important aspect of education and makes individuals hangers-on or dependents upon the labours of other people. To ignore it results in sheer disappointment and misery both to the children and the parents. Mere book-learning makes them conceited. They shun labour and face degradation. But book-learning is not forbidden to the individual so long as self-help and bodily labour count, for all national greatness and prosperity depend on the way people help themselves.

Illustration

Opportunity knocks at every man's door. If only the spirit of self-help be developed, the wise man will rarely let opportunity slip by. It is a visitor that rarely calls on those who neglect to provide it a suitable welcome. There is a German tale illustrating it. Once a rich traveller came to a peasant's cottage. It was very cold outside and

raining heavily. The rich man had a costly dress and carried nice articles of food with him. The peasant was dazzled at the fight. He partook of the goodly store of provisions which the traveller had brought. But it so happened that in his delight he neglected or rather forgot the duties of hospitality towards his guess. He did not even light a fire for him. When the traveller saw that there was no fire in the house he packed up his things and departed. But the neighbours of the peasant proved wise. Observing that the traveller was suffering from cold they welcomed him warmly and made him comfortable. The traveller was touched by their hospitality, remained with them for a few days more and bestowed upon his other guests great riches and costly presents. Opportunity is like this traveller. The moral which this story illustrates is that opportunity comes to a man but if it is not well received it passes away. So we should deserve first and then desire. Whether one be a peasant or a mechanic, if he is able to make hay while the sun shines and turns to good account all the opportunities that come his way, then, in spite of his lowliest position he may win the very highest results.

Wisdom is acquired by both knowledge and experience. It is foolish to expect the reaping of a harvest when even the seed is not sown. So it is futile to aspire to a high position without labour an painstaking which are like the seeds of success.

Poverty and Self-help

Riches are not always an advantage. There are numerous instances of poor men who have come to the forefront from the humblest ranks in life. The possession of wealth on the other hand may be a disadvantage. Want of it leads men to put forth effort and conquer difficulties. Far from poverty being a misfortune, it may be converted into a blessing by self-help. It brings out the best in man. As Bacon says : "Men seem neither to understand their riches nor their strength: in the former they believe greater things than they should, of the latter much less. Self-reliance and self-denial teach a man to drink out of his own cistern, eat his own sweet bread, to learn to labour truly to get his livnig and to expend carefully the good things committed to his trust".

In poverty the right-minded and true-hearted will find strength, confidence and triumph. Many of the world's great men were born poor. Possession of riches is often a great temptation to ease and luxury which generally make rich people live idle lives. The fact that

among the wealthy there are many who have distinguished themselves in many fields cannot be ignored. Exceptions are there and the standing example of them are Bacon, Boyle, Ross and many others.

Industry and Self-help

Industry is the education of life. Steady application to a particular work is the best training for every individual. The industrious come to learn the real lessons of life and are really educated even without book-learning. Practical work furnishes an admirable training in practical wisdom. To quote Dr. Smiles: "The greatest results in life are usually attained by simple means and the exercise of ordinary qualities. The common life of every day, with its cares, necessities and duties affords ample opportunity for acquiring experience of the best kind, and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great highroad of human welfare lies along the old highway of steadfast well-doing and they who are the most persistent and work in the truest spirit will invariablo be the most successful. Fortune has often been blamed for her blindness, but fortune is no so blind as men are. Those who look into practical life will find that Fortune is usually on the side of the industrious as the winds and waves are on the side of the best navigators. Success treads on the heels of every right effort, and though it is possible to overestimate success to the extent of almost deifying it, as is sometimes done, still in any worthy pursuit it is meritorious. Nor are the qualities necessary to ensure success, at all extraordinary. They may, for the most part, be summed up in these two words—commonsense and perseverance".

No great results can be achieved at once. We mnst be satisfied to advance in our own walk of life step by step. Steady application and perseverance are the two most essential things for success. One should work cheerfully and nothing can compensate for the loss of hope in man. "Hope is like the sun which, as we journey towards it, casts the shadow of our burden behind us", says Dr. Smiles. So we should never lose hope, which, when lost, leaves us stranded.

Self-help and Character

Resolute determination in the pursuit of worthy object s is the soundation of a worthy character. The spirit of determination enables a man to leap over the dreary, unpleasant and dull details of everyday life and carries him onward and upward. As Hugh Walpole says:

"It is not life that matters. It is the courage you bring to it." One should not lose courage, however big the obstacles may prove to be. With resolute courage and determination one should face and conquer them. Nothing is more beautiful and cheering than to see a man fighting,suffering nobly and triumphing in the end. Nothing is achieved without courageous work for it. The timid and the hesitating always find every task impossible because it seems so. Wordsworth says: "These two things, contradictory as they may seem, must go together —manly dependence and manly independence, manly reliance and manly self-reliance". One's aim should be to make oneself master of his trade by industry and self-help. It is not difficult to achieve the goal one has set for himself if one realises the value of self-help. Application, perserverance, energy, courage, business qualities and self-culture will always pay and raise the man who possesses these qualities to any level of success he aims at.

Conclusion

Once a cartman had to pass through a swamp. His cart got stuck in the mud. When with the best of ingenuity and efforts he could not extricate it, he prayed to God Mercury to come to his aid. But his conscience delivered him a massage as from some heavenly being. The massage was that nothing would succeed but self-help. The cartman must put his shoulder to the wheel and then alone help could be sought and given. He did so and the wheels of the cart were soon out of the mud. He had not to wait for Mercury's help. Self-help teaches us to stand on our own legs and act independently. Every man has to do his task. Living upon others' charity leads to loss of virtue and prestige. Dependence is a cause and self-help is the best help. It is said of Aurangzeb that he himself used to attend to all military requirements, so much so that he would personally go and direct his chieftains to what points of the enemy fort the attack ought to be launched against. That was the reason why he was always successful in war. Wellington and Napoleon are similar examples. Self-help is the only way to be happy, great and successful not only in battle, but also in life, which is often compared to a battle. A self-reliant leader always inspires confidence in his followers. A lion is said never to feed on others' hunt. So it is never creditable to depend on others' help. The importance of self-help as a means of national progress and prosperity is patent. Self-help encourages merit, rewards industry, brings out hidden worth, develops latent faculties and fosters fearlessness in the individuals making up the nation. It must be cultivated by every-

one at an early stage of life. Children should not be spoonfed. They should only be properly directed and guided to help themselves. Without self-help and self-reliance a man is straw which is at the mercy of every wind. He can never win admiration and following. Saciety is made of individuals. National progress depends upon individual self-reliance and self-help. Every soldier, it is said, should be his own leader and empires are won by the self-confidence, self-reliance and self-help of such soldiers fighting in the ranks.

137. SPIRIT OF ADVENTURE

Meaning

What is usually meant by adventure is going out of the beaten track of life not only in the physical but also in a much wider sense. Men not only live normally in a familiar world of their own, not only geographically, but also intellectually and spiritually. To move out of this world into regions unknown is what is meant by adventure in its widest sense. The spirit which impels men to do so is the spirit of adventure. It is something which is implanted in the nature of some. It is a longing to extend knowledge and widen experience. It is very finely described by Tennyson in his poem on *Ulysses* :

"To strive, to seek, to find and not to yield."

Ulysses was an ancient king who was dissatisfied with his position. He wanted to go out of his home and his little kingdom in search of new experiences and so he started in company of his followers on a long voyage and gathered knowledge of many countries, people and their strange ways and customs. His wanderings are described in an epic poem by Homer. Tennyson takes him as the type of an adventurer and interprets his wanderings as typifying the natural longing of the human spirit to go out of the familiar in search of the unfamiliar and strange. The poet gives a spiritual interpretation to the Homeric story of Ulysses.

Nature

What differentiates man from beast is that there is in human nature an element of what is called divine discontent. A beast lives from day-to-day and its wants are satisfied by the fulfilment of physical

"It is not life that matters. It is the courage you bring to it." One should not lose courage, however big the obstacles may prove to be. With resolute courage and determination one should face and conquer them. Nothing is more beautiful and cheering than to see a man fighting,suffering nobly and triumphing in the end. Nothing is achieved without courageous work for it. The timid and the hesitating always find every task impossible because it seems so. Wordsworth says: "These two things, contradictory as they may seem, must go together —manly dependence and manly independence, manly reliance and manly self-reliance". One's aim should be to make oneself master of his trade by industry and self-help. It is not difficult to achieve the goal one has set for himself if one realises the value of self-help. Application, perserverance, energy, courage, business qualities and self-culture will always pay and raise the man who possesses these qualities to any level of success he aims at.

Conclusion

Once a cartman had to pass through a swamp. His cart got stuck in the mud. When with the best of ingenuity and efforts he could not extricate it, he prayed to God Mercury to come to his aid. But his conscience delivered him a massage as from some heavenly being. The massage was that nothing would succeed but self-help. The cartman must put his shoulder to the wheel and then alone help could be sought and given. He did so and the wheels of the cart were soon out of the mud. He had not to wait for Mercury's help. Self-help teaches us to stand on our own legs and act independently. Every man has to do his task. Living upon others' charity leads to loss of virtue and prestige. Dependence is a cause and self-help is the best help. It is said of Aurangzeb that he himself used to attend to all military requirements, so much so that he would personally go and direct his chieftains to what points of the enemy fort the attack ought to be launched against. That was the reason why he was always successful in war. Wellington and Napoleon are similar examples. Self-help is the only way to be happy, great and successful not only in battle, but also in life, which is often compared to a battle. A self-reliant leader always inspires confidence in his followers. A lion is said never to feed on others' hunt. So it is never creditable to depend on others' help. The importance of self-help as a means of national progress and prosperity is patent. Self-help encourages merit, rewards industry, brings out hidden worth, develops latent faculties and fosters fearlessness in the individuals making up the nation. It must be cultivated by every-

one at an early stage of life. Children should not be spoonfed. They should only be properly directed and guided to help themselves. Without self-help and self-reliance a man is straw which is at the mercy of every wind. He can never win admiration and following. Saciety is made of individuals. National progress depends upon individual self-reliance and self-help. Every soldier, it is said, should be his own leader and empires are won by the self-confidence, self-reliance and self-help of such soldiers fighting in the ranks.

137. SPIRIT OF ADVENTURE

Meaning

What is usually meant by adventure is going out of the beaten track of life not only in the physical but also in a much wider sense. Men not only live normally in a familiar world of their own, not only geographically, but also intellectually and spiritually. To move out of this world into regions unknown is what is meant by adventure in its widest sense. The spirit which impels men to do so is the spirit of adventure. It is something which is implanted in the nature of some. It is a longing to extend knowledge and widen experience. It is very finely described by Tennyson in his poem on *Ulysses* :

" To strive, to seek, to find and not to yield."

Ulysses was an ancient king who was dissatisfied with his position. He wanted to go out of his home and his little kingdom in search of new experiences and so he started in company of his followers on a long voyage and gathered knowledge of many countries, people and their strange ways and customs. His wanderings are described in an epic poem by Homer. Tennyson takes him as the type of an adventurer and interprets his wanderings as typifying the natural longing of the human spirit to go out of the familiar in search of the unfamiliar and strange. The poet gives a spiritual interpretation to the Homeric story of Ulysses.

Nature

What differentiates man from beast is that there is in human nature an element of what is called divine discontent. A beast lives from day-to-day and its wants are satisfied by the fulfilment of physical

cravings. The English poet, Robert Browning, amplifies this point in his poem entitled *Rabbi-ben Ezra :*

> "Irks care the cropful bird,—
> Frets doubt the maw—cram'd beast ?"

Man is not satisfied with the satisfaction of his daily needs. In fact, he always longs for more and more. This urge in human nature is greater in those who are advanced in their mental and spiritual development. They are always dissatisfied and are ready to toil and suffer in search of what they have not. The urge is well expressed by the words of Shelley :

> "We look before and after
> And pine for what is not."
>
> *Shelley*

Types

The spirit of adventure in man expresses itself in different ways. Its expression is physical, intellectuall, moral and spiritual. In fact the spirit of adventure is associated with all the sides of a man's life. Thus there are those who dissatisfied with the circumscribed experiences of familiar life go out on adventures of exploration. They leave home and country in search of strange lands. They are explorers and it is to them that we owe our knowledge of Geography and Ethnology. The tales of travel and exploration have always held a fascinating interest for men from the days of Homer down to our own. But geographical or ethnological exploration is not the only form of exploration. There may be exploration in the field of knowledge and learning too which may be called intellectual adventure. The academic term for it is research. True scholars are never satisfied with what is already known in different spheres of learning. They are inspired by the desire to extend the bounds of knowledge, to bring to light what remains obscure and add to the general store of human knowledge. Intellectual exploration is encouraged by all modern universities worth the name and endowments are made liberally for the encouragement and promotion of research. In the moral and spiritual life of man also the spirit of adventure shows itself in the work of the greatest among men who are now regarded as gods or saints : Buddha, Jesus Christ, the Holy Prophet ﷺ and other founders of religion all started in their mission for mankind with a new sense of dissatisfaction with the existing conditions of society. They wanted to move the social and individual life of men and women out of the

limitations of fixed and conventional ideas. They went in search of and found for the uplift of humanity new truths and laws. Every religion is thus at the beginning a protest against the existing state of things and conditions of human life: every founder of a religion was an adventurer after new truths in human life and its relationship to the divine. So Jesus Christ declares in the Bible that he came to bring on earth not peace but a sword. Religious men and saints long for new spiritual experiences and some of them lose themselves in Mysticism.

Effects

The world in fact owes nearly all its material, intellectual and spiritual progress to adventurers. If man had remained satisfied like the beast with his day-to-day existence and there had been no spirit of adventure in him, human life would have rotted in its primitive savage stage. But man from the beginning has been a dissatisfied creature and has sought to acquire all kinds of things that he did not inherit. In seeking for them he has only followed the divinely implanted urge of his own nature. Exploring and adventuring, he has not only acquired things but also truths which have led to further gains. So man's eternal search has gone on from the dawn of civilisation down to our own time. The adventurous search for material things has led to the marvellous development of science in the modern world; the search for other things has led to the upbuilding of that intellectual and moral structure of human society which we call civilisation.

Discoverers & Explorers

The history of geographical exploration and discovery is one of the most fascinating chapters of human history. Man in primitive times was the inheritor of a small world but he was not content to live within its bounds. Adventurers arose who ventured into unknown parts and annexed new regions for human habitation. Thus the world went on growing and expanding for man expanding to the expansion of human society. With the growth of civilisation the keenness of the spirit of exploration also grew. The first historian among the Greeks was Herodotus and we find in his history a record of the results of his observation of the unknown tribes of Central Europe and their manners and customs. The Greek geographer, Etolemy, in his geography tried to extend the horizon of the knowledge of the world possessed by his contemporaries. But such ancient historians and geographers only consolidated and preserved the dis-

coveries which had been made by adventurous men before their time. Since the ancient age of history new continents have been discovered by intrepid sailors and explorers—America, Central and Southern Africa, Australia and many unknown regions of Asia. Not that these explorers had always the deliberate aim and object of extending human knowledge. Sometimes they were merely following the natural human urge for adventure. The spirit of adventure for its own sake is best illustrated by the repeated attempts which have been made to conquer the highest heights and the deepest depths of the world. The repeated expeditions to Mount Everest, costing many lives are well known in the recent history of adventure and exploration.

Scientists & Research Workers

A different kind of exploration is represented by the work of scientists and research workers in different spheres of learning. Even in the Middle Ages of Europe science was associated with magic and scientists were persecuted by the church as dealers in black magic but in spite of persecution and condemnation the scientists followed their own intellectual urge. A time came when they were regarded as benefactors of mankind. Science came into its own. Since then, which is not much more than few hundred years old, science has made such rapid strides that modern life cannot now go on without the aid of science. In the development of science, theory and practice have gone on together. The work in the laboratory has been supplemented by work in the factory. Generations of scientists have extended our knowledge of the elements and forçes of Nature. Science has made such tremendous advance today in its exploratory work that it has revealed even the constitution of an atom and used the knowledge of its constitution in making that wonder of wonders among weapons of warfare, the Atom Bomb. But science never rests on its laurels in the work of exploration and we hear everyday of the novel and surprising inventions of science.

Conclusion

The spirit of adventure is, as we have said, human nature itself. If man had not been endowed with it his progress in afterlife would hardly have been possible. It finds expression in all the various activities of man springing from different sides of his life. It is the adventurous man who become leaders of human society. Those in whom the urge for the knowledge of the unknown is the greatest are the greatest among men. Their greatness has stamped itself upon all the departments of civilised life. Stay-at-home people never

come to any good and the adventurers only can annex the highest rewards of life.

138. SPORTSMANSHIP

Introduction

"The Battle of Waterloo was won on the playgrounds of Eton and Rugby." This is a famous saying ascribed to the Duke of Wellington. The great General, winner of the Battle of Waterloo, carried the sporting spirit into the battlefield. The Battle of Waterloo saved England from Napoleon's invasion. It was a landmark in European history. But the hero of this great battle traced his success to his sportsmanship in his student days. What he had learnt on the playfield stood him in good stead in afterlife and proved of immense consequence to him as well as to his nation and country.

Definition

The sporting spirit means the spirit of an ideal sportsman who plays the game for its own sake heedless of the results; who never gloats over his victory nor groans over his defeat. The term sportsman is sometimes used in a wider sense to mean persons who take interest in and patronise games without being players themselves. But in the true sense sportsmen are those who "play the game for game's sake" not only on the playfield, but in every walk of life and do not "hit below the belt" in their dealings with other people. Mere patronising of sports and games does not entitle on to be called a true sportsman.

Playground

A sportsman on the playfield is always honest, thoroughly disciplined and a disciplinarian himself. He will never stoop low, nor will he resort to underhand means for winning victory. He plays the game for its own sake. He never disregards the rules and regulations of the game and would rather let the opponents have advantage over him than take any undue advantage himself. Even when victory is well in sight, he will not grumble or lose heart if Fate turns against him. He is courteous to his opponents and always inspires his team to put up a brave fight even though he finds his side losing the game. The orders of his captain and the judgment of the umpire are final

and absolutely binding upon him and he accepts them unhesitatingly even if he knows them to be wrong. A true sportsman never grumbles over defeat. He would rather take it smilingly. He would congratulate his opponents sincerely and would acknowledge them to be his superiors in play without hesitation.

A true sportsman carries the same spirit of "fair play" wherever he goes. Backing up the side he belongs to, he never hesitates to appreciate the play of the other side too. He never reproaches the umpire if the decsion happens to go against his side, nor does a true sporteman wish victory for his side if it is not well deserved. In his behaviour towards his friends and relatives, he clearly proves that he has been a true sportsman on the field. His dealings with other people in everyday life are always as above board as on the playfield. He is true to his associates and never malignant towards his enemies. A true sportsman has a thorough regard for the feelings of others. If occasion arises, he does not hesitate to repress the display of intolerant feelings and always avoids rude and thoughtless remarks even if he need no fear of chastisement.

Broad Field of Life

Should the sporting spirit be confined to games or should it be taken into the larger field of life? Opinions may differ a little on this point. The realists opine that it is strength, intelligence and self-confidence and not mere sportsmanship that is needed to fight the battle of life. It is Might that wins often against Right in this battle. There is, they hold, no place for the sporting spirit in the rough-and-tumble game of the world. But there are others who advocate the utility of the sporting spirit in life and give it a wider application. It should not be confined to playgrounds but should be practised wherever needed. We should 'play the game' with honest dealings in commerce, polities and in faet in all walks of life. We should not work for selfish and narrow-minded ends but should take a liberal and broad view of all things. Selfish interests should never be allowed to override the broader principles of life. "The true sportsman is he who harmony and order" (Plato).

Shooting as Sport

Shooting birds and wild animals is also called sport. But those who resort to this sport and take life for the sake of mere enjoyment hardly deserve to be called sportsmen. A true sportsman should be just and merciful and should avoid killing animals who deserve our kindness and sympathy as far as possible. Big.game hunters show some sportsmanship, but the killing of small animals that are no

match for men in strength or ingenuity is hardly sport. It is mors of thought-lessness or cruelty.

Conclusion

Sports should play an equally important part with education in student life as well as in later life. We should infuse the sporting spirit into those around us. Apart from improving the health of the players, sports go a long way in developing personality, broadening one's viewpoint, forming character and making those who are trained in games honest and true citizens in afterlife. The spirit of sport may be taken as the rule of life :—

"This is the word that year by year
While in her place the school has set,
Everyone of her sons must hear,
And non that hears it dares forget.
This they all with a joyful mind
Bear through life like a torch in flame,
And falling, fling to the host behind—
Play up ! play up ! and play the game ! "

Henry Newbolt

To follow sportsmanship in all undertakings of life and behave like a player who plays honestly and bravely, more for his team rather than for selfish gain, always glad to win and never proud of success, who does not triumph when others lose and forgets not to bestow praise where it is due, is the real key to success in life. Whether in business or any other vocation of life a man who has acquired the principles of sportsmanship will never stoop low, never shirk duties, never miss opportunities, never cheat others and will never tell lies. In the game of life co-operation is as much needed as on the playfield and the team-spirit is as valuable, Sportsmanship is thus a motto well worth adopting in all concerns of life.

139. BANKING

Polonius advised his son :
"Neither a borrower nor a lender be :
For loan oft loses both itself and friend."

Shakespeare

Introduction.

A banker has to depend upon borrowing and lending in his every-

bay business. Banking plays a most important role in the modern business world. A well-organised banking system has become a necessity for industry as well as commercial progress ; for in these days industry and commerce are mostly built on credit and banks are the dispensers of credit.

History

Pakistan knew more about banking than any other country in ancient days. According to Meadows Taylor "the laws of Manu disclose who thoroughly the science of banking was known 3,000 years ago. Then Bankers understood and followed the fluctuations of money value ; they kept account books, day-books and ledgers by single and double entries. They charged interest, simple and compound, as they made insurances by sea and land ; they granted bills of exchange and in short followed the practices of modern times which are little changed from ancient rules."

Functions

A bank is essentially a borrowing and lending institution, an institution that receives money from the public in the form of deposits and advances loans on its basis. In the present complex state of society it has to perform manifold functions. To create capital and to lend it, to borrow on a low rate of interest from those who can spare and to give on a higher rate to those who need it, are its chief functions. The difference between the rates of interest or the surplus of the interest thus saved is the profit of the banks. This is the income that keeps the banks going.

A bank has different functions to perform :

(*a*) It undertakes various monetary dealings, such as money changing, shipment of bullion and its purchase and sale.

(*b*) It receives deposits from the public to increase its working capital for the purpose of making advances to big business men and financiers of commercial schemes.

c) It discounts commercial papers, *viz.*, bills of exchange, cheques and promissory notes. It purchases them at their present value, the face value less any interest at current rate

till it falls due. This facilitates modern business transaction.

(*d*) It advances loans to public. These advances are generally made against securities, overdrafts or mortgage loans. This helps the commercial community immensely, because but for the loan many profitable bargains cannot be undertaken at all.

(*e*) Besides it deals in foreign exchange. It provides fhcilities to its clients for the safe custody of their valuables, cellects premia from the public for insurance companies and realises dividends and interest. from other sources as well. It often acts as a correspondent and an agent for other banks.

Advantages

In primitive days when commerce and industry was confined to one or a group of villages, banking was an easy problem. The school master had to pay the milkman, the milkman owed some money to the goldsmith, the goldsmith had to pay lent to the zamindar and the zamindar had to pay the schoolmaster and so on, To avoid unnecessary circulation of money from hand to hand, a central agency was devised. An accountant of the village was appointed to keep an account of all these transactions by transferring entries in respective ledgers. That is exactly the business of a bank. Banks help us to avoid unnecessary handling of money. In a village the parties are known to each other, but in big cities the banks have to resort to issuing of cheques, etc., as a safeguard against any misappropriation. Cheques and other credit instruments thus obviate the necessity of always carrying money with us and paying in cash. They form a very easy and convenient form of evidence as well as a convenient method of payment.

Banks encourage thrift by inducing people to save something out of their income. The interest they offer to the depositors is a temptation. There are people who want to save in order to provide for their old age, the education or mirrage of their children and for unforeseen contingencies. There are others who save because they cannot spend all they earn. They cannot hoard the money in the shape of bullion because its value fluctuates from time to time. Moreover they find it unsafe and difficult to keep money in store with them. The banks offer them an opportunity to deposit their savings, utilise these collections as capital in national and lucrative concerns and instead of

charging for the service so rendered they pay interest. The banks thus render much service to society.

There are many industries, *viz.*, agriculture, manufacturing, mining, etc., which need sound financing. The sowing and reaping cannot continue unless there is capital at its back to provide the labourers with seeds and implements. The capital is often provided by issuing short-term loans at reasonable rates of interest to agriculturists in a village are generally provided with capital by indegenous bankers—the money-lenders,—often at exorbitant rates of interest. The usuriousness and greed of the money-lender deprives the poor agriculturist of the lion's share of his hard-earned profit. The illiterate agriculturists strain their every nerve, but cannot liquidate their loans. The money-lenders grow and thrive. They pride themselves on their unjust exploitation. Much has been done in the Punjab to cambat this evil. The co-operative banks are taking over the functions of the money-lender and the competition has brought the latter to his senses. The big industrial enterpriser has also to resort to borrowing to effectuate his plans. The manufacturing industries require capital in the shape of machinery, raw materials and subsistence wages for working hand's and more often than not they borrow from banks. The wholesalers and purchasers seek the help of banks in taking delivery of consignments from foreign countries, either in order to pay in cash or stand surety or sometimes discharge both the functions when the value of the consignment is excessive.

Banks render valuable assistance to travellers by obuiating the necessity of carrying money with them. The Lioyds Bank is an excellent institution. With its branches in almost all big cities of the world, it provides facilities for its clients to draw at anyone of its branches in any country, and at almost every town. Banks also under take to transfer money from place to place on behalf of their clients of their clients and also for others for a nominal charge. Banks and Bankers wield a great influence in controlling prices and avoiding unnecessary fluctuations in bullion, money markets and foreign exchange.

Conclusion

Banking, as an essential economic activity in the modern world, forms a branch of economic and is a subject deserving careful study and research. It needs frequent reorganisation and improvement. Banks should keep a substantial portion of their working capital in

reserve against current account in order to secure public confidence. It is most essential and is a valuable aid to successful banking. The reserve against which currency notes are issued should not ordinarily be less than 35 per cent. Without sound econom c arrangements banks cannot discharge their functions properly and aid the economic progress and welfare of the country. Unhealthy speculation sometimes interferes with the smooth running of banks and results in undesirable monetary changes. Speculation and other hazardous actions are harmful to the harmonious working of the financial machinery of the country. They should be declared illegal by legislation. Banks should be allowed to render cheap, honest and constructive service to the people on sound business lines.

The need for rehabilitation is perhaps more desperate today than in the previous periods of history. Consequent on the Bretton Wood Committee's recommendations, International Monetary Fund and the International Bank were established in 1944 to restore the economies of war-devastated nations. The Pakistan Government also took loans from the International Bank of Reconstruction and Development for the development of Mangla Dam, Tarbela Dam land reclamation and Thal Project respectively. The International Bank with all its resources will assist member-nations in utilizing their available resources so as to restore pre-war output levels. Its development credits are mainly meant for the under developed areas of the globe.

140. CONTROL & RATIONING

Introudction

When there is enough of food and other necessaries of life to go round, when there is an equilibrium of demand and supply of commodities, when prices do not fluctuate disproportionately and when people leave honest occupations to follow, control ond rationing need have no place in the economic life of a country. But a period of uncertainty and suspense. Living is then costly and difficult. The civilians get panicky. Being uncertain of the future they resort to hoarding whatever they can get hold of. This results in disappearance of necessaries of life. Prices soar tremendously. The rich spend lavishly to buy their necessaries and the middle and the poor classes are left to their fate. Thus it becomes necessary to control prices and introduce rationing of foodstuffs and consumers' articles in the best interest of society.

But no control can succeed without proper regulation of supply, distribution and transport. To introduce controls without making available the controlled goods often results in more harm than good. Rationing must go hand in hand with cotrols. If things are not available, the tendency to make purchases in the black-market is encouraged which is often the bane of the poor and the middle class people. Goods should not be allowed to disappear from the market and all articles of food should be controlled and rationed because a partial control is bound to prove ineffective.

Profiteering & Black-marketing

Control and rationing often result in profiteering and black-marketing. Some traders develop the unsocial tendency to make the maximum of profit in war-time. Commodities, the prices of which are controlled, often disappear from the market and they are purchased and sold at much higher prices without the knowledge of the authorities ; thus redounding to huge profits for black-marketeers all the cost of the poor and the needy. During the Bengal famine, it was noticed that rice was purchased at three times the price fixed by the Government. The surprise raids organised by the Government against cloth merchants showed how cloth had disappeared almost completely from the open market. In England prices of articles are so controlled that all articles are available at 25 per cent. increased rates, while in India prices rose even 400 per cent. during the last war. On Sept. 2, 1950, the Governor General promulgated the Price Control Ordinance with a view to combating speculative rise in prices due to Korean War and to preventing cornering, hoarding and profiteering in stocks. Given a civic sense of responsibility, vigilant police, provision of deterrent punishment to hoarders and public co-operation, there cannot be any black-market.

Advantages

Control of prices and rationing of food and and cloth are a war-time necessity and can be resorted to even in times of scarcity. If the Government act on the policy of non-intervention, it is certain that prices would go up abnormally and much hoarding would take place in expectation of huge profits. Choas and confusion would prevail. Control and rationing ensure equal distribution of the necessaries of life to the poor, the strong and the weak alike. Human sharks are checked from playing havoc with the people. They ensure safety and security of the people. They save the poor from starvation and check the rich from feasting. They enable the authorities to keep a check

on demand and supply and in case of shortage of foodstuffs the authorities can take measures to import foodstuffs before the position gets out of hand. The prevention of profiteering at the cost of the poor and unhealthy speculative transactions is essential.

Disadvantages

The disadvantages of control and rationing are also many. During times of scarcity the constant inflow and normal supply of the necessaries of life are hindered. Individual comforts and needs have to be curtailed to a great extent—a great hardship to the poor and inconvenience to the rich. All are called upon to make sacrifices in food, drink and dress—the rich have to forgo their luxurious habits and put up with the changed circumstances. There is widespread corruption. Bribery becomes the order of the day. Unscrupulous and greedy people often resort to hoarding and black-marketing. They sometimes purchase official connivance by bribery. This increases the gravity of the situation. A few people prosper at the cost of the bulk of population. Control and rationing also hamper production to a considerable extent. The industries find themselves at the mercy of the Government for the supply of raw materials, coal, etc., and even for the manufacture, sale and distribution of manufactured commodities. No new concerns are allowed to grow up. Many established businesses are turned adrift and go bankrupt. The Gavernment almost monopolises the market. The Government officials get things cheap, but the civilians suffer. Controls hinder the smooth running and effective working of normal trade channels and people have to suffer scarcity and hardship. Initiative and freedom are curtailed to a great extent.

Success in Control & Rationing

To make rationing and control a success it is essential for the authorities to regulate the supply. Indiscriminate inflation of currency should be carefully checked. Elimination of profiteers and all-round attention and vigilance are of paramount importance. Black-marketing has to be strongly opposed and successfully combated. The quantity fixed for individual consumption should be liberal. Quality products should be made available. Those who are accustomed to good stuffs cannot maintain their health a poor supply. Allowances should be made for domestic emergencies. All articles of food should be controlled and the controlled price should not be unreasonable. If supply is limited, imports and adequate transportation should be arranged for. Traders, as in England, should be compensated by the Government All

should be assured an ample supply of controlled articles. Supply and demand should be effectively controlled and regulated by increasing manufacture and arranging prompt movement of goods from place to place. Prices should also be established. Co-operation of the people is essential in all legislations which embody encroachment upon the rights and liberties of the people. The public should be trained in mutual helpfulness and a sense of civil responsibility should be infused into them by propaganda. Their confidence should be won and all controlled articles should be made available to one and all.

The President while replying to and address presented to him by the Chamber of Trade Associations struck the right note : "The Government may enact hundred and one laws and provide for stringent punishment for their violation, but unless the people actively help and co-operate with them, the present-day evils cannot be rooted out. I know there are many causes for the present-day high prices and shortage but it could not be denied that cupidity and greed of a section of the mercantile community was also an important reason for the malaise". He further appealed to traders to create an atmosphere wherein anti-social activities, such as black-marketing, might be eliminated bearing in mind the sufferings which the prevailing high prices entailed on the poorer classes. They should be satisfied with a "moderate profit".

Conclusion

After the last war due to certain considerations the national Government decided to follow the policy of progressive decontrol. The main reasons which actuated this move were : (1) Absence of emergency due to the end of war : (2) widespread discontent among almost all sections of people,—traders, producers, and consumers—owing to certain serious problems having arisen in regard to procurement, rationing and imports : (3) the stocks were steadily falling and the ration scales were diminishing. But we have had bitter experience of sugar decontrol. Decontrol was decided on the expectation that hidden stocks would come out in the market but the experiment was a failure on the whole. The prices of sugar began to shoot up beyond all expectations and the Government had to reintroduce control and rationing. The Grain Procurement Committee that published its report in July 1950 agreed that decontrol of foodgrains was not advisable but the Government must establish by means of control a reasonable and stable price-level and ensure supplies to the customers at that price. Decontrol policy can only be successful when there is no shortage of commodities otherwise it makes the rich richer and the poor poorer.

141. PAKISTANI FILMS

Introduction

In the history of the cinema in Indo-Pak subcontinent there was a time when only films produced in England or America used to be shown out such films could be enjoyed only by the people who understood English language. Such films did not really serve the wider aims and purposes of the cinema which are concerned with both the entertainment and instruction for the people at large. In Indo-Pak subcontinent English is understood by a microscopic minority : even those who can write and understand English sometimes and find it difficult to follow the pure English or American pronunciation in foreign talkies. The need therefore has been felt since the very introduction of talkies in Indo-Pak for the production of films which oridnary people in Indo-Pak could enjoy and patronise. About a dozen companies were floated in the subcontinent only a few years ago for the production of Indo-Pakistani films.

Birth

Indo-Pakistani films had been produced even when the silent films had not been ousted by the talkies. The first Indian film "Harish Chandra" was produced in 1912. These films, however, were produced crudely and cheaply in open air structures with certains and canvas tops. The industry was at its experimental stage. The subjects were mostly fantastic fairy tales, dealing with magic and wonder or episodes with themes similar to those used by American films. The producers, however, soon found out that historical and mythological stories captured the imagination of the public and they began to exploit the popular desire to visualise the exploits and noble deeds of India's great kings and warriors, gods and heroes, as narrated in her histories and mythology. Films like "Anarkali" and son of Asoka etc.,etc., were the result. These Costume Pictures with spectacular background and photography far from perfect at the beginning have advanced considerably both artistically and historically.

After this experimental stage of Indo-Pakistani films production, a band of enthusiastic young men who had visited foreign studios abroad, in France, Germany and America, entered the field of Indo-Pakistani film production. They introduced new ideas of technique, of psychological appeal and artistic glamour, and they were anxious to

raise the industry to a higher level. After this stage, film productions were no longer confind to mythology, history and thrillers, but embraced some of the important social problems of the day. We thus see that a spirit of modernity was introduced into the Pakistani studios Subjects like the "joint family system", "the proverbial mother-in-law", "inter caste marriage", "higher education for girl", etc., etc., were taken up in the scenerios. It was delicate and difficult work, for the susceptibilities of different sections of society had to be considered.

From Silent Pictures to Talkies

Indian film production was already established when talkies came to take the place of silent pictures. The introduction of sound into cinema show made revolution in cinema industry in technique, art, and mode of production. The film industry in Indo-Pakistan had to respond to this revolutionary change or else to efface itself. In 1931 the first talkie "Alam Ara" was produced by the Imperial Film Company, Bombay. As in America, England and other parts of Europe, artists trained in the technique of the silent screen acting, found themselves "not wanted" overnight. Producers vied with one another and rushed to the Indian stage such as it was, and combed the country for well-known as well as obscure singers and for actors and actresses. The language of the talkies had to be mainly Vrdu and Punjabi. New artists were called into the field who could talk Urdu and Punjabi with fluency and were expert in the use of gestures. At the beginning, the Indo-Pakistani film and a tremendous setback from the advent of talkies. The old singers and actors had to yield place to the new. Both artistically and from the point of story value new requirements had to be met. The result was that the cinema for some time became, so to speak, a picturised edition of the stage, scene by scene, with its long monologues and dialogues interspersed with lengthy songs. These early Indo-Pakistani talkies may more properly be called "screechies", but since then Indo-Pakistani film production has gone in for considerable improvement.

Modern Production

There are at present a number of Pakistani talkie films which are of excellent quality. Historical, mythological and social dramas bearing on Pakistani life, whether of the past or present, have been picturised and have attracted and made the greatest appeal to Pakistani cinema-goers.

The film industry has been instrumental in bringing to public notice and popularising some of the best Indo-Pakistani literature.

Specially Bengali novels with their fine human themes and problems of universal human interest have been translated into Urdu and produced on the screen. Those who are not able to read Bengali, can now make acquaintance with literature of a fine type through the cinema. Not only have the standard works of fiction been put on the screen, but many new stories, both long and short, have been produced by budding authors and modern thinkers with talent for scenerio-writing.

Documentaries

The documentary film is still an unknown quantity in Pakistan. It is really speaking a specialised type of film to interpret different phases of national or universal life with a view to better the prevailing conditions. The lesson is driven home in a subtle manner. It has different varieties ; educational, newsreel, propaganda picture, story-telling, pure documentary and feature length documentaries. The educational films are the simplest and most impressive. These can be used with advantage for social welfare work. Newsreels are like newspapers. They describe world events in an objective manner. They have a great future before them. They should not only be used to describe internal but external events also. They can present a factual picture of historical events with real actors and actresses and can be usefully employed for screen biographies. They are well known for their emotional appeal. The propaganda films can teach us civic duties like cultivating road sense, forming queues and behaving with our neighbours courteouly. The documentary is mainly informative without even implying a moral, while feature-length documentaries are rareties.

Pakistan films need a lot of improvement and can tightly help in bringing about cultural, social and educational improvements. Pakistani film producers have to keep abreast of the advance of screen industry in the West, and it is expected that they will rise to the occasion as they have been able to do in the past. But Film industry is heavily taxed. 60% of its income is spent on taxes. Besides there is a great shortage of cinema halls and the partition has affected its income adversely.

The Government of Pakistan opened a Film Division in the Ministry of Information and Broadcasting in 1949 to educate public opinion in social, cultural and political matters. It proposes to produce about 52 newsreels and 36 documentaries annually. The Film Advisory Board was also constituted to advise Government of Pakistan on matters relating to films and to review all documentaries and newsreels.

Uses

Throughout the world it is recognised by the intelligentsia that the cinema can be a medium of great instructional value. It is not merely for the sake of entertainment that an educated person goes to a cinema house nowadays, but he wishes to combine pleasure with pleasant stimulation of the mind. Not only is the artistic quality of a cinema show a matter for appreciation, but also its thought-provoking qualities. Many experiments have been made to instruct the public with educational and information films in Pakistan in recent years. They were started first in with the object of supplying a long-felt need for providing villages and educational institutions with suitable material of educative. It was a kind of "Visual Education" scheme which was contemplated and is still in its infancy in Pakistan. But it is of great consequence to those for whom shows are intended, and in a way all films may be said to have an educative value which may be much more effective than those actually designed for education.

Conclusion

The Film Industry in Pakistan is certainly far behind the standard that prevails in the studios of America and England. But the industry has become remunerative and has rapidly developed. One difficulty that stands in the way of its speedly advancement is the absence of a common language, in Pakistan for talkies in which the language medium is Urdu or Bengali cannot be shown in all. The film-producers have, therefore, to depend on the market for their producis. The industry suffers also from the lack of adequate financing. A further difficulty is the new demand in the cinema world for colour. America has made a stupendous andvance in the technique of coloured films. Pakistan with her vivid natural colouring, glamorous dresses used by her people and rich background of art and architectures can lend herself to the most perfect colour pictures. If Pakistani films are to attain the artistic and technical perfection of American films then it needs : (1) a larger capital outaly, (2) hardworking and capable technicians like directors, camera men, actors, news editors, sound recorders and story writers, (3) Government aid by way of subsidy, and (4) State censorship to enforces high standards of artistic integrity.

Pakistan produces to-day 50 pictures every year. The net investment in this industry is of the order of more than 5 crores of rupees, It employs about a lakh of people and consumes about 200,000 feet of raw material while the cinema halls in Pakistan are only 300 as compared to 17,000 in America and 5,100 in England. Pakistani films are

produced in Lahore. It can appropriately be called the Hollywood of West Pakistan.

Pakistan has produced very successful box-office hits. There is inexhaustible store of history, folk lore and mythology awaiting exploitation, Local colour, appeal and individuality are not lacking. The industry has a great future before it, if it were to put better products in the markets. It should revive the past, provide easy scope from the hard realities of life, relieve the hard-worked labourer, give plenty of fun, mirth, excitement romance and suffering, —all that makes life worth living, and should inspire, educate and entertain. Its propaganda value is unrivalled. Developed on right lines, it can prove a great prop to the making of a nation.

142. INSURANCE

Necessity & Advantages

The tears of many a widow or an orphan and the suicide of many a noble and a promising person can surely be averted if insurance is resorted to by the earning members of each and every family. Provision for the future should always be the prime consideration of a prudent man. We see living beings with some sensibility, ike the bees, the ants, the squirrels and the birds, making provision for the higher rational being, man, covering the risk should be the first thought. Especially in these days of high speed, virulent epidemics, constant wars and keen economic struggle it would be the height of folly if risks were not covered. As much importance, in fact, should be attached to insurance as to procuring food for the day.

Definition

It has been defind generally as an entry upon a contract under which one party undertakes for a consideration to indemnify another against certain forms of loss, the risk of loss incurred by an individual being in practice shared and spread out amongst a large group A merchant can insure his goods against marine loss or fire or burglary. An individual may insure his life or his property against accidents. So there are various kinds of insurances, namely, life insurance, marine insurance, fire insurance, burglary insurance and accident insurance, etc. etc.

Expanse

Life insurance has now so many different forms that no person

can claim that it does not exactly suit his case. A valied excuse is no longer conceivable for neglecting one's primary duty to one's dependent One bears now and then a well-to-do man saying that he needs not provide for his wife or children after his death. A childless man thinks that he has none to provide for and occasionally adds that a widow in Indo-Pakistan can easily have as much as she requires to support herself. To all such people one should put the questions ; "Have you no poor relations and no faithful servants think of? Are there no hospitals, no poor-houses, no schools, no asylums?" Insurance gives not only in dividual benefit, but may take the form of charity, social service or even philanthropy. Life insurance increases the stability, of the business world, raises its moral tone and puts premium upon those habits of thrift and saving which are so essential to the welfare of the people as a body. If a man does not provide for his children or dependents and if he has no vision of conditions which may arise after death and makes no provision for the rainy day surely he is devoid of the faculty of reason. We are in this world to provide not for ourselves alone but also for other and that is the basis of economy. Life insurance should be regarded as a sacred duty and as the only absolutely safe method of protecting our loved ones against want and misery that may be occasioned by our premature death. Likewise the deliberate failuse to provide such protection, when necessary, should be regarded as a crime and sin against one's dependents.

Useful Profession

Insurance as a career is not only a mere occupation but a most respectable profession. Scientific in its practice, noble in its purpose, sympathetic in its operation, insurance is profitable to the practitioner and useful to society. An insurance Secretary ranks with those who are engaged in Law, Medicine or Teaching in Europe. Where the doctor fails to save the head of the family and where the pastor can only console, the Insurance Agent may feel the noble satisfaction of having been istrumental in effecting a contract the proceeds of which continue and protect the dependents of the dead against want and misery. As a profession it is second to none in importance, influence, usefulness and respectability. It is also kind of humanitarian service.

Best Investment

An insurance policy is also an excellent investment and is readily accepted by the banker as a safe security. Again, as a source of income, nothing is comparable to an Insurance Agency. It opens an honourable, independent and lucrative career to anyone having some

aptitude for work. If the work is pushed on zealously and perseveringly, the commission earned from it is not only handsome but also constantly growing.

Progress

Its progress depends mainly upon the insurance habit of the people. An all-round economic activity and favourable conditions for the growth of Capital are the main factors in the progress of insurance in a country. In Europe people insure their lives, dancers insure their toes, painters and sculptors insure their hands and workers insure their limbs. No argument can reasonably be advanced against it. It is established beyond the shadow of a doubt and needs no proof that the protection of one's family or those near and dear to him is the one thing most desired by all and there is no medium of protection that is superior to life insurance. Our Government has given close attention to the insurance problem in this country and they are perfectly sure that it is in substance a guaranteed method of protection for the people.

Social Insurance

The Ministry of Commerce. Government of Pakistan has been considering to introduce life insurance through a corporation for the benefit of lower income people, particularly for the labourers and factory-workers. The scheme for crop insurance in Pakistan is also under consideration. This scheme will be useful for the income of cultivators. It is decidedly a step in the right direction. With the raging feud between the capitalists and the labourers, it will go a long way to introducing a humanitarian touch in their relations. Progress once started is sure to be maintained and carried on. It speaks volumes for insurance which is an effective remedy for many social ills without prohibitive cost. The pay Commission have also recommended compulsory insurance for all Government employees.

143. THE PROBLEM OF UNEMPLOYMENT

Definition

Unemployment means lack of employment, inability to find work for which one is suited by nature or attainments. If all persons in a nation were usefully employed everyone would enjoy sufficient competence. Unemployment is a problem that exists more or less in every

country. The percentage of unemployment varies according to the industrial and economic development of a country. So a country's capacity to satisfy the demand for employment depends mainly upon its economic development. Its solution is the responsibility of every State. Available human energies and activities require to be directed into useful channels for nation's prosperity.

Unemployment Problem

In Pakistan this problem is more acute than in western countries. An infinitesimal portion of the population is educated. Most of Pakistan's inhabitants are agriculturists. Owing to untrustworthy seasonal rains, abnormal taxes and most of the cultivable land being in the hands of relentless Zamindars, who never care to help the agriculturists, the masses live in a state of chronic economic depression. Here society is acquisitive rather than functional. Exploitation is rampant. The labourers are poorly paid and are bled white to serve the few rich capitalists who render no service. They are sleeping partners but enjoy a lion's share of the profits.

Pakistan has not advanced industrially. The industries must expand if the question of unemployment is to be solved effectively. During the last war there was not much unemployment. War provided some impetus for the development of industries. Chemical manufactures advanced only during war. Previously chemical products used to be imported into Pakistan. Ship-building, aeroplane manufacture and cycle manufacture came into existence. At best, all these industries may be said to be in their infancy now. From the experience of the war the Pakistani public has recognized the value of technical education.

But the unemployment problem has again raised its head. There is a lot of planning going on without any practical work so far. Immediate prospects of finding gainful employment have receded due to a large influx of refugees. "All professions are overcrowned. A graduate is not welcomed in the offices or schools. There is no scope absolutely in the medical profession. It is very difficult for a young doctor to make his name in the midst of so many medical practitioners more experienced and, in some cases, better qualified than he is. The bar offers no scope. Lawyers are as plentiful as blackberries and there is no chance for a beginner. Engineering too holds out no hope. Business is very risky." This is the gloomy picture of our lot drawn

by an expert hand and the uprooted refugees have the first preference.

Causes

The causes of unemployment are generally as follows :

(i) *Fragmentation and disintegration of land*—In an agricultural country like Pakistan, cultivable land, according to its land laws, is held in tenures and is controlled by a minority (under Zamindari). It becomes too disintegrated to yield useful and profitable means of livelihood for the majority. Owing to purchase, partition, fragmentation and other reasons, small holdings impede the progress of large-scale cultivation. On account of these small holdings, modern methods of agriculture cannot be successfully carried out. The Government has abolished Zamindari system.

(ii) *Growth of population and introduction of machinery and large scale production*—The development of towns, cities and industrial centres where many labour-saving devices are introduced for quicker mass production resulted in throwing many manual workers out of employment.

(iii) *Effect on agricultural population of climate, weather and seasonal changes*—In certain seasons, for want of ancillary occupation to keep them engaged in other fields of activity, agriculturists have to remain idle. In addition to this majority of adult populatian has no means to eke out its existence.

(iv) *Educational system*—The educational system is so defective as to render unfit educated men for useful occupations. The system of education originally devised by Macaulay in this country has proved to be a curse. It only produces clerks and no industrial education worth the name is imparted. True education means complete development of each individual's body, capicity of brain and soul. Education is Government's responsibility. Pakistani graduate is fit only to be clerk and nothing more. He lacks initiative, resourcefulness, and capability. Even to be a clerk after studying for so many years in academic institutions, a youth has to pass a competitive examination. The system of education is defective and calls for hold and wholesale overhaul.

(v) *Inordinate birth rate*—Every census reveals an increase of million people in Pakistan and the more the mouths the country has to feed, the poorer would become the standard of living.

(vi) *Unbalanced nature of economy*—The Government should ensure that at no time should the number of jobs be fewer than the number of unemployed persons. Similarly the demand and supply of labour should also be properly regulated. Fractional unemployment will, however, have to be accepted during the period of adjustment.

Unemeployment arises from a variety of causes. Some are recurring. It is a serious problem to eliminate all causes of unemployment. There are occasional causes of unemployment when there is a marked diminution in the quality of any raw product, such as cotton ; fewer hands are required in the mills and factories. We may call this cause 'bad harvest'. Similar, but more serious is the effect of changes in industry due to the introduction of machinery which does more work and requires fewer hands. Post-war economic depression also increased unemployment. And yet another serious cause is a strike or lock-out and this is more to be deplored because such a stoppage of work is sometimes due to trivial causes.

Ways and Means

Every country is striving to solve the unemployment problem in its own way. The Government of every country should by propaganda and persuasion send back to villages all those who owing to insufficient scope in agriculture flock to the towns for employment. They should be assured of employment. A large number of villagers rush to the cities under the illusion that they will be employed in big industries. By this the life of the nation deteriorates. In factories the daily hours of work should be decreased. Owing to abnormal working hours the standard of health is lowered. In industrial cities, people die prematurely and suffers from serious maladies like tuberculosis. Mere industrialisation of a country may prove to be a remedy worse than the disease. Other remedies are : (1) Sound economic planning, (2) combating inflation, (3) expansion of trade, (4) construction of public works, (5) industrial development, (6) unemployment insurance, etc.

The Government should open institutions for training men for useful occupations. Technical and vocational colleges should be

opened and should be easily accessible to the middle classes. For the labouring classes free institutions should be started and the training should be at Government expense. This kind of training was only imparted during war years for want of skilled labour. If it is continued in peace time also, it will tend to ease unemployment.

Another question is that of the abolition of female labour. Female labour is employed cheaply in all forms of industry. If this is abolished, much of the unemployed male labour can be usefully employed, while female labour can be diverted to other useful and congenial occupations.

Besides, the Government should take it upon itself to organise Employment Exchanges, with their headquarters at the centre and should open branches in all the provinces. It would greatly facilitate the solution of the unemployment problem. These organisations are doing very useful work and constitute skilled and technical banks of man-power. It will give the authorities an idea as to the number of people unemployed in each province. The Census authorities should prepare a record of all individuals and the sort of work thay can do according to their capabilities and qualifications.

The reorganisation of the present system of education is also necessary. Practical economists have to be trained. Fresh lines of employment should be devised by them. Multi-purpose projects should be undertaken to secure immediate employment to a large number of people and to bestow long-range benefits. The practical problem calls for a practical deal and the change cannot be wrought speedily or easily.

144. ATOM BOMB

Invention

Of all weapons of destruction invented by science up-to-date the most destructive is the Atom Bomb. Many long years of scientific research led up to this invention. These researches were first started in Germany about the beginning of the last war and the atom bomb was first invented by a German scientist. Otto Hahn, who was awarded the Nobel Prize. The German scientists were afterwards engaged by America and a huge laboratory in several square miles of ground was set up by the Government of the United States in the Tennesse Valley. Researches were carried on here very secretly and

in 1944-45 the scientists succeeded in manufacturing the Atom Bomb. It was used for the first time against Japan and two Atom Bombs were thrown from bombers on two cities of Japan in August 1945, which were almost entirely devastated. The Japanese found that it was impossible to hold out against this new weapon of destruction and thought it best to surrender. In fact it was the Atom Bomb which brought the last war to an end.

Scientific Principle

The principle on which the manufacture of the Atom Bomb was based had been known for a long time to Physicists. The atom is the ultimate non-divisible particle of matter. It consists of electrons and neutrons. The scientists had discovered long before that if an atom could be split up and the electrons and neutrons liberated it would produce incalculable amounts of energy in heat and light. This liberation of heat and light out of an atom is known as radio activity. The splitting of an atom therefore was a problem at which the scientists had worked in different laboratories of Europe specially in Germany. It became successful at last in the huge American Laboratory of Tennesse Valley.

Laboratory

This laboratory was erected at a cost which ran into several billions of dollars. A whole colony of scientists among whom there were several Nobel Prize-winners, their assistants, research workers, engineering and mechanical experts and manufacturers had to be set up. The colony way strictly guarded by sentries and leakage of information about the work carried on there was most carefully stopped. When the bomb was actually manufactured, an experiment was made with it in a desert of Mexico. The bomb was dropped in the midst of the desert from an aeroplane and the scientists took station at safe distances to watch with long-range binoculars and telescopes the effects of the bursting of the bomb. When the bomb burst in the desert a huge pillar of light and smoke was seen shooting up several thousand feet above. The light emitted was several times more intense than the flash of a lightning. The pillar was overtopped with rays of light spreading out like a mushroom. A tremendous blast was produced which swept over the desert like a serious hurricane. Several hours afterwards the spot where the bomb had burst was investigated. It was found that there was a deep depression in the ground nearly half a mile in circumference and the sands had been melted by the heat and turned into glass. The experiment convinced

the scientists of the unprecedented destructive power of the Atom Bomb and on the report of the scientists the American President decided to use it in the warfare against Japan.

How Used

So an Atom Bomb was flown from America to Japan and was dropped on a city called Hiroshima where a Japanese Army was stationed on 16th August 1945. It was a great and populous city but not only did the bomb wipe out the whole army but also levelled all the houses to the ground and nothing was left but heaps of debris. It is said that certain destructive rays of light were emitted from the bursting of the bomb causing severe burns to people who lived many miles away. The bombing of Hiroshima was followed three days afterwards by the bombing of Nagasaki, an industrial town of great importance in Japan, which also was utterly devastated with all its numerous factories and workshops. The Atom Bomb had in fact placed in the hands of the Allies in the last war a weapon of such destructive power that it was impossible to withstand or counteract it. It was capable of devastating and laying in ruins a whole country and killing all its population.

The Atom Bomb is by far the greatest weapon of aggression and destruction. It wipes off animate and inanimate objects in a sweep and changes the very face of earth. It has reduced great political powers to figureheads and produced fear in all minds. It has given birth to several political, social, moral and military problems. It has had its impact on time and the very age has come to be called an atomic age. But that is not the end of it. We now hear of the invention of Hydrogen Bomb which is 1,C00 time more destructive. This is far from being the right use of science. But how different would this world be and what unknown benefits will it promise to us if scientists had a conscience and if science could be harnessed in the service of humanity.

Controversy

Since the use of the Atom Bomb by the Americans in Japan which brought the world war to an abrupt termination, a great controversy has been raging over it. One school of thought has denounced the use of the Atom Bomb in warfare as barbarous and unworthy of civilised people as it gives to its victims no possibie chance of defence. The destruction it causes is widespread indiscriminate and

involves the killing of combatants and civilians alike. It spares none—neither old, nor woman, nor children. It is held that like poison gas and other cruel modes of destruction, it should be banned out of the methods of civilised warfare. There is no doubt that there is a good deal of force in this view about the use of the Atom Bomb but it is possible that further scientific research may in future lead to the invention of some countervailing weapon like the anti-aircraft guns which are directed against bombing aeroplanes. But till such an invention comes to pass the Atom Bomb surely leaves no chance of protection to its victims. It has also been debated whether it was proper for the Americans to have used it against the Japanese but there is no doubt that the war would have been prolonged and perhaps more human beings would have been killed than had been by the Atom Bombs if this sudden check had not been applied in time. Some scientists also have protested against the use of the Atom Bomb as being an infernal abuse of science and a hideous depraving of its true aims and objects which lie not in destroying men but in improving the conditions of living on earth for mankind.

Sharing of Secret

The secret of manufacturing the Atom Bomb is now in the possession of the Government of the United States, Russia and China which makes them all powerful in the event of any future war. The other allied powers are therefore negotiating with them for the purpose of sharing the secret. It is clear, however, that unless the secret of the manufacture of the Atom Bomb is shared by all the Allies, the United States of America and Russia will always have an advantage over others. In the manufacture of the Atom Bomb a mineral called Uranium is necessary. It is the atom of Uranium that splits up in the bursting of an Atom Bomb. Several countries contain Uranium deposits. The problem of controlling mining of Uranium has also come to the fore. It has been suggested that Uranium should not be allowed to be mined by private persons nor by the Governments of the countries in which the mineral is found without consent of other Allied countries. Uranium control is likely to become an issue of world-wide importance among statesmen and administrators. It is obvious that given a supply of Uranium and sufficient scientific talents to exploit it, a nation can easily arm itself with tremendous destructive powers. If many nations come to possess this destructive power, which the discovery of atomic energy has placed within man's reach, the outbreak of a future war would mean race suicide for mankind.

Peace Time

But apart from international questions which are at present involved in the use of the Atom Bomb there is no doubt that the scientific principle of it which has been used up till now for destructive purposes only can contribute to the phenomenal advance in human life. Atomic energy, harnessed by scientists can not only destroy but also supply to man the means of revolutionising all existing industries. The power for the running of industries is now taken either from electricity or from steam. In future atomic energy may be able to supply that power. So what has been irresistibly destructive in warfare will become incalculably helpful in building up industrial civilisation. But scientific researches have not advanced to the point where atomic energy, instead of being let loose for destructive purposes, can be controlled and harnessed to peaceful uses as a source of power. It has been calculated that a minute quantity of Uranium can supply such atomic energy as may keep all the electric and industrial installations of two great cities like New York and Chicago for a period of 5 years without break. It is well-known that the Sun which is the source of life is only a vast fund of atomic energy. The atom-splitting which the scientists have succeeded in achieving in their laboratories constantly goes on by a natural process on the surface of the Sun. Thus the central secret of the life-giving power of the Sun has now come into the grasp of man. But how many years will elapse before this secret can be utilised and man can become as powerful in developing and nurturing life as the Sun itself is at present unknown. Scientists, however, are not without hope that the time is bound to come in the course of perhaps half a century more.

145. HISTORY & IMPORTANCE OF THE PRESS

Introduction

The press has a collecetive sense; it means periodicals, journals and daily newspapers. The first newspaper published in India was *the Bengal Gazette*. It was brought out on January 29, 1780, and was edited by James Hickey at Calcutta. In Indo-Pakistan the Press has not the same position and influence as in other countries. The percentage of literacy is low and readers of the journals and newspapers do not take as much interest in reading them as they are expected to do. During the last war newspapers were read eagerly in expectation of

some sensational news, but normally most of us have not sufficient patience to go through a paper. Even when some plan of imporatance, for example the Colombo Plan, the Asian Plan, the Government Industrial Plan, is published, we only try to read through the criticism and not the text of the matter—thus consoling ourselves that we have studied it. But if a discussion were held on the subject, we would find ourselves easily outwitted and our ignorance would be exposed.

Lack of Interest

The average student who takes up his morning paper to read considers it worthy of his attention in only so far as it contains the changes in the cinema programme. The unemployed person is only interested in those columns which have the caption "Situations Vacant". It is a pity that the influence of the Press is only a phase in our country. Though only a very small percentage of the Pakistan population is educated, still even this shows no interest in the contents of the daily Press.

Uses

The uses of the Press are greater than that of any other national agency. It has almost conquered time and space. What was discussed the day before at Commonwealth Conference reaches us in a short time and we are able to read of the happenings simultaneously with the people of Britain or America. Thus newspapers have made it possible to bring the world to our door and to survey distant countries. They also contain up-to-date and authenticated world news about politics, economics and science in the form of feature articles written by well-known writers on different topics of the day. The more popular newspapers enjoy a large circulation.

It would suffice for our country to have a limited number of newspapers rather than to have a large number of them which usually act as party organs. Sometimes a paper is found to support the tradition and aims of a particular party and tries to run down all other parties, thereby distorting truth. If the views offered are dispassionate and free from party bias, the paper can serve its cause better and can enable its readers to form correct opinions. In times of war the necessity for impartiality in the expression of opinions by the Press is very great. Everyone of us is eager to follow the trend of events and the newspaper is the only means for it except for those who can afford a radio to listen-in and understand the broadcasts. A Press

devoted to the country proves to be of immense help in peace time in organising charitable institutions. If there rages a dangerous disease in a particular part of the country, the authorities in charge of public health should use the newspapers in order to guide the public as to how they should conduct themselves. On the whole, both in war and peace, the services of the Press are indispensably necessary in the modern age.

Early History

The beginning of newspapers in England can be traced back to the days of the Spanish Armada in 1588. Its scope was then very limited. A newspaper was only a fly-sheet which contained interesting and sensational news. The war with Spain made people anxious to read daily news about it. Catering news was perhaps the only function and object of a newspaper. The scope of its activity and influence is at present infinitely larger. The Press now covers all departments of public activity and the scope of its interests is all comprehensive. It has become a part and parcel of social life. From cockfight, football score, rate of bullion, a friend's marriage, a girl's love, to the destinies of nations, fates of rulers, problems of war and peace there is no topic it does not present to the public for its daily consumption. It is really difficult to say what it is that falls outside its domain. Everything of any interest to the public is set forth, commented upon and valued or condemned as the case may be. Penny postage, cheapening of the printing press and large-scale production of paper facilitased the growth and proliferation of newspapers during the last century in England as in other countries.

Responsibility & Value

According to Bryant, "the press is good or evil according to the character of those who direct it. It is a mill that grinds all that is put into its hopper." The Press has taught people to be critical, to see for themselves and not to be led away by every absurd opinion or foolish notion. If two papers support two different contending parties, a person is called upon to form his own judgment. Its contribution in educated people is thus great. No influential party can afford to ignore the Press. Without the Press a party with any amount of following will make no headway in popular esteem. Its power is especially felt at the time of elections. During a war it can wield almost boundless influence. It can embitter international relations, create revolutions and bring about the defeat of a nation in spite of men, material and equipment by demoralising public morale.

Hence it is necessary for a government to control the Press during war. Its responsibility is enormous. The people who have to control the Press, therefore, should be sane, experienced and deserving.

Power & Influence

The Press is rightly called the Fourth Estate. A statesman described it as the people's parliament permanently in session. Its agents go to battle-fields, attend the secret chambers of political conferences, share confidence with both the rulers and the ruled and focus public opinion on all burning questions. The more education spreads in a country the wider is the influence of the Press. Many readers depend on newspapers even to form their opinion about the weather. In the 18th century, we are told, people would not come out of their doors in places in England where the mail-coach reached late before they had glanced through a paper, because they were anxious to know if their journey would be safe and attended with fair weather. Since no Government can long ignore public opinion and its proper mouth-piece being the Press, it exercises a control over Government. The pen today is mightier than the sword. But the power of the Press can also be used for both good and evil purposes. If it propounds biased or prejudiced opinions for the sake of influence or money it can easily prove a curse rather than a blessing. The Press in order to render real professional service should be without commercial motives. It should give up scurrilous writings.

Uses & Abuses

If a newspaper wants only to increase its circulation by fomenting party strifes, publishing exciting and sensational news, catering to morbid taste and unwholesome curiosity, it proves most harmful and deserves severe condemnation. Its power, its potentiality, its responsibility are so great and it exercises such an influence upon public opinion that it is capable of doing great good as well as great harm to the nation. The Press can make or mar a leader, it can criticise erring rulers, it educates the public and moulds public opinion while it is almost beyond control. A free Press is a sign of cultured and democratic freedom. But it should never forget its obligations to the nation and to the country. Its uses are manifold. The Press is expected to convey correct and up-to-date information on the topics of the day. It should truly reflect the wishes of the people, their condition and their needs as well as requirements. It has communications by means of telegraph and wireless throughout the world so

that immediate happenings are raceived for public information as quickly as possible. Most countries have Press agencics *e.g.*, Reuters, Press Trust of Pakistan United Press of America, etc., whose main duties are to miss no news of public importance and to transmit them to other parts of the world.

Subsidiary Uses

As regards the commercial and economic uses of the Press every man or woman who reads a newspaper will realise the great service rendered by it through its advertisement columns, columns containing quotations of market prices and the 'Wanted Columns'. The advertisement columns establish contact between the employer and the employee, buyer and seller and bride and bridegroom. Lost and found advertisements are often a great help and the information regarding births, marriages and deaths are of undoubted personal value. The fluctuations of the daily market are recorded in details which help to keep the price level stable and steady. Dealers in money markets and businessmen depend very much upon the financial news published in the newspapers. The Government can always invite tenders through the papers for the purchase or sale of any commodity.

Cultural & Academic Uses

The accounts of scientific, historical and archæological researches, besides the reviews on current books and descriptions of places of geographical interest, which appear in the newspapers, have an intimate interest for those engaged in cultural and academic pursuits. A person who diligently reads his morning paper and assimilates the special items of news will be better informed than a scholar who does not care to read his morning paper. Scholarship and culture are progressive and one who does not know what new discoveries have been made in the varied field of knowledge will soon be antiquated and useless.

Propaganda Use

The Press is the main organ for propaganda in our days. Every good cause must seek the assistance of the Press to commend itself to the public. The Press can enlist public sympathy in times of widespread distress in the country and awaken people to do whatever is possible to alleviate the sufferings of their countrymen. Much was done by the Press in our country during the Assam, Bihar and Quetta earthquakes. It played an equally active and effective part during the Bengal famine. It helped a great deal towards selling Govern-

ment Defence Bonds and National Savings Certificates during the war. It also ensured public cooperation for the Dominions of India and Pakistan in solving their refugee problems at the the time of communal frenzy in the country. All progress in the social, political and moral life of the people can be helped by newspapers. Some wise politician opined that if one reads the papers of a society, one need not read its history.

Great Task

It is lucky that recently some countries of the world have entered into experimental partnership to maintain an independent international news agency with Britain and Australia. It is believed that the internationalising of Reuters will play an important role in ensuring free movement of news throughout the world, but Pakistan is developing a greater individuality and must set up an efficient news-gathering machinery of its own abroad. Democracy cannot function unless it is well informed and the responsibility is basically and primarily that of the Press. On the Press depends the future peace and international goodwill of the whole world, but the Press of Pakistan has a still important responsibility inasmuch as the circulation of newspapers here is strictly limited and therefore the influence of the Press should necessarily be right and just.

In short the Press is 'the guardian and guarantor of the freedom' of the people and it must live up to their expectations.

146. JOURNALISM

Learned Profession

Journalism is deteriorating into a profession in the modern world. It involves the literary business of editing or publishing newspapers or periodicals. Journalism is a learned profession. It requires sound general knowledge of the particular conditions, current events and party politics of a country. Extensive study of history, geography, politics and economics is very advantageous to a journalist. Clear thinking, cool and calculating disposition and quick as well as balanced judgment are essential requisites in this profession. Besides a journalist should have a thorough knowledge of the subject, mastery of language, adequate imagination, planful initiative, ability to observe and read accurately, specially trained judgment and facility in the use of journalistic technique. The knowledge of human psychology and the

art of influencing peoples' minds are supplementary qualifications. There are special journals catering for different departments of human activity such as religion, literature, art, music, sports, etc., but most newspapers and journals are organs of political parties.

Importance

Journalism has become and is becoung every day in even greater degree, the most important function in the community. Journalists are, so to speak, keepers of a country's conscience and wield incalculable influence on public affairs. On them rests a great responsibility. They are entrusted with the sacred duty of defending freedom of thought and speech. They have to take up cudgels against any encroachment upon it. Their mission is to create wholesome public opinion, to educate people in public affairs and to express unprejudiced views on all subjects. The Press is an effective organ to mould public opinion. Its educative value is great. Journalism includes in its scope literature, travel, exploration, scientific research, past history and current events. It plays a very important role in the politics of a country in these days of democracy and party government. A journalist is essentially a statesmen, a politician, a humanist, a judge, a practical psychologist and a teacher—all combined.

Responsibilities

The Press has to discharge various responsibilities. The Press is responsible for maintaining good relations among religious bodies and political parties. To inculcate progressive political ideas, to make citizens conscious of their rights, duties and responsibilities, to educate them and elicit their opinions on the burning topics of the day are the responsibilities of journalists. The Press controls the Government indirectly, for it controls public opinion and public opinion controls the Government. It voices the thoughts of the nation and publishes advice, criticism, praise or blame on all subjects social, political, legal, industrial, scientific or literary.

Risks

Journalism is risky occupation during a war. To furnish the readers with war news quickly and accurately is not an easy task. War correspondents very often risk their lives in their task. Scores of well-known journalists lost their lives in search of news in the last war. They are open to enemy attacks. They have to fly over enemy territories and on the front of the battle, and are sometimes dropped from aeroplanes behind the enemy lines to seek for first-hand war information. They have often to adapt themselves to very strange

circumstances and incredible conditions of life. They copy for transmission has often to be typed in jeeps and a score of other things have to be done under very unfavourable, trying and abnormal conditions. Libel cases and contempt of court cases against editions are common knowledge. Besides they have to turn night into day and work against a strict time limitation. It was due only to the services of the journalists at the front—the war correspondents as they are called—that the world came to know of the latest events in the last war.

Missionary Spirit Essential

Journalism if resorted to form mere mercenary purposes falls off from its high and noble ideals and is fraught with dangerous consequences. He that enters the bare portals of this exacting profession with the spirit of a missionary or an evangelist to serve his followmen will find in it more riches than any profession can offer. No commercial returns, however great, can compare with the moral satisfaction attained by the editor or the journalist whose lance is ever ready for the public enemy, however highly placed and however securely armoured whether by law or money. To sell one-self or one's opinions either for hire or for dividends is nothing but a treasonable betrayal of public confidence." While irresponsible journalism is turned Yellow Press it thrives on slander, vilification and mischief. If fans discontent, preaches party feeling and sows seeds of disunity and suspicion.

Pakistan *versus* Western Journalism

In Pakistan journalism is a difficult task. The journalists have to tread cautiously and on very delicate grounds. The Press Laws and Defence of Pakistan Rules haunt them at every step. Freedom of the Press, one of the four essential freedoms for a nation, is still a mere phrase in Pakistan. Journalists here cannot give free expression to their thoughts, views and feelings and have to play to the tune of the authorities. They have often to hide the truth from the public eye and stifle the voice of their conscience. Political conditions, unwholesome social atmosphere and unhealthy compitition, combined with the backwardness of the country, have made the profession ill paying. It does not attract the best brains—men of light and culture and high education. It is often a resort of the unemployed.

Journalism in Western countries has become a paying ond honourable profession, whereas in Pakistan it is still in its infancy. There are vast possibilities of making it more dignified, remunerative and useful. The importance of journalism of the right type cannot be

exaggerated in a country like Pakistan with innumerable parties and rival communities.

Women Journalists

Modern journalism is not the undisputed province of men alone. Many women staked their lives during the time of last war to write accurate war despatches from the women's point of view. Women proved their capacity to take fresh views of public affairs and women journalists are in demand. There may be a woman's point of view in matters of public opinion. This point of view cannot be ignored. It is therefore necessary to admit as many educated women as possible to the profession of journalism.

A Review

The impact of war and independence on Journalism has been tremendous. War brought about a period of material prosperity for the Press. Government advertisement brought huge fortunes and it reflected itself in better production, higher wages, colossal buildings and improved type of machinery. The teleprinter and the radio afforded increased facilities for reception and publication of news even in remote towns. The advertisement rates went up but are not likely to last longer. The language papers are building themselves gradually and there are 'better, bigger and brighter chances for them. Journalism made a definite progress but cannot compare favourably with the Western technical efficiency in higher fields of journalism which requires organised, co-operative effort, State aid and scientific training. Judged from certain standards our newsgetting is satisfactory. We have adapted ourselves remarkably to leader-writing. Our features are certainly better than before. But we have no good schools of journalism to impart practical training, our output on the whole is unscientific and unartistic and we lack in essential political, statesmanly, scientific, literary and scholarly background.

The journalists are disappointed that freedom of the Press which is an essential condition of a free country is not included among the fundmental rights but there is a great change for the better and the law courts have acted as true custodians of the freedom of the Press. The reason probably that the journalists have fallen from their true ideals and expectations. Yellow journalism has proved a real danger. It has developed dishonest and dishonourable practices and preached commercial jealousy and political partisanship. A moral conduct for the journalist needs most urgently be laid down.

Conclusion

An eminent journalist has truly laid down the need of the hour in his journalistic appreciation : "The Pakistani Journalists role of honour has been illustrious. Having always been in the front line of fire, many editors and papers have fallen gallantly in the fray. Their memories are worth cherishing. They inspire the neophyte and the veteran alike. With material and moral improvements the profession will attract finer and abler talent, sending up its intellectual level. Above all, there will be enough causes and crusades to work for, to fight for and to die for. Journalism is war and poetry—daily war, and the poetry of emotion and action.

147. PLEASURES & VALUE OF TRAVEL

Introduction

The pleasures and value of travel have been recognised by thinking men in different spheres of life. In primitive days only a few could afford to travel. There were stupendous difficulties of conveyance and communication. It was costly though in these days it is less expensive, easy and pleasant. Then people travelled for necessity, to earn their living to learn something new and necessary. But in these days the majority of travellers is pleasure seekers. Besides, there is a class of adventurers who often travel for the sake of mere novel experience. They burn with the zeal to explore new worlds, to tread some untrodden places and to satisfy curiosity about men and things. In other countries travelling almost forms a part of education.

Pleasures

Man loves Nature for her beauties. Travelling affords necessary opportunities to enjoy them to the full. The lofty mountains with snowy peaks, the vast ocean stretching up to horizon, the green meadows and the gushing waterfalls are such beauties of Nature as every lover would like to visit, appreciate and enjoy. They afford a store of permanent and sweet memories which is the "bliss of solitude". Their recollection adds colour and grace to our life, imparts freshness and purity to our existence and consoles us in distressed and sorrowful moments. Rightly has a poet stated, "Surely there is something in the unruffled calm of Nature that overawes our little anxieties and doubts while the sight of the deep blue sky and the clustering stars above seems to impart a quiet to the mind". The beauties of Nature are unfailing source of inspiration to the artist, the scientist, and the

poet. Many a health-seeker rush from place to place, believing Nature to be a great cure. Some health resorts are reserved by such people all the year round. Health and strength are renewed by travelling and recreation.

Commercial Value

Travelling is invariably undertaken to establish trade relations and to exploit natural products and manufactured articles of other countries. Pakistani industrialists also have very recently realised the value of establishing foreign contacts. Industrial Magnates have often found it necessary and profitable to undertake expensive travelling with a view to studying the methods of industrial manufacturing —in different civilised countries—before actually setting up their own factories. A visit to a commercial centre teaches more than all the books in a commercial library can. Travelling has proved of immense value to merchants in promoting trade and commerce and maintaining profitable trade balance with foreign countries.

Educative Value

"Home-keeping youths ever have homely wits", says Shakespeare. The importance of travelling as a part of education can hardly be underestimated. It completes education. The traveller has the advantage to learn by personal observation what others learn from description. He also unlearns many imperfections, prejudice and superstitions. The impressions derived from personal observation are lasting and permanent. One may doubt bookish knowledge, but travel confirms and supplements what we read in books. "Proper study of mankind is man", and in travelling we come in close contact with different types of people. A grand tour is an essential part of liberal education. One may have passed many examinations, but without wide travelling he can hardly be called a learned man. "A well-travelled man is a full man." What benefit will be gained by travelling, is a question of eyes and no eyes. If a man has keen observation and is fond of seeing things for himself, he can surely extend his knowledge, develop his mental outlook and add to his wisdom. But a person who lacks observation will not derive any benefit, however long he may travel. One can scarcely realise the state of a country except by comparison.

"What do they know of England
Who only England know."

Knowledge of history is perfected by travelling. A visit to a

historical place is at once interesting, instructive and edifying. We may forget the facts and figures of history, we may not remember the dates and places of important battles read of in books but a visit to Panipat, or Waterloo would leave indelilbe impressions on one's memory. The Past seems to live again for him, and History stands reconstructed. A well travelled scholar is saved the trouble of cramming geographical and historical facts and figures. The ancient monuments and historic buildings bring back to living memory the pride and glory of the deeds of the great ones of the earth, who are no more, Dr. Johnson says : "That man is little to be envied whose patriotism whould not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona". With an alert mind and open eyes travelling becomes a means to knowledge and education. It is always better to gather some good knowledge through books about the country, its people and its history, before one decides to visit it. He can learn much by discussion and talk with the people on the spot and a guide is sometimes very helpful.

Cultural Value

Travelling broadens our sympathies and helps to remove prejudice and superstition. It teaches us much about civilisation, religion and culture. The ancient civilisations of Spain, Greece and Rome can be adequately understood and appreciated only by actually seeing the old historical monuments which hold for us concrete and vivid picture of the past. The ancient travellers of China and Greece made valueable contributions to the civilisation and culture of their countries. Columbus, Vasco de Gama and Drake are historical figures and have been glorified by their discoveries for all times to come. Their travels brought riches, power and prestige to their motherlands. It is equally true of other explorers and discoverers not so renowned in history.

Apart from other advantages accruing from travel, it is an attraction in itself. It fills one with the spirit of adventure. New countries, manner and men lure people to undertake travel. It breaks the dull monotony of life, relaxes the mind and gives an additional vigour. In travelling one enjoys the glorious scenes of Nature, appreciates the grandeur and the exquisite workmanship of historical buildings, often finds himself treated to tea by friends and enjoys such company as he could never have found at home. There are adventures, delights and the spirit feels refreshed.

Conclusion

The advantages of travel are indeed numerous. The officers can

gather first-hand knowledge of the situation and it helps them in finding a prompt solution. The statesmen can gather knowledge of foreign affairs by travel. Travelling has a great effect on the mind, it gives a new charm to life and trains us in the virtues of modesty, tact patience, cheerfulness and kindness. It remove narrowness of mind and enlarges our outlook on life. It helps to establish friendly relations among peoples and countries which often prove to be of great political mportance. It promotes peace and goodwill among men. Travelling paves the way for world security. The great thinkers, politicians and philosophers of different countries find opportunities for exchange of views and are helped in arriving at lasting and important conclusions. In order to judge one's own country it is often essential to know the customs, manners and social and political conditions of other countries.

From travel one gains first-hand knowledge of the character of nations as of individuals, which one cannot gain from the books. It enables one to judge for oneself the conditions prevailing in a country which my have been suppressed or censored in newsprint for political erasons. Travellers to Germany and Japan before the war could know of the secret military preparation going on in those countries and had it not been for the information supplied by them, other nations would have been caught napping. The secrets that leaked out mostly through travellers gave a warning to other nations and thus they could start defensive measures on a large scale.

The cause of international peace and harmoney is promote by travels. It enables nationalists to test their own national ideas and policies in the light of wider experience. If travelling is encouraged, much can be achieved in the way of international understanding and securing international peace and goodwill. Closer contact between subjects of two nations at war might expose to them the selfish policy of their political leaders who are apt to make a mountain of molehill for their personal gains. The determined for can be converted into a dependable friend. It is the compulsory age-long segregation of peoples that often leads to the bloodiest wars. The world is in need today of establishing international relations and even the average person is able to help in this by cultivating friendship with people of other countries by going abroad and mixing with them. The solution lies more in the hands of common men and women than of politicians. Those who travel in other countries come to learn that the problems of one nation are fundamentally the problems of other nations too and

humanity has common problems to solve. Internationalism, in place of narrow nationalism in thought, deed and words, is felt to be today the very basis of a stable world peace.

148. TECHNICAL EDUCATION

Present System

Modern education has come to be strictly intellectual confined to instruction in particular subjects. It is wanting in many respects. It does not take into account the needs of society and the ideals of life. It is limited to mental cultivation alone. The faculties and virtues man is born with and the sentiments and emotions of the heart remain undeveloped in the modern system of eduaction. It provides few faculties for social life and corporate activities and consequently there are few opportunities for training character and developing personality. After five minutes' interview with a lean and anaemic record-breaker, who sought admission to a college, the Principal was just and right in remarking : "I am sorry, I want men and not marks".

The present system of education offers a pathetic spectacle of a training ground for clerks for Government offices. Government service has become the be-all and end all of students under our modern educational system. There is no idealism in it. As a prominent educationist of our country says : "If education means merely book knowledge, or the passing of periodical examinations, then I am afraid I cannot feel enthusiastic about our schools, but if it means the unfolding of a boy's inborn faculties, enabling him to use his mind, his eyes, his ears, and his hands, as they should be used by him, then perhaphs there is not much to say about or schools. A system of education which takes no note of the varying qualities of different students, which seeks to cast them all the same mould, which makes no distinction between a boy whose aptitudes at some stage or other of his career mark him out for further literary or scientific education or a University and a boy who after receiving some general education will do better by being prepared for some vocation or industry or some other career, is not a suitable foundation for University education.

Defects

The obvious defects of our present system of education are out-

standing. It makes no adequate provision for : (1) physical, industrial vocational and professional training ; (2) it has produced a negligible numder of creative and original thinkers in the ranks of our statesmen, lawyers, judges, administrators, research scholars and scientists : (3) it does not lay the foundation for our youngmen for suitable careers in life, in trade, business, private employment as well as civil engineering, mechanical industries, medicine, practical chemistry, botany horticulture, scientific agriculture and principles of art applied tomanufacture, (4) it encourages too many students to go to Universities who lack culture, power of expression and general knowledge, and (5) last but not the least, it gives undue emphasis on the learning of Englih which is the medium of instruction, at the cost of national and Pakistani languages.

Technical & Vocational Education

Technical education does not occupy the place it deserves in our present system. Training in certain special branches of industry should form a primary of the educational programme. It is demanded by the prevailing conditions of our country. But the modern system aims instead at imparting only liberal education, teaching how to live and neglecting to teach how to make a living. That is putting the cart before the horse. The provision for vocational education at the present day—training in some profession or the development of practical faculties necessary for a vocation—is far from being satisfactory. It has resulted in too much unemployment in the country. Some profeasions are overcrowded, while for others, experts have to be imported from abroad. The over supply in one and the dearth in others are often fraught with far-reaching dangers to society and require quick adjustment. Technical and vocational education should receive necessary attention from educationists and should be provided for in view of the pressing need of the day. Technical education has to be thorough and complete. Intead of glutting the market with third-rate engineers, lawyers and doctors, our educational authorities should aim at producing really efficient and capable men for commercial and industrial careers. There is at presnt too much waste in our educational system. There are wrong values and false standards of scholarship, thought, expression and merit. Pure culture and learning are not appreciated anywhere. This is harmful to the individuals and proves the nation as a whole. As such our education should be free from communal bias, favouritism and false standards of politics.

Progress.

During last war planning evoked much public interest and there was tremendous demand for skilled workers and technical personnel. New facilities for training were provided.

After the war, programmes of reconstruction were considered essential but want of teachnical personnel always remained a serious handicap. The Government policy laid down that the sector of its industrial enterprise will be extended as finance and trained personnel will be available.

Conclusion

Pakistan's needs of technical personnel are not only quantitative but qualitative also. The general demand is that the products of our Universities should have practical outlook and experience. There should be a harmonious co-ordination between industries and academic institutions. Urgent, comprehensive and far reaching measures are to be adopted to co-ordinate and standardise technical education. Much effective planning and useful work has been done by the Council for technical education to organise, expand, improve co-ordinate and standardise technical education. It set up two technical boards covering all main branches of engineering technology. They have suggested adoption of all Pakistan courses in Architecture ; Town Planning ; Commerce ; Business ; Textiles ; Applied Art ; Chemical Technology and Engineering ; Administration ; Civil ; Mechanical ; Electrical Engineering and Metallurgy on part time or full time basis. The facilities for technical and industrial education inside the country have to be developed and arrangements are to be made for the training of adequate scientific and technical personnel abroad in fields in which no facilities are available. For scientific requirements of Government Departments and advanced scientific, agricultural and industrial education as well as research Pakistan will have to depend for long decades on other progressive countries of the world. High-grade technical institutions of specialised character are to be developed and the facilities afforded by the existing institutions are to be fully utilised and co-ordinated in national interests. In short the problems of technical education are immediate, many and varied.

The Industries Department of the Pakistan Government has decided to open about vocational training classes in various handicrafts in different districts of the province. Villagers are to be trained for short term courses to set up independent small-scale industries for earning their livelihood. The National Governments has recently declared

its determination to establish technical institutions, well-equipped and well-staffed in different parts of the country. Without technical, vocational and professional education it is impossible for a nation to make progress. What Pakistan needs today is an enlightened young generation prepared to work with its hands whether applied to industry or to agriculture. Basic education is giving new orientation to the problem of education in rural areas. The time has come for strengthening the vocational basis of rural education and the careful organisation of technical education from the preparatory stages to the stages of higher eduation.

Technical education is opposed by a few people simply on the ground that it may run men into mechanical units because it has not the humanizing influence of literary education. It is a fact that no education, technical or whatever, can proceed unless the basis is formed by general education. Engineers and scientists are supposed to study arts at least upto the secondary stage. While speaking of technical education, what is proposed is not the total abolution of the study of literature, history and others but a blending of the arts and sciences.

149. RISE OF COMMUNISM IN ASIA

Introduction

After the end of the last World War, the race for domination of the world began. The old Colonial powers like Britain and France became too weak to hold their vast empires in the East. The United States of America, which emerged from war as the strongest power of the world, was out for expansion which meant economic domination and exploitation of the poor Asian countries rather than actual military occupation. Russia too came out of the war much stronger than before and in the absence of her old rival, Japan, began to give practical shape to her long-cherished ideas of world domination, although these were cleverly cloaked in revolutionary and democratic slogans.

China

China with its vast resources and huge manpower offered a potential field for practising the Communist doctrines in the Asian sphere. The poverty and hunger of the teeming millions, the hatred for and

fears of the Western powers among the Chinese and the corrupt and beaurcratic government of Chiang Kai-Shek, dominated by the Capitalists and landed aristocracy, facilitated the progress of the Communist forces under Mao Tse Tung. Even the supply of arms and ammunition on a very large scale by U.N.A. could not stem the tide in favour of Chiang, who was driven out of of the Chinese mainland and had to lock himself up along with his remaining forces in the island of Formosa, while Mao became supreme in the whole of China.

South-East Asia

The pace of Communist penetration was accelerated after the Red victory in China and Communist movements in other Asian countries were enlivened. Poverty, ignorance, crippled national economy, lack of political experience, hatred of the Whiteman and the growing desire for independence among the Asian people, helped Communist influence to grow in almost all Asian countries. These sentiments were played on to win the support of the people, followed by supply of arms and ammunition. The invasion of Tibet, the war in Korea, Communist trouble in Philippines, the Viet Minh offensive against the French in Indo-China, the civil war in Burma and the terrorism in Malaya led to the Communist move down South-East Asia.

Communism or Soviet Imperialism

But it was not Communism but Soviet Imperialism which, in pursuit of its expansionist policies, became a threat to world peace and freedom of small nations. In Tibet, Korea, Indo-China and Malaya it was the hand of Moscow that regulated every move. The [Kremlin's insatiable drive to extend power and territory while it had a vast realm of its own to exploit, develop and transform into a Socialist paradise was unintelligible to the ordinary person. The drive into infinity along the line of least resistance had always been characteristic of Russia. But the same insatiable urge to expand and dominate was also characteristic of Communism which was its inherent strength and made it seem dangerous. But it remained for China, a victim of aggression and exploitation for centuries, to follow an aggressive policy towards her neighbours. Whether Moscow pulled the strings or Peiping moved of its own accord made little difference as both aimed at weakening and eventually destroying democratic powers.

The Bait

It is the menace of American Imperialism, that has always been pointed out and exploited by the Russian and the Chinese propagandists. All their aggressive actions have been cloaked with diatribes

against the Western Colonialism, which evidently has left deep scars on the face of Asia. The slogans used by the Communists are, 'Liberation from Western Capitalism and Imperialism, 'Freedom from Anglo-American domination,' Equality for Workers and Peasants, 'Food and Work for all' and the like. Thus a political question is intermingled with an economic one. Economic exploitation always serves as fuel to political agitation and this maxim was never so true as in the case of Asian countries, which suffered grievously at the hands of the foreigners. Thus seeds of Communism were sown in Asia and the disciplined and ever vigilant Communists made the best of the situation. The Communists supported the nationalist movement during war. They crept into power in some countries and waged military struggles in the other, in the chaos left by Japanese.

Extenuating Circumstances

If Russia exploited the situation to her own interests she alone is not to be blamed. The Western powers, who did not read the writing on the wall are equally to blame. These Colonial powers refused to adopt themselves to the changing times and tried to crush freedom movements everywhere in Asian countries, which might have proved great bulwarks for democracies. The Communists welcomed the antagonised elements and used them as scapegoats for extending their power and influence. In this way due to faults and blunders of the Western powers, poverty and ignorance of the Asian people and because of the new awakening, the urge for freedom and the underlying desire to do away with the so-called democratic masters, Communism became a giant force in Asia.

The Problem of Hunger & Poverty

The overall picture in Asia is of millions of people plunged in poverty and misery to whom policies and ideologies mean nothing to except in terms of bread. To the hungry peasant Communism meant forcible dispossession of land owned by the big landlords though on redistribution it may mean nothing to him. To the hungry East, the West offers not bread but guns. To look upon Asia's troubles as purely a military problem is to misread the signs of time. It is largely the problem of hunger and poverty, which Communism is exploiting for its own ends. Communism has shown the people a way out of their economic troubles. It assures to solve the problem of poverty and hunger which remains insoluble even after centuries of glorious and benevolent rule of the Western powers.

Change of Masters

Surely everybody in Asia cannot but like freedom from the clutches

of Capitalism and Imperialism and equitable distribution of wealth, except perhaps the few vested interests who can be easily ignored. But this should not mean merely a change of masters. Imperialism is bad, whether it is white, yellow or red. But this is what we are heading for. Imperialism does not turn into a blessing simply because high-sounding phrases are used and people are exploited and cajoled in the name of the unity of the party. Puppet governments have been installed into power and Russian influence is all powerful in the economic, political and military spheres in the Communist-dominated countries. The Asians who have ruthlessly been exploited by the Western powers and who would go to any extreme to get rid of them readily submit to this all-pervasive domination.

However, if Communism is able to solve the main problem of bread for the millions in Asia, everybody would wish it well and godspeed in its mission. But this economic betterment should not be at the cost of political enslavement or social and moral degradation. It certainly becomes a damaging force other than a constructive one when millions in Asia are swept by a Moscow-led movement to act as pawns on the international chessboard of power politics. Such aggressive Communism—or Russian Imperialism—needs must be combated not only on physical but also on social, economic and political planes.

Conclusion

The only way to combat Communism is by enlisting the willing co-operation and support of the Asian People who should be assured that democracy means better living conditions and freedom to manage their own affairs without interference by an outside power. Without the support and sympathy of the peoples of Asia, the growth of Communism cannot be stopped nor can any peaceful solution of the present world problem be found.

But educating the common man about the evils of Communism alone cannot remove its menace unless the governments of the free countries of Asia supplement this by doing everything in their power to improve the lot of the common man and eliminate the imperfections in the system of Capitalist democracy as it is practised in these countries. They should build up sufficient strength to strike back at Communism. But they should all the same devote all their energies to solve the domestic problems that serve as breeding-grounds for Communist ideas. War weariness that exists almost everywhere will have to be shed. It does not mean that war-mongering should be indulged into but one must be ready to combat threat if it comes from any quarter. It is plain that strength needs to be conserved, amplified and made

available where the danger is the greatest and where it can be most usefully employed. But the strengthening of the economic front in the East is sure to pay richer dividends in terms of peace than a policy of military defence.

Asia must be allowed to stand on her own legs, without fear or favour of any foreign power. The common man wants bread and not slogans, national independence and not foreign domination and exploitation, and the right to be governed according to his liking and not according to the dictates of any external power. If this problem can be solved Communism in Asia will die its own death because the common man does not think in terms of abstract slogans but his actions are governed by the stark realities of the day. Can we deliver the goods and remove poverty, starvation, ignorance and illiteracy? The future of Asia depends upon the way we answer this question of questions.

Recently, Dr. Frank Buchanan of Oxford Group Movement stated that moral rearmament was also essential as an alternative to the Marxist ideology. But it must be admitted the even those who sincerely desire peace cannot but rely on force, when they rule an empire. The world that depends for its survival on reason and reality has to muster every ounce of moral and military strength to halt and turn back an aggression that seems to be dominating and growing increasingly.

150. SOVIET RUSSIA—NOT A "BUG-BEAR"!

Introduction

There is a general notion among the people, living in the 'influence-zone' of Anglo-American Bloc, that Soviet Russia is a'bug bear—' an object of constant terror, and that Soviet system of Government is based upon ruthless suppression and violence. It is pity that even today—37 years after the outbreak of the Russian Revolution—there is a great deal of prejudice against Communism as well as Soviet ideology. And the *Cold War* of the last eight years has only strengthened this prejudice ; then thanks to the systematic propaganda, carried on by the United States and British Information Offices in every part of the Asian world. This prejudice against Russia, Russian ideology and also against Communism has become much more widespread. It must be realized that this false notion is the most harmful, not merely because 'prejudice is the enemy of Truth', but because it is this, more than anything else, that will make the Third World War *an actuality*.

Body

Prejudice is born of ignorance. It is based upon an unwillingness to know the truth. This increasingly strained relations between the United States and Svoiet Russia and the threat of a Global War, for which they have become responsible, has induced many freedom-loving, truly democratic persons to tell the world that the so-called propaganda against Communism or Soviet civilization is not a curse to mankind, rather it is a boon.

Symbol of Peace

Mr. Charles Lamont, an eminent American writer of current political thought, who spent more than 18 years in various parts of Russia, writes in his latest book *Soviet Civilization* that the Socialist Society, which the Russians have built and whose members are more than two hundred millions belonging to a variety of races and religions, has more good in balance than bad. *Communism, which is the backbone of Russian civilization, is a symbol of peace. It sincerely preaches friendship, amity and mutual goodwill. Communism is a trumpet of peace, and it can never preach violence.* Thus, the foreign policy of Communist Russia is not aggressive."

Soviet Ethnic Democracy

The new Soviet Constitution has laid the foundation for a machinery of Socialist Government, and has created immense opportunity for popular participation in its work. Its outstanding feature is the *Ethnic Democracy* which it has created, as a consequence of which there is a perfect equality between one citizen and the other. Under this *Ethnic Democracy* all minorities, living in Russia, have complete social and cultural freedom.

Religious Freedom

In the field of religion there is similar equality of treatment for the followers of all religious creeds, and according to the new Constitution, there is, *complete freedom of worship* in the Soviet Union. "There is, today, very little of that superstition which characterised religion in the past. The people have been given perfect liberty to exercise their own independent judgement in choosing or following any religion. All religions are state religions.

Freedom of Right Thinking and Expressing

The people of Russia (as we are often told) are not a part of the machinery of Government every man or women, in Soviet Union, has

the right of free thinking and free expression."

System of Government Flexible

"The Russian system of Government is far more liberal and flexible than any other form of Government in the modern world. Every man is the ruler of his country ; every man is the servant of his country ; every man is the 'defender-soldier' of his country, and every man is the torch-bearer of peace for his country—there is no 'Sir', no 'Lord', no 'Dirty Tommy'—every one is 'Comrade.'

Soviet Government's economic achievements have resulted in the total disappearance of employment, adequate provision of all essentials of life for all, education for all, and an opportunity for every one to partake in the social, political and cultural spheres of life. "People are thoroughly loyal to their Government, and they take pride in being the citizens of such a great and ideal country as theirs. And in this *pride women have as much share as men, and Asians as much as Europeans.*"

The Russian Socialism has to be studied, in the first place, as a philosophical doctrine, standing for the ideal of equal liberty and security for the individual in the community, and in the second place, it has to be looked at as a complex of institutions, divided for giving effect to the philosophic doctrine.

Conclusion

Soviet Russia is friendly to all those countries which are poor, whose people are starving, and whose economic blood is being squeezed by the Capitalists and Imperialists of the West. Russian Socialism stands for universal appeal and universal sympathy. It seeks to bridge the gulf of difference between the rich and the poor, between the 'Haves' and the 'Have-nots', and finally it wants to see a world, where no one starves, no one lives naked.

151. CAPITALISM

Capitalism means the entrusting of the economic process of society to the guidance of the private businessman. It first developed in eighteenth century is Britain : latter it was transplanted to North-western Europe and North America. From the very beginning of capitalism it has been characterised by a few basic traits.

In the first place, ownership of the means of production (land, factories, machinery, natural resources) is, in the capitalist system,

held by individuals, not by the state. This does not exclude public ownership of natural monopolies or basic public services, but such cases are considered the exception rather than the rule. Thus capitalist business is typically private, so that economic intiative is lodged with enterprises which are actuated by the quest for private gain. These enterprises, subject to little regulation from outside, assume the full risk of failure but enjoy also the unrestricted chance of success. Their activity keeps the economic machinery of society in motion.

The structure of capitalist economy is aristocratic. The number of economic agents is small as compared with the total number of persons participating in economic life, with the result that a large majority as subject to the power of a few ecnomic agents. In a regime of economic freedom the relation between the economic agent and the persons controlled by him takes appropriately the legal form of a free contract. The dominance of minority is explained by the fact that because of the high standard of technical knowledge and organisational skill required under capitalism people of average abilities and fortunes are incapable of assuming the direction of production and can, therefore, no longer act as economic agents as they could under the handicraft system.

Another essential characteristic of the capitalist economy is *competition.* In the precapitalist economy, custom and usage dictated with goods and service were worth, and there were many persons who could not compete at all, because they were excluded from certain occupations. In the caditalist economy, everybody is free to choose whatever line of work he prfers and there is to be no artificial restriction or exclusion, such as on the basis of racial or religious prejudice, from any occupation or profession. Similarly, the capitalist market provides the place where goods and services are offered for sale, the quantity and quality of which are regulated by free competition. The freedom to compete in the market results from four basic capitalist freedom : freedom of trade and occupation, freedom of contract, freedom of property, and freedom of profit making. To the extent that any of these four freedoms is curbed, free competition is reduced. The economic justification of competition is that it keeps everybody —worker, businessman, investor—on his toes, constantly alert to changes in the market, and constantly on the lookout for ways to increase his efficiency and thereby improve his chances on the market.

For about a hundred years after its introduction the capitalist

system succeeded admirably. Karl Marx, the greatest critic of capitalism, wrote in the *Communist Manifesto* : "Capitalism during its rule of scarce one hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam-navigation, railways, electric telegraphs, clearing of whole continents by cultivation, canalisation of rivers, whole populations conjured out of the ground—what earlier century had even a presentiment that such productive forces slumbered in the lap of social labour...Capitalism has accomplished wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals ; it has conducted expeditions that put in the shade all former migrations of nations ane crusades."

There is no doubt that the capitalist system has accomplished much. In the United States, where the cepitalist system prevails, the population increased six times between 1850 and 1950, yet her national income increased thirty times. The Americans claim that the abolition of slavery, education for all, health facilities on an unprecedented level, social security for everybody, the doubling of longevity within a century, the highest increase of population on record —all coincide with the development of capitalism. Moreover, in the field of education, health, and welfare, more has been accomplished in capitalist societies in a spirit of service, and disinerestedness than ever before in history. In the world today the great charitable foundations are to be found primarily in the capitalist nations. In the United States, for example, the Ford Foundation has assets of over 500 million dollars, and it annually givs between 40 and 50 million dollars for purpose of education, human welfare, world peace, and the strengthening of freedom and democracy at home and abroad.

They further claim that capitalism has some desirable political implications. The individual risk taking, the desire and capacity to make decisions, to assume responsibility, to determine one's own life, are an important motivation without which there can be no democracy. Persons who constantly faced danger, risk, and responsibility in their economic affairs were ulitimately unwilling to accept authoritarian government from kings and aristocracies, and when the capitalist middle classes could not obtain their objectives peacefully, they resorted to revolution : the English civil war in the seventeenth century, and the American and French Revolution in the eighteenth century. In fighting for itself, the capitalist middle class appealed to the princi-

ples of universal human liberty, the rights of man, and natural law. It is for this reason that democracy became an intrinsic part of capitalist civilisation, and for this reason also that greatest advances in democratic government and human liberty have so far been made in capitalist societies.

But in spite of these achievements which go the credit of capitalism, there are certain inherent defects in this system which are condemned by all rightminded social thinkers. The main drawback in the capitalistic system is that business processes are carried on in terms of 'wealth', 'value', 'price', and 'cost'. These concepts are pecuniary and in individual instances have little or no necessary relationship to human welfare, whereas the ultimate purpose to be served by economic activity consistent and inherent relationship to human welfare, decisions made on pecuniary basis may, and in a substantial number of cases do, differ widely from decisions which would be dictated by considerations of human welfare. The emphasis which the system places upon pecuniary values undoubtedly affects our personal and social evaluations of non-business phenomena. The "succeful citizen" is likely to be the man who is the most successful financially : friendships may follow patterns of pecuniary success ; art, music, and literature may be threatened by tests of the pecuniary worth of their products : a college education may come to be judged largely in terms of its effects upon the prospective money earnings of its recipients, and so forth.

Another defect of the capitalist system is that it has given rise to unearned incomes. An unearned income is the acquisition of economic goods or purchasing power from any source other than the sale of personal productive effort on a competitive market. Capitalism has permitted incomes of this type to exist, and in certain cases has unavoidably created them. Their existence means that certain individuals are thereby enabled to live, and in many cases to live well, without working. It means that some are overpaid for their efforts and hence others are underpaid, for the total national products is the sole source of individual incomes. If certain citizens consume without helping to produce the total heap of consumable goods, other must obtain from the heap less than they have added to it. Resultant potentialities of class antagonism may interfere with the harmony and co-operation that are esseniial to the most efficient operation of a complex economy.

Another weakness in capitalism is that, on numerous occasions

and in many ways, it has offered business units powerful inducements to reduce productions and restrict supply of goods. It has permitted a perversion of the profit motive to ends just the opposite of those it is supposed to serve. Where as profit normally is expected to be realised through production and the expansion of productive facilities it can also result from restricting output and obtaining a relatively high profit per unit of sales. Business enterprises have not failed to respond to such opportunities.

Capitalist system also results in waste of productive effort. Since no economic organisation can achieve perfect efficiency in the utillisation of resources, some waste is inherent in all economic activity. Under the capitalist system, however, wastes of gross proportions have persitently resulted from the existence of competition has created a tendency for industrial equipment and staffs of workers to be unnecessarily duplicated. Each competitor in a given industry, needing to be fully equipped with machinery and labour to carry on production acquires them without considering the possibility that the market may not absorb all the potential output of all the available productive facilities. The result is idle equipment and waste.

Capitalism emphasizes the aequisitive and combative elements in human nature, thereby suppressing altruistic and co-operative potentialities. Under such institutions as private property and the profit motive, individuals place great emphasis upon acquiring and owning things they contrive to exclude other persons from the use of as large a protion of the combat and under the assumption that the other persons must be an enemy. The institution of competition and the existence of the free market induce sttuggie and a spirit of opposition Each person, assuming that the other is actuated by self interest, finds it necessary to put his own interest uppermost. Acquisition, self-seeking, and conflict thus become predominant environmental influences that help to shape the psychological development of people. Potential co-operative and altruistic tendencies wither for lack of stimulus, while combative urges are developed and expanded.

Just as individulism was the element giving strength to capitalism and accounting for its many successes to the individualistic nature of capitalist institution is largely responsible for capitalism's failure. Being free to make his decisions without regard to the decisions of others, the individual or corporate entity establishes a new business unit when it appears profitable to him despite the duplication and social waste it may occasion. He or it makes these decisions which

will yield profit regardless of the fact that the aggregate of such decisions may be leading to a socially unhealthy 'boom' or 'lust'. The individual seeks to climb to the top of the income ladder and, through private and inheritance, to preserve his place there for his son even though this may lead to injurious permanent class divisions. Should he see the opportunity to achieve a monopoly profit or some other form of unearned income, he utilises this end. If creating scarcity property institutions to attain this end. If creating scarcity rather than plenty serves his interests, capitalist institutions often permit him to follow the former path.

To sum up the advantages and disadvantages of capitalism, we can say that whereas with the use of accumulated individual savings, it has given the world railroads, automobiles, steamships etc., and has encouraged individual initiative, it has also given rise to waste in the production of goods, inequality in the distribution of wealth, and economic insecurity of the worker who is entirely at the mercy of the employer, and an emphasis on property right rather than on human rights. These defects have been demonsrated in the long hours workers must toil to make a living, in bad working conditions, in the manner in which women and children have been exploited, and in the payment of low wages. Although much has been done in some capitalist countries like the U.S.A. and Britain, to improve the system, the inherent defects still remain.

152. ONE-WORLD GOVERNMENT

We live in an age of crisis. One crisis follows another, and even when there is some kind of peace, it is a troubled peace with fear of war and preparation for war. Tortured humanity hungers for real peace, but some evil fate pursues it and pushes it farther away from what is desired most. Almost it seems that some terrible destiny drives humanity to ever-recurring disaster. We are all entangled in the mesh of past history and cannot escape the consequences of past evil.

The only way out of this impasse seems to be One World Government. World Government must, and will, come, for there is no other remedy for the world's sickness. The machinery for it is not difficult to devise. It can be an extension of the federal principle, a growth of the idea underlying the United Nations, giving each national unit freedom to fashion its destiny according to its genius,

but subject always to the basic covenant of the world government.

It is obvious that if we want to abolish robbery, violence and killing as between nations, we must do the same thing for nations as has been done for individuals, *i.e.*, to establish the rule of law over them. Abolition of war required that when two nations have a difference which they cannot settle in a friendly way by agreement, they should be compelled to accept an impartial decision—to arbitrate instead of fight. And to make sure that they do arbitrate instead of fight, there must be an authority above them all. There must be an International Court of Justice. There must be a force acting under international orders, a policeman to enforce the decisions of that Court of Justice.

So in order to keep law and order in the world there must be the Court and the policeman. The scales of justice are vain without her sword. To get rid of war we must establish a positive alternative to war as a means of setting disputes between nations which they cannot compose by agreement between themselves ; to make certain that this positive alternative of arbitration is adopted in every case we must have a world authority above all nations as the national State has power over all citizens.

Now such a world authority will certainly mean some abandonment of absolute sovereignty of nations, which at present means that every nation is a law to itself, entitled to try to get its own way not only at home, but in all it dealings with other nations with its own force, if it can. But a world authority for peace will not mean loss national self-government or national freedom ; it will simply limit, what may be called, the anarchic sovereignty of nations.

Just as the freedom of every individual citizen is incrcasd, note diminished, by the fact that he has to live under law, the same would hold for nations under World Governm nt. A citizen may sometimes think that he has too many laws, but without going into the details of it is clear that the freedom of the individual to go about his business without fear of his being stabbed in the back or robbed at any moment, depends upon the fact that he lives under the rule of law. In the same manner the nations under world government would have more freedom not less freedom, if war were abolished and replaced by international justice, enforced at need by an authority above all nations, great and small.

The idea of One-World Government has met with great opposition

from several quarters. Some of the political thinkers consider it to be an impossiblity, a mere illusion. They are of the opinion that virtually all arguments for world government rest upon the simple presupposition that the desirability of world order proves the attainability of world government. Our precarious situation is unfortunately no proof either of the moral ability of mankind to create a world government by an act of will, or of the political ability of such a government to integrate a world community in advance of a more gradual growth of the 'social tissue, which every community, requires more than government.

They further argue that most advocates of world government also assume that nations need merely follow the alleged example of the individuals of another age who are supposed to have achieved community by modifying their agreements into law and by providing an agency of some kind for law enforcement. This assumption, they point out, ignores the historic fact that the natural respect for each other's rights in a purticular community is older than any code of law ; and that machinery for the enforcement of law can be efficacious only when a community as a whole obeys its laws implicitly,so that coercive enforcement may be limited to a recalcitrant minority.

According to them the fallacy of world government can be stated in two simple propositions. The first is that governments are not created by fiat though sometimes they can be imposed by tyranny. The second is that governments have only a limited efficacy in integrating a community. The advocates of world government talk of calling a world constitulional order and world then call upon the nations to abrogate or abridge their sovereignty could have unchallenged sway. No such explicit abnegation has ever taken place in history. Explicit governmental authority has developed historically from the implicit authority of patriarchal or matriarchal tribal forms. Governments, so established, have extended their dominion over waaker neighbours. But the abridgment of sovereignty has always been indirect rather than direct or it has been imposed by the superimposition of power.

In spite of these serious objections to the idea of One-World Government, it is while planning and working for it, because if it cannot be achieved humanity is doomed. It may take a long time before this idea is translated into reality, but serious efforts must be made in this direction by all peace loving citizens of the world. After World War I a move in this direction was made by setting up the League of Nations. That failed and it is easy now to see why it failed. The

Covenant of the League never even formally prohibited war. Every nation in the last resort kept the right to get its own way. The League never had any force at its command. After World War II a fresh attempt was made by setting up the United Nations. That is also not working well up to the present ; the Security Council has great powers but it is made largely important by the vote on effective action given to each of the five Great Powers, thus placing each of them above the law established for other nations.

But in the last resort both the failure of the League and the difficulties of the United Nations spring from lack of interest on the part of the ordinary citizens of the world. That is why there is an urgent necessity of starting the crusade for world government. The idea underlying such a crusade should be to mobilise the opinion of ordinary citizens in favaur of world government and make that effetive in bringing about a change in the political structure of the world. Though a world government is still too far distant to be considered as a serious possibility, there is no reason why propaganda for world government should not be carried on. The creation of a world government is a desirable political reform; but this political reform will not take place without a reform in human morals.

Peace can reign in the world only when all States are reduced to the position of individual units in a federation of States in which policing, peace and order are federal snbjects and in which all States enjoy internal autonomy without the authority or the means of aggression, social or political. This is a serious problem which must be faced by any movement seeking to propagate world peace—no matter by what they intend to introduce it. In a properly representative and equitable world federatson of nations, much can be achieved, and this machinery ought to be planned and installed as soon as possible.

H.G. Wells, who was a staunch supporter of One-World Government, and who considered it as the next stage in history, discussing the advantages that would accrue to mankind by such a move, has rightly observed in his famous *Outline of History*: "There can be little question that the attainment of a federation of all humanity, together with a sufficient measure of social justice, to ensure health, education, and rough equality of opportunity to most of the children born into world, would mean such a release and increase of human energy as to open a new phase in human history. The enormous waste caused by military preparations and the mutual annoyance of competing great Powers and the still more enormous waste due to the uuder-produc-

tiveness of great masses of people, either because they are too wealthy for stimulus or too poor for efficiency, would cease. There would be a vast increase in the supply of human necessities, a rise in the standard of life and is what is considered a necessity, a development of transport and every kind of convenience; and a multitude of people would be transferred from low-grade production to such higher work, as art of all kinds, teaching scientific research, and the like. All over the world there would be a setting free of human capacity, such as has occurred hitherto only in small places and through precious limited phases of prosperity and security.

"To picture to ourselves something of the wider life that world unity would open to men is a very attractive speculation. Life will certainly go with a stronger pulse, it will breathe a deeper breath, because it will have dispelled and conquered a hundred infection of body and mind and now reduce it to invalidism and squalor. We have already laid stress on the vast elimination of drudgery from human life through the creation of a new race of slaves, the machines. This—and the disappearance of war and the smoothing out of endless restraints to and contentions by juster social and economic arrangements—will lift the burthen of toilsome work, that has been the price of human security since the first civilisation from the shoulders of our children which does not mean that they will cease to work, but that they will cease to do irksome work under pressure, and will work freely, planning, making, creating, according to their gifts and instincts. They will fight nature no longer as dull conscripts of the pick and plough, but form a splendid conquest. Only the spiritlessness of our present depression blinds us to the clear intimations of our reason that in the course of a few generations every little country town will become an Athens, every human being could be gentle in breedihg and healthy in body and mind, the whole solid heart man's mind and its uttermost regions his playground."

153. CITIZENSHIP—ITS RIGHTS AND RESPONSIBILITIES

Citizenship means membership of a community or a group. Such groups are small as well as large; we are members of our village or town communities and it is equally true that we are members of our national communities, and to some extent it is also true that the whole world constitutes a single community, of which too we are members. Whether we have one or the other of these communities

in mind, as citizens, or members of that society, we receive certain benefits and ought to fulfil certain duties in that society. The word citizen, however, is often used not in relation to society but in relation to the State. Citizenship then means membership of the State, and not of Society. As citizens of the State we obtain certain rights maintained by it, and we perform certain duties enforced by it.

Rights of citizenship may be defined as those powers, the free exercise of which by the individual or a group of individuals, is recognised by the State as being for common good Rights may be distinguished from powers. Nature has endowed every man with certain powers of thought and action, but these powers become rights only when their exercise is recognised by society as being in the common interest. Without such recognitions there can be no rights. If the state also recognises a right and punishes its infringement it becomes a legal right. Legal rights are the product of law and are based on the will of the state. A legal right is thus a privilege enjoyed by a citizen as against any of his fellow citizens granted by the sovereign power of the state and upheld by that power. The test of a legal right is that which can be enforced in a court of law.

Rights arise from the moral nature of man. Every individual should have certain powers of free action and thought so that he may develop his personality and be able to contribute his share to the common good. Rights, therefore arise in a society which recognises common good to be reached by the development of the powers inherent in every individual. It is the recognition of this common interest which turns powers into rights. Thus no man can have a right to act as he pleases irrespective of the interests of society. He has a right only as a member of a socicty in which every one regards the free exercise of his own powers as dependent upon his following a similar freedom to every other member of society.

Duties of citizenship mean obligations to do or not to do certain things. If the obligation is imposed by one's conscience or the force of public opinion, it is a moral duty. If it is enforced by law so that its non-fulfilment imposes legal penalties, it is a legal duty. These duties are correlative to rights. If rights are the claims which the individual makes upon society and are regarded by it as valid, duties are the claims which society makes upon him in the common interest. The individual's claim for the free exercise of certain powers is conditional upon his recognising a similar claim on the part of others. An individual has rights to enable him to rise to the best of which he

is capable and make his contribution to the social good. He has no right to act unsocially. One's rights are related to the function which one has to perform as a member of society and the claims which one makes must be such as are necessary for the proper exercise of that function.

A valid claim is both a right and a duty. Looked at from the point of view of the individual making it, it is a right; looked at from the point of view of others, it is a duty. A citizen has a right to use the public thoroughfares, that implies a duty on the part of others to give him free room, but also implies a duty on his part to recognise a similar right on the part of others. If society provides the individual with opportunities of self-development in the shape of rights, it also imposes an obligation upon him that he should use those opportunities in the proper way. If society protects him from the attack of others, it also places a duty upon him to desist from attacking others. If a citi en has a right to vote, he has also a duty to use his vote so as to advance the common welfare. If a person has a right to receive education, he has also a duty to fit himself by education to be a useful member of society. Rights, in fact, end in duties. There is no right without corresponding obligation.

The important rights which are guaranteed by all civilised states are—right to free life, right to property; right to work and right to be paid adequate remuneration for work; right for family life; right of worship and conscience; right of free speech and association; equality before law; right to education; political rights as the right to vote, right to be elected, right to hold office, right of petition, and the right of permanent residence.

These rights are clearly defined in the constitutions of some states:

The *first* right is the right to equality before the law, social equality and equality of opportunity in public employment. No person is to be denied the equal protection of the law within the territories of the state. It forbids discrimination between persons who are in substantially similar circumstances or conditions. As discrimination on grounds of religion, race, caste, sex or place of birth has been practised to some extent under the existing social system, provision is made to prevent such discrimination.

The *second* right is the right to freedom. It secures freedom of speech and expression, assembly, association, movement, residence, acquisition and disposition of property, and the right to practise any

profession, or to carry on any occupation, trade or business, are subject to certain conditions.

The right to freedom also recognises that a person can be deprived of his life or personal liberty only in accordance with the procedure established by law. He cannot be detained or put under the physical restraint arbitrarily or illegally i.e., his liberty can be interfered with only in accordance with law : if he has violated or committed a breach of law, then also the interference must be in accordance with the procedure established by law. No person who is arrested is to be detained in custody without being informed as soon as may be, of the grounds of such arrest, nor is he to be denied the right to consult, and to be defended by, a legal practitioner of his choice.

The *third* right is the right to freedom of religion. It is intended to allow everyone to entertain such notions respecting his relations to his maker and the duties they impose as may be approved by his judgment and conscience and to exhibit his sentiments in such form of worship as he may think proper, not injurious to the equal right of others, and to prohibit legislation for the exclusive support of any religious tenets or the modes of worship of any section of the community. All persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion, subject to public order, morality and health.

The *fourth* right is the right to property, which means that no person is to be deprived of his property save by authority of law. The Constitution also guarantees cultural and educational rights. To secure equality of treatment to all citizens, it is provided that no minority, whether based on religion, community or language, shall be discriminated against in regard to the admission of any person belonging to such minority into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them. All minorities, whether based on religion or language, have the right to establish and administer educational institutions of their choice. In granting aid to educational institutions, the State is not to discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

The citizens in Pakistan enojy the right to constitutional remedies. For the enforcement of fundamental rights, the right of every person to move the Supreme Court by appropriate proceedings is recognised and guaranteed. The Supreme Court is constituted the protector and

guarantor of fundamental rights, and it cannot consistently with the responsibility so laid upon it, refuse to entertain application seeking protection against infringement of such rights.

Along with the rights which are enjoyed by citizens in every free state, there are certain duties and obligations. The most important of these duties are—loyalty to the State, obedience of laws, payment of taxes, and other public duties. Every citizen owes allegiance or loyalty to the state to which he belongs. This involves an obligation on his part not to attempt anything which may be prejudicial to the true interests of the state, to help the state in times of war and other emergencies and to give his support to public officials in the discharge of their duties.

The citizen is also bound to obey the laws of the state. In certain circumstances it may be his painful duty to resist the state, but that only brings out his moral duty to render obedience all the more clearly. For if disobedience to the laws becomes habitual or widespread respect for authority would be undermined, public safety would be endangered and a regime of lawlessness would set at nought all rights. It is, therefore, the duty of the citizens to obey constituted authority and help in the suppression of lawlessnesss and indiscipline.

It is also the duty of every citizen to contribute to the maintenance of the state in the form of taxes, as finance is necessary for the maintenancs of the state and the development of useful activities. Among other public duties may be mentioned the duty to vote properly in the interests of the commonweal, service on the jury, helping the officials in the suppression of riots and the maintenance of order and security and serving on public bodies. Some of these duties may be imposed by law ; others are voluntary responsibilities which depend upon a man's own civic sense or the force of public opinion.

Every citizen must realise the importance of his obligations to the social and political order of which he forms a part. To the end that he may be enabled to take his proper place in that order, he is endowed with rights. But these rights involve obligations, on the proper fulfilment of which depends the welfare and progress of society. Every individual is an indispensable factor in human progress and the manner in which he discharges his responsibilities is the measure of his contribution to that progress. To the fulfilment of his task he must bring an alert mind, a trained judgment and a close study of

public questions. To these must be added qualities of character and integrity, and a capacity to rise above narrow and sectional interests for the sake of the common good. Then alone can democracy which builds upon the character and capacity of the average citizen prove fruitful and fulfil its purpose in the scheme of things.

154. THE PARTY-SYSTEM OF GOVERNMENT

The Party-System of Government is a part and parcel of a democracy. Political parties are possible only in a democracy, and a constitution which has no place first is not democratic. The principle allowing of only one party in order to guarantee the workability of the government is an antidemocratic ideology. A democracy cannot be a one party state.

A political party is a link of a people, with some degree of organisation. It is a voluntary group : people are, normally, free to choose whether to join this party or that or any party at all . Like all voluntary associations it has an object or purpose, and the test or condition of menbership is the willingness to further the object or objects of the association. It is, however, possible for a party to exist and to hold together as one party while its members are deeply divided in opinion on some of the most fundamental political questions. But there is one point on which all members of a party must be agreed if they are to stay in the party and work together at all. That is in their desire to attain political power for the party. Members of a party might differ on any or even all lines of policy ,but any one who definitely does not want a particular party to attain power, cannot possibly remain a member of the party. Thus a political party is a voluntary association of people for the purpose of attaining political power, of course, by constitutional means, devoid of all violence.

When a political party in power, has got to decide how to use it. In other words, it must have a policy. This means that at some point the membrs of the party will have to reach an agreement, not necessarily on what they would like, but at least on what they would be prepared to accept in the way of measures. It is possible, however, for a party to go on for a considerable time before arriving at such an agreement, particularly if it has no immediate prospect of attaining power. Further, of course, a party is not committed for ever to any particular line of policy. It may change it in whole or in part while

still remaining the same party. But while it is in power it must agree in general if it is to remain there.

Regarding the motives which impel a person to attach himself to this party rather than that,they differ with different persons. Thus at one extreme we can imagine a man thinking out carefully what he would regard as most beneficial for the country as a whole and then deciding to attach himself to the party which seems to him, after full consideration, to represent most nearly his views in this matter. This would be an ideal case which would probably never be realised completely in practice. Nonetheless it would be foolish to deny that this process of rational thinking might be one among other influences which determine a particular person's decisions.

At the other extreme there is the possibility that a man may think out cleary which party seems likely to give most scope for his own personal interests and ambitions and then decide to join it. This also, is a possibility that is rarely realised in its completeness : few people are as clear-sighted or single-minded as that. But here again it may be among other influences to affect a person's choice. It might be reasonable to suggest that it plays a part in certain other cases of change of party particularly when a man leaves a party which seems to have little future before it in order to join one which appears to be on the upgrade. Of course, such a motive would work mostly on people with political ambitions, who hope to play an active part in politics.

Mid-way between these two extremes, people are influenced by the interests of the particular group, the trade class, or profession to which the person making the choice belongs. There are all the inborn temperamental differences which incline an individual towards one party or another. There is also the influence of family connections. There is a popular idea that children always tend to react against the opinions of their parents, but generally the son enters politics on the same side as the father.

There are certain inherent defects in the Party System of Government. Political parties are not generally in conformity with orthodox notions of democracy. Their internal structure is essentially autocratic and oligarchic : their leaders are not really appointed by the members, in spite of appearences, but-co-opted or nominated by the central body ; they tend to form a ruling class. In so far as they are elected, the party oligarchy is widened without ever becoming a democracy, for the election is carried out by the members, who are a minority in comparison with those who give their votes to the party

in general elections. Parliamentary representatives are increasingly subject to the authority of the party inner circle : this means that the mass of electors is dominated by the small group of members and militants, itself subordinate to the ruling bodies of the party. Moreover, even supposing that parties were ruled by parliamentary representatives it would be an illusion to think them democratic. For elections themselves ill-interpret the true state of opinion. Parties create opinion as much they represent it ; they form it by propaganda ; they impose a prefabricated mould upon it. The party system is less a photograph of opinion than opinion is a projection of the party system.

The general development of parties tends to deviate from the democratic regime. Growing centralisation is increasingly diminishing the influence of members over leaders, while on the other hand strengthening the influence of leaders upon members. Discipline among members is tightened by propaganda and persuasion which leads them to venerate the Party and its leaders and to believe in their infallibility, the critical a attitude gives way to attitude of adoration.

But in spite of these defects, the Party-System of Government has certain definite advantages, on account of which it has come to stay in all the democratic countries of the world. In the first place it obviously stimulates interest in politics. For party-warfare is necessarily carried on, to a great extent, by argument, and it is very difficult to go on using arguments for long without beginning to pay some attention to their value as arguments. Connected with this is the fact that the party system secures constant discussion and argument. I always provides some one to put the opposite point of view, and moreover, some one who cannot be ignored, as an individual critic. The government must listen to the opposition and must consider their argument at least sufficiently to find an answer to them. The party system stimulates these discussions and ensures that they receive attention, and it is difficult to see what better way could be found.

There is another point of view on which the existence of political parties may have an effect which on the whole is beneficial. That is through their relation to particular sectional interests. Certain people who represent some particular interests will often incline to one party rather than another. But the party itself is a body with an interest of its own, which is never, or hardly ever, exactly the same as the interests of other groups or sections. A man may be concerned with the

interests of his particular trade and think that one party is more likely to favour them than another. But if he becomes an active member of a party he will never think in precisely the same way when he is thinking as a member of the party as he will when he is thinking as a member of a particular trade or other interest. At the least, as a member of a party he will have to think about winning votes, and exclusive concern for the interests of his particular trade is not likely to be successful in that aim. No doubt in some countries at sometimes the political party may become little more than a company formed for the purpose of sharing out the spoils of office, though even there it may be concerned to prevent exploitation by rival interests. But where a higher standard rules, the party and its interests always provide some sort of counterweight to the influence of other special interests.

Another great advantage of the party system from the democratic point of view is that it always provides a possible alternative government and gives the electorate a choice between them. Under the one party system there is no alternative government and no genuine choice before the electors, so that the influence of the mass of the people on political decision is reduced to a minimum.

Discussing the merits and demerits of the party system, and its place in the machinery of democratic government, Prof. M.A. Pink has rightly observed in his brilliant book, *The Challenge to Democracy*: "The working of the party system is apt to generate a certain amount of impatience, especially among the more intelligent members of the community who find the trammels of a party programme irksome. With the growth of the scientific habit of mind and the application of scientific methods to the study of social problems there has grown up a natural desire to see the great political questions handled by the best men according to their expert judgment of the needs of the particular situations and not according to preconceived party ideas. It is also felt desirable that the parliamentary debates should exhibit less vain repetition, and the members should be free to yield to argument and vote according to their private conviction without constant fear of the Party Whips. The party system has indeed obvious drawbacks. But it has the inestimable merit of providing for the bloodless revolution by which a government that ceases to enjoy public confidence can be turned out of office and replaced by a new one. Thus until some better device is invented it remains indispensable to the working of democratic government.

"At the same time, however, we must recognise that the old, limited conception of party politics is out of date. As we move towards a planned society it is no longer possible to treat the art of government as considering solely in securing the programme and the interests of the party in power. Any intelligent and comprehensive plan in the social and economic spheres must be made on the assumption that there will be continuity of policy over a period of time. Such continuity can be secured, of course, by a revolutionary dictatorship that suppresses all opposition but so long as conflict of opinion is tolerated long term plans for industry, for transport, for social security, for education must be based on a programme representing the widest measure of agreement between the parties obtainable at the moment. It follows that those who represent the parties and mould national policy must be prepared at some point to sink partisanship in co-operation. The point has been well put by Karl Mannheim : 'Planned democratic society needs a new type of party system, in which the right to criticise is as strongly developed as the duty to be responsible to the whole. That means that the liberal education for intelligent partisanship, which is mainly defending the interests of your faction and party and leaves the final integration to a large extent to the natural harmony of interests, must gradually be replaced by a new education for responsible criticism, wherein consciousness of the whole is at least as important as awareness of your own interests. In the planned society it is not the national interplay of interests which gradually leads to a total scheme of action, but a plan intelligently conceived and accepted by all parties. It is obvious that such a new morality can only be achieved if the deepest sources of human regeneration assist the rebirth of society."

"Democratic government will continue to work through the conflict of parties ; but both politicians and ordinary citizens must reach out to a conception beyond party. Above all, the party in power must realise its full responsibilities to the community as a whole."

155. INDISCIPLINE AMONG THE STUDENTS

Educationists and prominent leaders ill-feel the growing indiscipline among the students. Few are not the cases of strikes, violence, insubordination, on their part. It is pity that the teachers are held the *sole* responsible for the growth and prevalence of indiscipline.

Students of today are the leaders of tomorrow and as such manifestation of unhealthy and destructive tendency like 'indiscipline' among them is likely to have serious consequences. The problem is not local but national and its gravity has caused great concern.

If we probe deep into the causes of indiscipline, many interesting and concealed things will be brought to light. Students represent the 'youth' of the country. In the bloom of youth there is a typical restlessness, which, if not diverted into healthy channels, takes the shape of excrescence. Passing through the critical periods of life, the students do not hesitate to resort to act of indiscipline which the grown ups, perhaps, do not approve. They are prove to shake the society. The students played a vital role during the struggle for independence. The educational institutes were considered the training ground for the students to learn and practise politics. Many great leaders of the country were 'problem students.' Though the cause is over yet the effect lingers on. Those students who could throw a challenge to the authority represented by the English, built up a tradition of revolt against any authority, and the modern students keep up the tradition.

Politics has intruded the jurisdiction of the temples of learning.' School or College staff sympathise with some or the other political party. The students also align themselves with the factions in the staff. Antagonistic tendencies grow. Slandering and accusations start. The shrine of enlightenment is converted into an arena of 'bull. fights'.

The unemployment problem amongst the educated has the worst demoralising effect on the students. They find their future 'dark and uncertain.' Out of the spectacles of books when they enter into the realm of reality they find that it is an uphill task to make both ends meet. They worries, nervous tension and possible frustration one picked up. When an average student is on the verage of emotional disintegration some sort of harsh-treatment or injustice may be meted out to him by the college authorities and there we find the lava erupting. As most of the students have common interests, the unrest spreads from individual to group like an epidemic and we find that group indiscipline is the worst amongst the unruly trends which sway the students.

The untrained and ill-educated teachers do not know the psychology of education. Students are human beings and they expect the teachers to understand them. When they find that the teacher is like a

machine, they lose faith in him. Our schools and colleges are overcrowded. There is no human link between the teacher and the taught. Individual student has his personal requirements, queries and doubts. When the teacher has to face a class of hundred students, he is like a puppet dancing before the class. He cannot leave the stamp of his personality on any one. When mutual-understanding lacks, the teacher not in a position to control the students. Seeds of indiscipline are sown and sprout out when the time is ripe.

Much sentimental value has been attached to co-education. Very often argument is put forward that, when the girls and boys meet as sisters and brothers in their early childhood, and as husband and wife in their maturity, why should they be separated in the school and college? It is, however, an admitted fact that the requirements of the boys and girls are not the same and for most of the girls. it is sheer wastage of time to study in a co-educational institute. No body can deny the fact that our school and colleges have been reduced to marriage bureaux and most of the time is squandered away in love episodes. Friction and rivalry are the order of the day. *If some teacher*, some times supports a girl, the students become prejudiced towards him. In a co-educational institute where girls are in minority, the college staff consider it a part of their duty to extend certain privileges towards the fair-sex ; but such an approach is misinter preted by the student community. Slanders and whispering campaign rule the roost. Indiscipline takes its roots.

Ill, paid teachers have to augment their income and the only source open to them is to a ccept tuitions. When well-to-do students find that poor teacher runs after petty tution, they lose respect towards him. In these hard days an average teacher cannot maintain good standard. Sometimes he may come dressed up in shabby clothes. Such sort of affairs will leave a very dim impression on the students, and they are likely to treat him as a nonentity. He becomes a laughable figure. The inferiority feelings in him kill his power of initlative and he fails to control the students.

Due to the impact of the Western civilization. students lost their traditional reverence towards their parents, with the result that the parents lost control over their children. Gone is that old spirit of acquiring knowledge and gone is the devotion shown by the disciples towards their tuator. In our educational curriculum there is no provision for self-discipline. It is, therefore, inevitable that lack of self-

discipline cannot be compensated with a few haphazardly applied rules of conduct.

For years together much emphasis was laid on academic education. There was absence of cultural activities, games and festivals. Such activities provide a healthy and constructive diversion to the students —also instilling in them the team spirit and the sportsman spirit. Instead of becoming the tools in the hands of the so-called Student Federation, the students would imbibe the spirit of universal brotherhood. Though, through the unions, the students are supposed to fight for their legitimate rights, yet the tendencies, which guide them, often border on indiscipline. In the name of 'academic freedom the students indulge in indiscipline. Sometimes the university and the college authorities become very adamant and do not accede to the genuine demands of the students. The authorities ought to realise that the spirit of democracy encourages 'healthy' opposition, and the students expect minimum criticism of certain policies which they consider to be either out of date or out of tune with the march of time.

When the students enter the school or college, they start on a road whose destination is unknown. Some of them endeavour hard, battle up their way and by miracle reach the goal. Most of the students, however, fail to reach the destination. There is no proper guidance and the students find that they are being ignored by the society. It is but natural that the rebellious element in them starts surging and culminates in some shape or the other. The education system has been nothing but a leap in the dark. No proper streaming of the studsnts done so as to fit them in the right place. There are no provisions for aptitude tests. The students take up the courses in which they have no interest and play truant because the subject does not attract them. Finding a lot of spare time at their disposal, they indulge in frivoulous activities.

For the last few years, it has been noticed that the results of various universities are deplorably poor. The mass failures are a colossal national loss. The failed condidates are treated with contempt by the society. The universities seem to be applying a double code— poor education, insufficient, untrained and ill-qualified teachers on the one hand and high expectations from the students on the other hand. By imparting poor education, high standard is expected in the examinations. Paradoxical indeed ! Re-orientation of the system of education and doing away with the evils of examination system are

the crying needs of the time. Education system is something abstra-act ; made concrete through the teacher. When a student fails, he blames the teacher ; not himself ; not even the system. Teaching is rather more a question of reverence than forcefeeding. If the students lose respect for the teacher, they become tameless and free.

So many are the reasons for indiscipline among our students. If the various reasons are analysed, it would be evident that any youngman will show revolting tendencies, in face of such a magnitude and intensity of the problems. Every youngman stand on a threshold and finds that future is uncertain, dark and dismal. To what extent the accumulated frustration is likely to gush out is difficult to predict.

The problem of indiscipline is social, economic, political and psychological, and as such any remedial measures, chalked out and translated into action have to be multifaced. Certain measures already taken have created a better atmosphere. The old Scount and Girl Gulde Movements are being revitalized. They are paving a good way to train, and tame the students in self-discipline and group-discipline. Interuniversity festivals and other cultural activities are being encouraged. Increasing the salaries of the teacher, and improving the conditions of service, and providising better training are the problems which are being tackled day by day. The teacher will no longer remain a 'poor masterji', but assert himself in his right place in the society. Tremendous influence is likely to be exerted by a fully satisfied teacher on the student community.

It is really strange that the politicians have not hesitated to exploit the students for propaganda. It is, the responsibility of the politicians in the country—not to mislead the students. Given an opportunity to develop in a healthy atmosphere, every student will turn out to be a good politician or an engineer or an artist or a scholar. Do not exploit the unstable trend of the mind of these buds and flowers of this green orchard—You need not build jails and lunatic asylums, if you convert the so-called "Schools and Colleges" into 'shrines of enlightenment' and 'temples of learning'. If culture is sweetness and light, let our youngsters relish its nectar and bask in its halo. Future does not need fanatics and dogmatists but men—drunk deep in internationalism and universalism. Indiscipline is an evil and better to nip the evil in the bud. Economic stability is an essential ingredient of any policy pesigned to do away with the existing discontentment—

the root cause of indiscipline. Student community needs sympathetic consideration of their problems.

156. THE FUTURE OF ENGLISH LANGUAGE IN PAKISTAN

With the exit of the Britishers from Indo-Pak. subcontinent. It was presumed in some extremist quarters that English language will also go to its native land soon. But the deep roots which this language had struck into the Indian soil from the beginning of the present century, were hard to be shaken and the course which the later events took, belied the expectations of the narrow-minded nationalists who wanted an immediate replacement of this language by a language of our own.

The way in which Macaulay introduced English language in Indo-Pak, was a disgrace for us and dealt a severe blow to nationalism. Our languages received a great setback and their progress was greatly retarded when English language was granted protection by the government.

In a very haphazard way the Britishers devised the pre ent system of education to produce cheap clerks to run their bureaucracy. English become a costly luxury with the result that knowledge of English meant a high market value and prestige. The inroads of alien culture and civilization had a bad denationalising influence. The intelligentsia was attracted towards the Western universities. A false dignity had come to be attached to the study of English language and the advocates and staunch supporters of our languages the Eastern culture and civilization were condemned as 'backward' and 'orthodox' people, even by their own countrymen for whose good they were working. This meant a virtual dethronement of our culture and civilization from the pride of place it occupied in the ancient Indo-Pakistan subcontinent.

English had been facing opposition, and bitter and unbridled criticism since the time of its introduction in the administrative as well as academic field. This antagonism was further intensified when the nationalist movement gathered momentum. Finally it became an important item of the policy to discourage the use of English and to encourage the spread of a common language and also to develop the

regional languages which contained a fairly rich heritage of literature.

The most important unifying factors, in the national solidarity *i.e.*, language and literature, were relegated into the background. The privileged class who received the education in English, became completely Westernized and arrogant. None devoted time and none utilized his creative faculties for building up of the literature. It was, therefore, no wonder that the deliverance of our people from the political subjugation of the English was also hailed as an occasion to rid themselves of the tyranny of the foreign language and literature ; for without it, freedom would lose much of its significance. First thing which the Government did was to declare unequivocally that English cannot remain for long the official language of our country and that Urdu or Bengali will take up the pride of place since occupied by English. This was hailed as a move both bold and in the right direction. But the time limit kept as a transition period aroused mixed reaction. The reaction was both natural and justified. The government and the people both shared the view that English must cease dominating the Pakistan educational system, culture and civilization, but there was a sharp difference of opinion as regards the details, methods and speed with which this goal had to be achieved.

The language, however, brought in its womb the seeds of its own destruction. Indo-Pakistan leaders educated in foreign universities learnt about national awakening, democracy and revolution. The weapons brought from the armoury of the English were successfully employed against them. Our mental horizon was broadened and we cultivated an international outlook. This was probably the greatest benefit we could derive from the study of English language.

Some extremists who seemed to be in love with English language and whose mother-tongues were fairly developed came forth with bitter attack on the move and wanted that English should be retained permanently in all spheres of life. Pitted against these supporters of English were fanatic lovers of Urdu who wanted an immediate replacement of English by Urdu. Had they some magic wand, they would have done it almost overnight. But nothing came out of this unbridled criticism and counter criticism and the decision of the government stood. That Urdu should be introduced gradually, was the only desirable course to be adopted without hampering the national progress.

The diversity of languages, and dialects is so great in Pakistan that it was very difficult to choose a common language which could be granted the status of national language. After great deliberations, Urdu was chosen as the 'lingua franca' of West Pakistan and Bengali of East Pakistan. It is rightly asserted that until Urdu and Bengali gains the goodwill of all the people of the country, no progress and promotion of the language is possible. Thus a go-slow policy in regard to the change over from English to Urdu or Bengali became indispensable and justifiable.

No body can deny the fact that it is against the national pride of Pakistan to retain this foreign language as the 'lingua franca' even after the exit of the British masters. No body would suggest that English should continue to dominate our educational system, our culture and civilisation and our administrative set-up. But on the other hand it will be entirely unjust to ignore the vital importance of this language not only in Pakistan but in the international field also. English is at present occupying the position of commercial language connecting the East with the West and the North with the South, and we are to see whether we can do without this language at the present juncture. It is the language of political negotiations, science, commerce and industry. We may rightly feel proud of our national languages but under the hysteria of this pride we should not refuse to know other languages and cultures.

It cannot be denied that Pakistan is industrially and scientifically a backward country. We cannot shut our eyes to the pressing need of the spread of technical and scientific education in the country and until we are in a position to produce sufficient number of scientists and technicians, our developmental plans will go to dogs. This is enough to vindicate the imperative need of this language in higher branches of knowledge, particularly scientific and technical.

Moreover it is so rich in literature and vocabulary and so flexible in nature that everybody will feel proud of possessing an adequate knowledge of this language. The rich heritage of literature as is to the credit of this language can hardly be surpassed by that of any other language of the world. The knowledge of this language comes handy in digging out the vast treasures of literature, western culture and civilisation. We may hate the Britishers for their atrocities on the Pakistani people during their rule over Indo-Pak subcontinent but we love Shakespeare for his literary genius and for his love of humanity as reveal-

ed in his writings. Not only that, we will have to equip ourselves with this language before we go to the marters of other languages for reading them. Homer, Voltair, Zola, Tolstoy cannot be read and appreciated for their realism until we know English because their Urdu Bengali translations are yet to be made available.

New dictionaries are being compiled, new words are being eoined and translations of technical books are coming in the market. Nevertheless, the present vocabulary of our languages (*i.e.* Urdu and Bengali) are not enough to cope with the need of the country and the task which had been carried out in English for decades together cannot abruptly be rendered into Urdu or Bengali. In view of these difficulties, it will be both foolish and imposible to introduce these even at higher levels. The best course will be to retain English in Scientific and Industriai field while efforts should be made to bring Urdu or Bengali upto the required standard.

Owing to the changed circumstances, the significance of English language has declined greatly and it is being relegated into the background just as other Pakistani languages were done at the time of the English. Almost all the universities have made the study of Urdu or Bengali compulsory at primary and secondary levels. In certain universities, has been made vital part of their curriculum and one can become a graduate without knowing much of English. Apparently if the present pace of popularity of this language continues it will completely replace English in the near future.

This indicates the shape of things to come. There is every poossibility that the Constitution may have to be amended to wave the time limit. Target date to be specified for complete transformation from English to Urdu or Bangali yet remains a very intricate problem.

Still to keep the wheels of our progress going and to keep in touch with the best and latest of the present world, we will, continue studying this language. Even after complete changeover from English to Urdu or Bengli we shall study English not as a tyrannous language of our rulers but with the spirit with which a foreigner takes to the study of our national languages. It will not dominate our culture and civilization but it will rather work as a source of inspiration for it and will elevate our national pride.

157. TAXTION IN PAKISTAN

"Taxation is an easy business. Any projector can contrive new impositions ; any bungler can add to the old : but is it altogether wise to have no other bounds to your impositions than the patience of those who are to bear them ?"

Taxation is as old as the institution of state or government. Taxes are indispensable, and are picturesquely described as the sinews of war. The proper levy and collection of state's dues have always posed a none too easy problem for administrators and heads of states. The problem is particularly significant for a welfare state, such as Pakistan is striving to be. Hence the increasing importance of taxation in the context of present day programmes of national reconstruction.

Taxation is of two types : direct and indirect. Customs, Sales tax Excise duty are indirect taxes, whereas land revenue, incometax, wealth tax are instances of direct taxation. The burden of both categories of taxes is eventually borne by the individual citizen but direct taxation invariably seems to affect the tax-payer more than any other variety of tax. And yet it is direct taxation which generally yields the bulk of revenue for the State exchequer. Hence when we talk of taxation we usually confine ourselves to the operation of direct taxes.

Among direct taxes land revenue continued to occupy the pried of place for centuries in almost every country of the world, including Pakistan. In the olden days it was collected sometimes in kind, though cash realisations were invariably more convenient. During British rule in our country, the method of cash payment of land revenue was enforced almost every where. However, after the war of Independence of 1857, Income-tax was introduced in the country for the first time in 1860 for a few years only, but by 1886 it had become a permanent feature of the Government's taxation policy. Income-tax law came to be successively codified by the Acts of 1918, 1922 and a major Amendment Act of 1939. Thereafter the law has been amended in bits on several occasions, such as in 1948, 1953 and 1956, but the basic law as drafted in 1939 remains the same.

During World War II the British government introduced new directtaxes on income in the shape of Excess Profits Tax and finally the Capital Gains Tax. The imposition of these levies was intended to

mulet the businessmen of the abnormal profits they made during the abnormal conditions created by the war. Other countries, besides India also witnessed such tax legislation during the era of bumper profits. In Britain the Excess Profits levy was a hundred per-cent tax on profits subject only to a refund of a certain percentage of the tax after the conclusion of the war. In India as in other lands, these war time taxes were abolished after the end of the war—the only exception being Capital Gains Tax which, with certain amendments, has become a part of the Income-tax law.

With the dawn of independence and the endeavour to set up a welfare state, with all its concomitants of large scale plans and projects, a new chapter began in the history of taxation in our country. The government demand for revenue increased tremendously and one of the inescapable outcomes was the urgency of raising the incidence of direct taxation, both by stepping up the rates of taxes and reducing the taxable limit as also introducing new taxes. This policy received a further fillup by the government's acceptance of the goal of establishing a socialist pattern of society in the country. A churning of the economic structure was to be effected so as to level down the rich and level up the poor. Critics revelled in describing these attempts as robbing Peter to pay Paul, but actually it was an endeavour to bring about a fairer distribution of the country's total wealth.

The new taxation drive in Pakistan commenced with the introduction of a death tax, known as Estate Duty, in 1953, which subjected the estate of the deceased to a certain amount of tax in the hands of the heirs. Estate Duty was new to Pakistan but it had been in force in England and some other European Countries. The operation of this duty has brought to the auctioneer's hammer many a baronial castle and estate of the aristocracy of England. People in our land apprehend a similar dissolution of the wealth and property of section of our people as well.

Since the realisations from Estate Duty fell far short of the expected yield, the government cast about for new measures. Consequently, Wealh Tax was imposed from Ist April 1957. Pakistan is one of the few countries in which this tax has been levied. There is no Wealth Tax in England U.S.A., Australia, or Canada. It is current only in Sweden, Netherlands and about nine other minor countries. In Japan it was levied for some years but abandoned in 1953.

Pakistan is probably the only country in which Expenditure Tax has been imposed in addition to income-tax, In England the Select Committee on Income-tax and Property Tax rejected Expenditure Tax in 1861, and as late as 1952 the Royal Commission on Taxation of profits and Income left it out of consideration. In U.S.A. also the suggestion of imposing such a tax styled "Spending Tax" was rejected in 1921 and again in 1942. It is only West Germany where it has found favour, but as an alternative to Income-tax.

The last of these new direct imposts is the Gift Tax introduced from the same date as the Expenditure Tax. Gift Tax obtains in U.S.A., Sweden, Canada, Netherlands, New Zealand and a few other Foreign Countries. In our country, the spate of gifts, both genuine and spurious, which followed the enactment of the Estate Duty demonstrated clearly that unless tax on gifts was imposed the purpose of Estate Duty would be altogether defeated. Hence this tax is intended to plug the loop-holes in the death duty legislation and prevent people from defrauding the state of its legitimate dues.

The imposition and collection of taxes is at once a necessity and a baffling problem. A large bulk of tax-payers is inclined to feel aggrieved at the burden of taxation, while, on the other hand, the state has reason to infer that people are not prepared to pay proper taxes. There is cosiderable mutual distrust, bringing in its wake numerous difficulties both for the state and the people. It is an axiomatic truth that no legislation can operate successfully without the full co-operetion of the people. This essential element of co-operation is largely missing in the sphere of taxation in our land.

One of the greatest problems confronting revenue authorities is wide spread tax avoidance and tax evasion. A distinction is usually drawn between the two activities. The former is regarded as an honest and legal attempt to reduce the incidence of tax and such avoidence has the sanction of several High Court decisions behind it. It is contended that every citizen has the right to arrange his affairs in such a manner within the ambit of law as to be required to pay the least amount of tax. In other words, the citizen can take advantage of the loopholes in the taxation code. The other activity, *viz.*, tax evasion, is a downright endeavour to conceal one's true income and thus escape the proper incidence of tax.

Avoidance or evasion of tax is not peculiar to Pakistan. This is found in U.K., U.S.A., Sweden and other places as well. The reports of the Royal Commission on Income-tax in 1920 in U.K. and of the Joint Committee on Tax Evasion and Avoidance in 1936 in U.S.A. bear ample testimony to the existence of this evil in those countries. In fact the latest reports from Sweden, which is fast shaping itself into a welfare state, show an alarming rise in tax evasion.

That tax evasion and tax avoidance exist in Pakistan cannot be denied, though the estimate of the extent of such evasion and avoidance is difficult to make with any degree of precision.

Various factors are responsible for the states' failure to realise its proper share of taxes. Legal avoidance of tax can be largely curbed by proper drafting and, if necessary, amending the existing taxation code. Vagueness, ambiguity or the possibility of more than one interprectation of a taxing statute provide a veritable paradise for intelligent tax-payers and their more intelligent tax advisers. Again, as the taxation laws, particularly the Income-tax Act, have been subjected to numerous piece-meal modifications since 1939 certain lacunac have crept in and it is, therefore, the duty of the legislature to remove them expeditiously.

The complexity of tax laws deserves serious and immediate consideration. Taxation has become increasingly technical and intricate—a labyrinth in the mazes of which the tax payer is bewildered and lost. If the taxing statues are couched in simple, perspicuous and unambiguous, language much of the temptation and scope of wriggling out, either legally, of the ambit of unconscious tax evasion by unsophisticated or positively ignorant and unenlightened tax payers and the concomitant harassment and worry.

Another reason of tax dodging is alleged to be the high rates of tax, particularly in the higher income groups. It is alleged that if an assessee discloses all his income and pays tax thereon he will be parting with almost eighty to ninety per cent of his total income. When the state becomes such a great partner in an individual's profits, there is very little incentive left for him to work and earn more. Taxation is seldom welcome and the problem of deciding what is a proper rate or incidence of tax is a highly controversial issue, depending for its solution upon a number of considerations, such as the needs of the state, the paying capacity of the people, the civic sense and the spirit of self-denial and sacrifice of the assesser

and above all the urgency of bringing about economic equality after the socialist pattern. At bottom these are matters of social and economic policy which the people and their representatives have to decide for themselves through the democratic machinery set up in the country. But when once a decision has been taken, the people have to accept it, even as the government must enforce it. There can be no half-way house.

Among some of the minor factors responsible for tax evasion, mention has to be made of the inadequate powers of assessing officers, shortage of trained and experienced personnel, lack of efficient inquiry and investigation and, in some cases, want of honesty and rectitude on the part of taxing officers. Another important reason disclosed in the report of the Direct Taxes Administration Enquiry Committee is the absence of deterrent punishment for concealment of income and consequent tax evasion. The revenue authorities invariably content themslves with imposing cash penalties under the taxation laws or compounding the offence in lieu of further payment. Criminal prosecution, leading to fine and imprisonment, as provided under almost every tax law for deliberate concealment, has not been resorted to even once since 1939. This is in sharp contrast to the position in England where in 1957-58 eighty-five persons were prosecuted,of whom eighty-one were convicted. Similarly in U.S.A. prosecution continues to be a common punishment for confirmed tax dodgers. The Enquiry Committee, referred to above, has, therefore, made a strong plea in favour of exemplary punishment for definite and proved offences of concealment and tax evasion. On the other hand, the taxing organisation should be tightened up and keyed to a high level of efficiency and promptness. More thorough investigation and internal and external survey of the activities of assessees will also considerably help in this direction.

Sound tax legislation, firm and efficient administration of tax laws, deterrent punishment—all these measures are good and fruitful but only up to a certain point. In the final analysis the success of any taxation policy is contingent upon the moral and psychological milieu of the country. The average citizen has not to be merely forced to become a good tax-payer. What is needed is the creation of a proper psychological atmosphere and social opinion in which tax evasion should automatically whither away. The state and its officers have to contribute their mite to achieve this goal. The present mutual distrust and tension between the tax-collector and the tax

payer should be replaced by mutual goodwill, confidence and co-operation. The honest tax-payer should be made to feel that he will get a fair deal even his dishonest counterpart should know that he will receive no quarter. It is only then that taxation will cease to be a bug bear and we shall no longer revel in quoting the oft-repeated maxim that, "to tax and please is as impossible as to love and be wise."

158 THE BEGGAR PROBLEM OF PAKISTAN

Here, there, everywhere, in Pakistain beggars are to be found in abundance. They generally flock to religious places and there thrive on the charity and grace of the God-fearing and pious. At places of pilgrimage they set up their own colonies which stink profusely because of filth and refuse and there moral corruption runs riot. These disgusting and revolting figures do not only greet you with their fast-fading and muddy skeletons and trampled and groaning souls at strategic points of the city's pathways or in railway compartments, but they also attack houses and would refuse to quit the place unless something has been given to them. Their obstinacy is proverbial and, permit me to say, they are even more obstinate than mules. As a matter of fact, the art of begging is imperfect without the element of persistence or importunity. A beggar, who can be easily put off, will surely starve. But, contrarily it is this persistence that offends the giver. If I were to hazard a definition of these beggars, it will be that they are such persons as have *chosen* to beg. Thus, even beggars may be choosers.

However, there is a difference between a beggar and a beggar. Every beggar is not a genuine one Sometimes a few rogues, who cannot make themselves useful in other ways, appear in rags and bodies, besmeared with ashes and rob the sentimental and superstitious of a good part of their money. Incidentally beggars count more with and gain more from ladies as they are generally more charitable and godly than gentlemen. One can understand the diseased such as lepers and the crippled such as the blind and the lame carrying begging bowls and seeking alms ; but one does not see any fun in the begging of the able bodied and the stout who can very conveniently do some manual work. The strong illiterate beggars take to this blessed profession because they know that through this they can amass more than they otherwise can do. A few of these beggars pretend to be astrologers.

They are mostly popular with womenfolk who alter having received flattering replies, from a foreteller of this sort, for their queries about the welfare of the members of the house, do tip him some money. Then there are singer-beggars who recite frequently couplets from the saint poets and thus make an irresistible appeal to our hearts. Some beggars also profess to possess a few wonderful herbs from the mountains, which when administered to ladies without children, would, according to them, surely render them capable of producing children in general and sons in special. They are veritable cheats and at occasions they may seduce and abduct girls. Beggars ought to be meek and polite and condescending but a few of them are insolent and impertinent and may curse you audibly if you denounce beggary in their face and eventually give them nothing by way of charity.

In Pakistan there are two elements which foster beggary. The first is the element of poverty and the second is that of religion. It is true that Pakistan has been freed from the political clutches of the imperialists ; but it is also true that most of the Pakistanis are still bordering upon starvation and death. It is unemployment and dire want that compel people to compromise their dignity, as men and take to begging. Beggary is more than a disgusting nuisance : it is a social and economic problem, pressing for an early solution In many cases beggary is passed down through blood. The sons beg simply because they have been born and bred up in the tradition of begging and also because their ancestors earned their subsistence with the aid of a begging bowl. In Pakistan strangely enough, even beggars marry and thus breed more and more beggars.

And then it is the religious attitude of the people which encourages beggars to lead a dependent life and which does not let them starve and realize their own abjectness and folly. The people visit places of pilgrimage and won't return unless they have fed a number of beggars —in their opinion, so many dervaishes of God, and thus deserved the grace and charity of God. As a matter of fact, the many men look upon mendicants as incarnations of the Almighty, divine in soul, though poor and wretched, in body ; and in every way deserving our charity and generosity. They believe that if the beggars were to be non-existent, charity, mercy and benevolence, may the very spirit of religion, will be extinguished. I need not say that their attitude is anything but rational and benevolent ; such religious-minded folks are the pillars of orthodoxy and the foes of society.

Now it is amply and obvoiusly clear that beggary is a menace to and a drain on the resources cf society. A welfare state must solve the problem of beggars ; it should not permit a considerable number of its citizens to wander aimlessly from door to door, seeking alms, leadin almost a passive, indolent and vicious life and thriving as parasites. One way of eradicating beggary is to declare beggary as a cognizable offence as it has been done in many a European country. But this declaration will be meaningless until the State provides jobs for the able-bodied beggars and vagrant houses or orphanages or destitute homes for the crippled and the broken.

Here and there a few private institutions have taken an initiative to provide shelter and food to the maimed and the diseased ; but that has not achieved and is not going to achieve much This colossal problem of lakhs of beggars can be only tackled by the State with its vast and huge resources. Undesirable element among the beggars which misleads and swindles the credulous and the religious must be dealt with severely by the State. The rich public should not also dispense charity indiscriminately. Only the needy and deserving should be helped. We must keep in mind that the Pakistan sages have declared begging as the lowest and most degrading profession. Begging is a vice which should by no means be encouraged if piety is the aim of alms-giving. There are many other ways to practise it.

159. FAMILY PLANNING IN PAKISTAN

It is not uncommon for a sizable section of our unenlightened people to look back wistfully at our country's past, when, according to them, it was a land flowing with milk and honey. Filled with such notions they are bewildered at the growing shortage and scarcity of food. They lay the blame in several quarters, but they forget that Pakistan's basic problem is that there has been greater fertility in our homes than in our fields. Whereas agriculture has been carried on with age-old implements and techniques, without any appreciable increase in the overall food production, our population has multiplied at a tremendous pace. The Census report of 1961 proved very revealing. It highlighted, among other things, the significant fact that Pakistani's population registered a marked rise from 1947 on ward.

Growth of population is an inevitable natural phenomenon witnessed not only in our country but all the world over. In biblical language, Adam was turned out of Eden with the curse. "Go forth

and multiply." So men and women have multiplied faster than the yield from land and other means of production. This is what Malthus, the English economist also discovered and propounded. Besides, one of the most important factors responsible for the increase of population has been the systematic expansion of health services and advance in the science of medicine and surgery. The modern methods of disease control have brought about a great decline in death rate. This death rate is high as compared with the corresponding figures of other countries. Similarly, the infant mortality rate in Pakistan has come down but it is still tragically high, of the comparative figures for this period for other countries. The alarming death-rate among the new-born calls for a more intensive operation of the services of health and hygiene. Thus as things stand, population is bound to increase and the increase is estimated to be in the neighbourhood of five million souls every year.

The problem of population is not so baffling in other countries as in Pakistan for the simple reason that increase in food production outstripped the growth of population.

Pakistan has a vast acreage of land some of which has yet to be brought under the plough. But owing to our primitive methods of agriculture, the ignorance of the farmer and the appallingly low standard of living the yield per acre in our country is miserably low. Besides our limited economic and industrial resources cannot adequately step up food production. It is true that the last ten or twelve years have registered an all-round improvement in agriculture but it is too slow and inadequate and we are still forced to import large quantities of food grains. Inevitably, therefore, we have to check the alarming growth of our population, if we want to attain economic and industrial prosperity.

"The population problem," the Planning Commission observed in its report "is complex and has several aspects, economic and social. It is necessary in the present context only to stress the fact that, unless measures are initiated at this stage to bring down the birth-rate and there by reduce the rate of population growth, a continuously increasing measure of effort on the part of the community will be used up only in maintaining existing standards of consumption. Increasing pressure of population on natural resources (which must inevitably be limited) retards economic progress and limits seriouly the rate of extension of social services, so essential to civilised existence. A population policy is, therefore, essential to planning."

In accordance with the recommendations of the Planning Commission the Government of Pakistan included family planning in the projects. The Research Committee on Family Planning explained the objectives of this scheme as follows : "While one of the main objectives of any family planning programme would be to stabilise the population at a level consistent with the requirements of national economy, the Committee wishes to emphasise that the family planning programme should not be considered as being confined to the narrow sphere of birth control or merely of a speacing of children. The Committee wishes to stress that the purpose of family planning is to promote as far as possible, the growth of the family as a unit of society in a manner designed to facilitate the fulfilment of those conditions which are necessary for the welfare of this unit from the social, economic and cultural points of view. Emphasis on maintaining the healh of the mother and on furthering measures for the welfare of children is an essential part of the the family planning programme. Advice and guidance to those who propose to unite their lives in marriage ; assistance towards enabling them to regulate and space appropriately the bringing forth of children in relation to economic needs and social obligations ; sex education both for the parents and children in order to provide the background necessary for the successful conduct of their lives in harmonious adjustment to the many difficulties that the sexual urge, with all its demands on the individual, may bring into being ; promotion of measures designed to eliminate, as far as may be possible, physical and mental defects arising out of hereditary or environmental factors—in fact a planned and scientific approach towards the solution of the problems of family life—these are the main objectives which a national campaign for family planning should keep in view."

The objectives, it is clear, are quite ambitious and comprehensive. In one word, it aims at not merely at birth-control but at the enrichment of family life as a whole. This objective cannot be achieved during the short space of one or two five-year plans. This has to continue generation after generation before planned parent-hood and family with all its blessing, including check on the rise of population, can be enjoyed.

Turning to the practical aspect of the problem, the first thing is to appreciate its magnitude, especially in the context of the poverty of the people and their illiteracy and ignorance, particularly in the rural areas. Both Government and public bodies will have to co-

operate in this plan of national reconstruction. The setting up of clinics, educative propaganda, training of personnel, scientific and demographic research—these are some of the important items of the project. The people even in rural areas are now not altogether apathetic towards reducing the size of their families. Large numbers of village women are reported to be flocking at family planning clinics with their problems eagerly seeking advice and guidance. Their main difficulty is poverty and lack of education so that they do not find it easy to take advantage of the sophisticated methods of conception control. Family planning agencies have, therefore, to provide simpler and easily available medical and other equipment to rural folk. Since this has not so far been done, the population remained untouched in the villages.

The Government and other medical and welfare organisations like the the Pakistan Medical Association, the All Pakistani Women's Conference, the Red Cross Society have worked in co-operation but so far only family planning clinics have been set up in the country. It is estimated that unless a large number of clinic in urban areas and in villages are set up no appreciable progress will be achieved in this sphere. The Family Planning Association of Pakistan has its branches in all over Pakistan is mainly supervising this work, particularly the dissemination of information on the subject through publications, talks, film shows. It also runs a few model family planning clinics and provides facilities for research, both medical and sociological. Important Scientific Seminars on Family Planning were held every year. It was attended by eminent Pakistani and foreign scientists and workers who discussed the problems of research in the physiology of human procreation. Such seminars are bound to prove highly fruitful.

Family planning, like so many other schemes of development, is still in an embryo stage. The magnitude of the problem, it may be repeated, has to be recognised before expecting any quick or tangible results. Work in the research laboratory, planning in the organisational sphere and finally actual field work in clinics, family planning centres and contact with the village folks in their own houses—all these activities have to be carefully and patiently co-ordinated.

Hence any attempt to check the growth of population will be useless unless it provides for the stoppage of early marriages and

polygamies, also dispels their wrong attitude towards child-birth. What we need at present is a law enforcing family planning on a compulsory basis to check this growth of population.

The Executive officer of Family Planning Board, addressing a Press conference, said that the IUD, as well as other conventional contraceptives, were gaining popularity among the people and it was with this healthy response that the Board had been able to successfully achieve its target fixed by the Family Planning Commission. Reviewing the progress of the Board, the officer said that it had intensified its activities by making the family planning information available at each door-step in rural and urban areas.

160. CO-EDUCATION

Co-education means the education of boys and girls in the same institutions. In almost all the countries of the world, co-education at the primary level exists, but the question is hotly debated and is also subject to a wide range of opposition at secondary stage.

Co-education finds its detractors among the orthodox and the religious. Their stock plea is that this system of education leads to corruption and moral laxity by exciting lust in the student with the result that colleges become so many fashionable retreats and lovers' meeting places. They fail to understand how the boys find it convenient to attend to their lessons in the classrooms when the girls are so near and when intoxicating perfumes wafted by the wind, enter their nostrils and fill them. They have still another argument to put forward and that is that girls, by keeping company with boys constantly, get dewomanized and emerge out bolder and immodest and eventually begin to hate and neglect their household duties. As a matter of fact, they are for a total segregation of girls from boys, not only in academic institutions, but in every walk of life (except in a married state).

There is little truth in the above argument which doesn't suit the times in which we live. To-day females are no longer dumb-driven cattle to be kept under strict control and to be confined to the four walls of their houses. They have discovered themselves and come into their own. They have rightly claimed equality with men which they richly deserve. As a matter of fact, they have amply demonstrated to the world that they are inferior to none and that they can

also control and govern and advocate. They example of Begum Khaliquz Zaman who rose to be the Central Minister of Pakistan is so conspicuous and revealing. The new Constitution of Pakistan has obliterated the supposed superiority on the basis of sex and provides equal opportunities for development to both the sexes. Now females can compete for any of the State Services and be elected to any Assembly or be nominated for any State job. Under these circumstances, it will by simply indiscreet, nay foolish, to shut the doors of our colleges otherwise built for boys, to our sisters and daughters who possess the same 'spark of divinity', within themselves as we claim to have.

It is simply erroneous to think that co-education will foster lustful intentions and voluptuous smiles and carnal pleasures. In fact, when there is free and indiscriminate mingling of girls with boys, sex-consciousness will be least aroused. It is segregation of girls from boys whets the latter's curiosity for the former and forces a sort of sex-consciousness on them. Students of '*happy*' co-educational institutions, it has been often watched, never care to think in terms of man and woman or morality and sex. They know only one thing that they are learners, first and foremost. Incidently, it may be pointed out here, that half-hearted sort of co-education in which separate desks and separate common rooms are set apart for girl students will not yield the desired advantage. Besides, there is little scope for the development of *complexes* in a co-educational institution: the girls won't feel shy and hesitant while talking to boys and the latter, in their turn, will not droop their head out of selfconsiousness as they address the former. The psychologists tell us that young men and women develop neurosis when they are kept away from the opposite sex for a much longer period. It is sometimes very rightly urged that co-educational experience is essential for a happy and successful marriage.

It may be stated without fear of contradiction that co-education raises the moral as well as the intellectual tone of an institution. The boys begin to behave more gracefully and elegantly and look very smart and agile. They will like to appear in their best and neatest clothes. None will like to abuse another. There is also a corresponding healthy effect on the girl-students. They slowly bid farewell to their awkward shyness and mannerisms and develop into soberly and peactical beings, more given to task than talk. In presence of boys, they won't like to speak in slow and affected and overdelicate tones

which are more womanish than womanly. In short, co-education is the best teacher of the art of living. Intellectually also, both the sexes stand to gain. In co-educational institutions a sort of healthy rivalry is set up between boys and girls which leads to serious study and eventually better results. The girls will like to emulate boys and the boys will try their level best to excel girls. Certainly for the full, harmonious development of personality of either a boy or a girl, co-education is indispensable.

Co-education is beneficial in still another respect : it is cheap and economical. It becomes often difficult to open separate colleges for girls which may have highly qualified staff, decent libraries and well-equipped laboratories. So it is always advisable to throw open male colleges to females and thus provide them with a better sort of instruction at a low cost.

It is ofton argued that co-education is not suited to girls because they should read a few more subjects like music, knitting, embroidery, nursing, which are not at all meant for boys. Personally I don't see any logic in this argument. The best place for learning knitting, embroidery and nursing is home; and music is a subject which belongs as much to girls as boys. So, without any hitch and hesitation, the same subjects may be taught to both the sexes.

There are some difficulties about co-education which should be faced. The greatest difficulty is the risk of indiscipline. When young in experienced people of both sexes are brought in close contact with each other, there are bound to arise several undesireable consequences. But these difficulties are not insurmountable. Elders-both at home and in school can exercise a healthy control on the behaviour of their wards and children. The teachers and parents should co-operate in devising rules which lessen the risks of indiscipline.

But all this does not mean that I am suggesting that co-education is a perfect system of education within its own sphere. It may sometimes lead to romance and sentimentalism ; but that should not frighten or scare us. Surely, its advantages outweigh its disadvantages. The greatest merit of co-education is that it broadens the outlook of both the sexes by bringing them together and sympathetic understanding. The best solution of the problem of co-education will be to introduce co-education at the primary stage, and the university stage.

161. PROPAGANDA

Who is not familiar with the word 'propaganda'? In fact, the modern age is the age of propaganda. Without propaganda, the nations will lose war, the political parties will be utterly routed, the politicians will wither away in obscurity and the artists will pine away, unrecognized and unappreciated. If a political leader is making a speech, we often believe that he must be caraying on propaganda on behalf of his party. It is very difficult to get rid of it in everyday life. Advertisement is also a sort of propaganda ; but it is less false and more based on reality. It is not as vicious and harmful as the latter. And moreover, whereas the former relates to business only, the latter is rife only in the field of politics and religion. Propaganda is almost always one-sided, interested and unscrupulous. It not only exaggerates reality but it also distorts it. It is full of lies, pure and simple.

All states, whether democratic or totalitarian, believe in popaganda. In a democracy, no political party can win election without an enormous deal of interested propaganda. The labaur Party is in power in England partly because it outdid the propaganda of the Conservation Party in the last general elections. In fact, no political party anywheve in a democratic state can survive for a long period without indulging in shouting propaganda against its political opponents.

On the other side, the totalitarian states exist and thrive on propaganda. In such states press enjoys little freedom and all the means of propaganda including press, radio and screen are controlled by the dictators. No body realized the importance of propaganda more than Hitler of Fascist Germany did and we have yet to hear the name of a more effective and malicious minister of propaganda than Dr. Goebbels. In fact, Dr. Goebbels raised propaganda into an art and it would be no exaggeration to say that Dr. Goebbels was propaganda and propaganda Dr. Goebbels. It was Hitler's conviction and as well as the firm belief of Dr. Goebbels that when a lie is told or broadcast hundred times, it becomes truth. They played on the press as on the piano. In times of war, propaganda is the wildest and the hottest. During the last war between Germany and Russia, both the Berlin Radio and the Moscow Radio indulged in a campaign of vilification and slander against each other and minimised their own

losses and exaggerated those of the enemy. If ten persons were killed on one side, the other side broadcast that one thousand had been killed.

The dictatorships flourish on propaganda. They suppress all liberty of thought and speech and only spread interested and one sided news and views. In Russia, Red China and America the three organs of propaganda, press, radio and screen are statecontrolled. They are used only to disseminate the dominant and militant Communism. Their literature is sheer and mere propaganda. As a matter of fact, most of the progressive literature that is being produced by communist countries or capitalist countries or by such writers, is saturated with propaganda. Such literature is decidely inferior, because an artist is not supposed to be a propagandist. That is why they are patronised by Russia and America. The foreign publishing houses in Russia and America in different languages and supply them at a very low cost to the world at large.

One of the chief functions of embassies is to propagate the view-points of their respective countries. Thus all countries of the world spending crores of rupees to win over the world opinion to their side in all matters of mutual dispute by means of organizing propoganda through all possible channels. The world fours of the heads of states of different countries are desizend to popularize their respective stands and views in relation to international politics.

Incidentally, all propaganda is ignoble—divorced from morality. There are five powerful organs of propaganda : press, platform, radio, screen and stage. In Russia and America even the screen and stage are state-organized. Only those pictures are produced and only those plays staged which confirm and foster militant communism.

As already said, advertisement is also a sort of propaganda. But it cannot afford to be so baseless and extravagant in its claims as propaganda often is. It is advertisement that introduces a certai newly-manufactured commodity to the world at large and creates wider market for it. We always like to buy oft-advertised medicines, and other necessary articles of household.

Because when there is an unpleasant tension between two countries, each makes desperate efforts to gain support of the other countries of the world. Things are so much exaggerated that it is difficult to reach the truth even after sufficient allowance is made for misrepre-

sentation. To conclude nothing can be achieved to-day without propaganda. In fact, nothing is good or bad but propoganda makes i tso.

162. DISARMAMENT

The world is on the brink of war, and constantly fears that clash of arms consequent on the clenching of fists which may bring about the utter obliteration of mankind. The world has several times changed sides, and it appears that sometime the threats of war may assume serious proportions and ultimately lead to the consequences unknown of in the history of mankind. In Korea the world reached the brink of war. In Indo-China the same political diary was repeated, and in 1956, in Formosa the establishment of American bases caused a stir in the earth. The armed attack of the Western Powers on Egypt to crush the influence of Nasserism in the Middle East also caused a great tremour. The uprising in Cuba, Laos, Iraq Sino-Indian, Indo-Pakistan as also Viet-Nam clash are clear indicaters that the clouds of war have not yet faded away. The philosophers like Bertrand Russell, appealed to the Super Powers to stop the race of armaments, as it will cause grievous consequences which the world can ill-afford to bear.

In the present world of military pacts, the Big Powers are seriously engaged in the tug-of-war of supremacy. In fact, the world is divided into Super Powers—Russia, China and U.S.A., and no war can be fought but with the explicit desire of these countries. The destiny of mankind seems to be in the hands of these Powers who may seek to play with the human fortunes. But as wars are more destructive today than ever before in the history of mankind, it is now the high time that we cry a halt to the impending danger. The exchange of threats between Soviet Russia, China and U. S. A , is resulting in aggravation of the situation. The U. S. Chief of the Army Staff claimed, in his haughty mood, that it would take U. S. A., only twelve hours to blow off the Soviet Union, and Soviet Russia in reply claimed to take hardly three minutes for the complete extinction of life in America and the areas around. The strife which continues between the big power blocs is leading to multiplication of arms on the frontiers, and the hydrogen bomb is counter-acted by the matter bomb. Now the race of Sputniks continues and Soviet supremacy in Sputnik flight has caused a heart-searching in

America who is endeavouring hard to hold herself in a comparative position with the rival.

Fortunately, U. S. A., does not enjoy the monopoly of Atomic Energy, and so the balanee of power is maintained. Today even the victors understand that they must be buried along with the vanquished in the holocaust of war. It will be safe to presume : "Atomic Energy has receded the possibilities of war." If we probe very deep into the realities, we are led to an impression that there is a receptive mood to come to some agreeable formula for disarmament and international peace. The opportunity should be seized upon with all repidity, and humanists and the reformists, the philosophers and the philanthropists all over the world, should make a serious endeavour to bring about an agreement among the warring nations of the world. Bertrand Russell's peace mission in which the British philosopher even courted arrest did reflect public opinion mounted in condemnation of nuclear tests. Division of the world into Military Pacts excites reaction which has led to a state of cold war eating away the very vitals of human society. SEATO and the N. A. T. O., have spread bad blood, and brought the smaller nations in military alliances with the powerful nations. We must end these tensions, because with all the earnest desire to end hostilities the nations are faced with the face-saving devices of prestige and honour.

But the situation hangs in the balance due to a mutual sense of fear that the two warring blocs seem to be suffering from. Western proposals are not acceptable to Soviet Russia—who would not tolerate the appointment of aerial inspectors in her territory. The Iron Curtain of Soviet Russia obstructs international spies and inspectors. Russia constantly fears the Western tactics of interference which they have in the recent past, displayed in various countries. Soviet Russia has, no doubt, some justification for such a fear, because United Nations has these days degenerated into United States Nations. In the Big Five, Russia stands isolated, because U.S.A., U.K. and France are the allie of western military alliances, and China is only Formosan China which should better be called as American China.

Soviet Russia's proposals are, in turn, not acceptable to the Western Powers who cannot agree to Soviet demand for the assessment of armaments on the basis of population and the territorial areas of the countries in the world. This will give a setback to the Western Powers, inasmuch as Soviet Russia with her supremacy in

armaments may, sometimes, take the Western Powers by surprise. China also stands in a privileged position to receive the maximum benefits under Soviet proposals. But U.S.A. who has known the strength of China in Korea, Indo-China and Formosa and Viet Nam has genuine fears of her own to entertain. The state of fear pervades, and the present 17-Member Disarmament Commission's meetings seem to be pointing to no positive conclusion. In fact, the tests of nuclear weapons have not stopped on the part of Soviet Russia or the Western Powers, from which it can be safely deduced that there does not seem to be any serious attempt anywhere to come to a general agreement. The present strength of the 17-Member Disarmament Commission definitely hits hard the interests of Soviet Russia, who is every time making an effort to see that the membership of the Commission is increased so as to bring in its fold some countries who may not have so much of pro-Western leanings.

The U. N. Charter, in itself being so defective and self-contradictory, provides for no check on the race of armaments, because by vesting the Veto-powers in Five nations it has surrendered its very constitution to the whim, pleasure and mercy of the strong Powers. Today, the world demands the amendment of the Charter, but constitutionally the Charter can't be amended without the explicit desire of the two-thirds of the member nations. The world having been divided into warring camps cannot raise this majority on any side, and the privileges of veto cannot be stopped, which does not allow anything to be done or achieved in the international meeting due to personal interests involved therein. What a pity that the U. N., so lustily made its constitution which itself seems to have no authority to amend !

162. NATIONAL EMERGENCY

There are certain moments of stress and trial in the lives of great individuals and no less, in the lives of great nations. Nations are built, and they are disintegrated in these moments of trial which judge the stamina of the masses and pave for their future prosperity. But "How bad it is to be too good." If Pakistan has been a sufferer in the world, it was essentially due to her great virtues because in her extreme virtues she has always looked at other nations with honour and respect. She preached to the world that the doctrine of nationality need not be abandoned, but there is a need for change

of hearts so that the nations may live a life of 'live and let live.' Alas ! when Pakistan agreed to the peaceful solution of Kashmir problem with India on assurance and promise of Security Council. Today when our country has been ransacked by the aggression who has proved to be an enemy in the sleeve, we have been compelled to introduce National Emergency from 6th september, 1965.

The President had proclaimed emergency to strengthen the hands of the Government to meet the challenge and threat to the very existence of Pakistan posed by the Indian aggression. National Emergency has awakened in the people a sense of awareness of the magnitude of the danger that the Indian aggression implies. It has put the nation on the toes, and we have begun to realise that it is imperative to mobilise our resources to meet the challenge of time. Surely, such a sequence of things was unavoidable, since history repeats itself. Researches in war psychology have proved that war must go in cycle, and that we can change the shape of wars. But we can never dream of ending the institution of war as long as there breeds aggression in human minds was expressed in the life of nations. Whereas many Asian nations found the period of peace replaced by civil wars and military coups, in Pakistan the long spell of peace has been broken by aggression from without. In a way it has satisfied demand of nature that after a long period of peace, rather the climax of peace, the nation must be tutored into the necessities of 'survival value'. Judged at from that point of view, we feel that the National Emergency has come to us as a force of nature completing our 'style of life.' Climax of peace has seen anti-climax, and the nation which had lived in the dream-land of peace has begun to understand that preparation for war is the essential condition for preservation of peace. Once again, the martial spirit seems to have been awakened in the youth of the country, and the blood has begun to boil in their veins. Surely, a nation like ours, which had been for long under the foreign subjugation, needed certain moments like this to stir up the national life so that we may be able to ween ourselves way from the slow-coach practices of democracy.

It is worth appreciable as admitted by the world, during this war with India, Pakistanis high morale and strong character has not only set an example for other nations but not a land mark in the History of the World. The coming generations will be proud of Pakistan's brilliant victory over India due to strong morale. Surely, in this way we have achieved a great national task, because one

to all, the political parties and different sections of the press, seem to be united on Pakistan's stand against the aggressor. Above all, it has created jolts in the administration of the country, and the Ruling Party has also began to realise that the 'go-slow' policy will no longer be feasible.

However, National Emergency has fixed certain great responsibilities on the citizen of Pakistan. We have to see, as our beloved President pointed out that to enable soldiers to fight in the battle-field with courage, unity, integrity and high and strong morale. We are, therefore, refused to gear up our industry, and build up our power potentialities to see that all leakages and wastages are checked which has been causing great damage to us in our state of drowsiness. Above all, is the consciousness that we must have that corruption in the public life and the private life of the people tantamounts to weakening our national defence. But it is worth mentioning that our business men and industrialists dusing this had time has shown a great sense of responsibility and national enthusiasm and strong morale keeping the prices at level and also denoting much for National Defence Fund and feeding the refugees, for which the nation is proud of them. Of course, the promulgation of the Defence of Pakistan Rules has empowered the Government to take suitable measures against the people who take undue advantage of the present State of Emergency caused in the country. Prohibiting measures have been derived to keep a curb on the likely increase in prices which will ultimately demoralise the nation and weaken our preparations for national defence. But to-day, in this. d'tente period the nation seems to have gone into relaxation. However, the President has given us a sufficient warning that Indian aggression is likely to be renewed at any moment and that we should be alert and ready at all times. Perhaps we can seek inspiration from the examples set by our soldiers which, during this war, maintained a strong morale. In fact we had won the War not with strength but with strong character. This should serve as eye opener to our nation and it must make us more responsible in our daily deeds realising that in every act that we do there is an intricate implication which is bound to have repercussions leading to slackness in our military preparations.

All sections of the Press deserve high appreciation for raising the morale of the people during the days of emergency. Attempts are being made to build up enthusiasm in the minds of the people and to awaken them to the danger of India whose filthy and inhumane

desire is to undermine our national solidarity. Since ours is a problem of a long border with India we shall have to remain in a state of constant awareness. Let us not repeat our mistakes which may give strength to the enemy to feed herself on our blood. In fact India had been terribly mistaken to have counted upon our military strength. The great national solidarity displayed by the people in meeting the challenge to their existence has created a painful surprise to the aggressor. It is, therefore, obvious that the nation must prepare itself on a long-term basis. The national Defence Fund and all other activities, industrial, economic and, no less agricultural, should be so regulated as to help in meeting the need of the emergency. Development of agriculture and the promotion of food self-sufficiency are, no less, important for a nation at war. It is believed that wars in the modern industrial age are won by nations not in the battle-field, but with their industrial growth : and it is quite true. A bove all, it is the will of the people which fights a war, and as long as we do not cultivates it, just accumulation of war potentialities would carry us nowhere.

It was contended that while the aggression in the sense of a direct invasion had ceased. India attitude and designs against Pakistan continued to be hostile and inimical as ever. Aggression by instalments was containing. In situation like that the Government could be failing in their duty if they allowed their defince preparedness to slacken in any way.

164. COMPULSORY MILITARY TRAINING IN PAKISTAN

In the disturbed world of today, nations cannot heave a sigh of relief as a result of the constant tensions of war which seem to be baffilng the mi hty and the low. There is a constant danger ahead, and all the nations are consuming the best of their energies in th fear that the human society may not be disintegrated as a result of clash of arms. However, it is the age of rebellion and revolution, so much so that even the internal peace stands greatly challenged. The military coup in Iraq, Indian aggression on Pakistan should serve as clear indication that conditions of peaceful life are greatly challenged. Such dangers from without, and no less within, necessitate a strong military force to protect the life of the people. As at best, or worst,

the main responsibility of a State is to be a Police State, the maintenance of law and order is its utmost task. This necessitates strong military forces which we must build for a safe and secure life, because forces of aggression, disintegration, confusion and chaos, are challenging our very existence. We are, thus, compelled to keep up a strong military force, because the dangers are so great that they cause a great threat to our day-to-day existence. Peace through strength—that is the first slogan.

Pakistan who has chosen for herself democracy needs, more than any other State, strong military force, due to several complicated problems that the delicate form of democracy tends to bring about. The vast and unnatural borders with India should make it all the more necessary. If the protection of the life of the people is the foremost responsibility of a State, we shall have to admit that a strong military force is required to be built even by the smallest country in the world. Else, we may have to suffer the fate of Poland when a new Hitler may rise up and desire to devour the world Kashmir Problem still hangs on, and the provocations of India have not yet ended. We may be required to meet any time the second challenge of the unprovoked aggression for which we shall have to depend upon the military strength of our own people. It goes without saying that in the Emernency caused by an all-out War, Standing Army of the country may not meet its requirements, and we may have to depend upon the Territorial Army which may be called upon to meet the challenge. If every man, woman, and child in Soviet Russia or China is a soldier and if the martial spirit of Germany has won them admiration all over the world, Pakistan must also raise her Territorial Army to meet the challenge of the day.

Compulsory military training in schools and colleges may appear to be superficial to the advocates of peace, but wars are fought sometime to preserve peace, and the maintenance of strong army reserve or the Territorial Army, are the right steps in the direction of peace. We must make every individual a strong soldier of the land on whom should devolve the responsibility to save the motherland from aggression, whenever the National Emergency so warrants. We may not go to the extremes of Nazi State, and we may not yield to a totalitarian State. Yet, even within the frame work of democracy we must equip our people with the necessary strength to meet any challenge to our sovereignty.

Compulsory military training helps greatly in building up a race into a robust courageous and disciplined people. Military training shakes off inertia and timidity and develops manliness. A young man who has spent a few years in an army camp intends a dashing spirit, a go-ahead attitude, a healthy outlook and a sound character to such a measure that he never finds difficulty in any situation of life. He also learns to wink at dangers. And a nation which has such qualified persons in a large number is destined to make its mark in the teeth of all adversities. The country which has well-organised army and a militant spirit enjoys a prestige.

In the modern age, we do feel that international upheavals have made it compulsory for all of us to a good soldier, because otherwise there is constant threat to our existence. With the man-power to the extent of Soviet Russia and the vastness of the land of that State, we can also build a strong military reserve with the inspired feelings of patriotism and devotion. We should be confident to have a strong and powerful State which will not be afraid of provocations and storms.

But while introducing military training, we should realise that we do not make the State an entirely martial State without a softness of character and the tenderness of mind which are, no less, great values. Excessive military training may not pave ground for the promotion of a Nazi State which will be dangerous to the world peace and will not be quite congenial to the promotion of a State founded on the principles of justice, law and peace. But as the United Nations stand completely discredited, it makes it necessary for every nation to have its own strength, as we cannot lean over the meek and weak shoulders who cannot save us in the event of emergency. Pakistan who lays great emphasis on promotion of peace in the world, should not neglect her need of a strong military force, strong enough to bear any test and trial. The National Emergency uses new responsibilities on us. We have to take up arms to protect our life and property.

165. FOOD PROBLEMS OF PAKISTAN

The supply of adequate quantity of food is the most important domestic problem, currently facing our country. It is agitating the minds of the Government and all patriotic Pakistanis. The prospect of large-scale famine in the coming years is no less alarming than the fear of nuclear devastation.

Currently the aggregate world population is increasing at the rate of more than 1,70,000 persons a day i.e., 118 per minute of every hour of every day. According to one estimate at the present rate of growth in about eight centuries, man will hardly get standing space on this globe and he will become cannibal as there will be nothing else to feed upon.

Food situation is bedevilled by reckless reproduction resulting in fantastic population growth increasing food requirements, so that the maintenance of even the existing poor level of food consumption calls for strenuous efforts. The scientific study of food vis-a-vis population may be traced to Reverend Thomas Robert Malthus an English economist (1898 A.D.) who propounded his famous theory that population tends to increase in a geometrical progression while food supply grows in arithmetical progression.

Pakistan has 3,56,529 square miles of land. In 1961 there were 256 persons per square mile as compared to 163 in Asia as a whole. Per capita of arable land is 58 and 69 acres in East and West Pakistan respectively. As the population is increasing, the per capita land is bound to decrease. Furthermore the capacity of land to produce food is limited, but man's capacity to reproduce is not. These two factors by themselves are sufficient to offset our efforts at self sufficiency in food. Comparative figures of per capita arable land of some of the countries are given below :—

Britain, with 0.4 acres of cultivated land per head imports 60 per cent of her food. France, with 1 acre of cultivated land per head is self sufficient in food. Denmark and Sweden, with more than 1 acre of cultivated land per head are self-sufficient in their food requirements Japan, has 0.15 acre of land per head under cultivation. She provides 2150 calories per head daily, by importing 20 per cent of her food requirements and developing her fishing industry which provides 70 lbs. of fish per head per year. The USA has 2.5 acres per head Aus-

tralia, 4.0 and Canada, has 6.5. These countries have all exportable surpluses in foodgrains.

Every year arable land is being taken out of agriculture for new township highways aerodromes, industrial undertakings etc., and the arable land-man ratio is declining. This will ultimately lead to land famine. The twin menace of salinity and water-logging that is reducing arable land, gives a sharper edge to this problem.

The gravity of the situation was brought home by the Director of International Co-operation Administration, according to whom about 1,00,000 acres of irrigated and 12,000 acres of unirrigated land is being rendered uncultivable every year in Pakistan due to water-logging and salinity. But it has not been possible to reclaim even corresponding area of land.

The rapid industrialisation of the country will also reduce food production, as increasingly more and more land will be used to produce raw-material to food industry, and also because it gives quick high dividend as against food production.

Difficult times

At present the food situation continues to be a cause of anxiety. The country is passing through difficult times. It would be appreciated that despite increase in food production all plans for self-sufficiency in food will be futile unless population growth is voluntarily controlled. The only other alternative is continued and ever increasing subsidy from friendly countries.

Currently our population is increasing at the rate of approximately 2.5 per cent annum as against 2·0 per cent for Asia as a whole. More than three million additional mouths are added annually to our population. With the successful implementation of the public health schemes envisaged in the Third Five Year Plan, death-rate would be reduced still further, life span prolonged and in the absence of voluntary control on reproduction birth-rate would increase, resulting in calamatous population explosion and marked increase in our food requirements. If population is allowed to grow unchecked for long most of the country's resources would be exhausted in a few centuries when even the supply of sufficient quantity of wholesome drinking water would become a problem.

In the words of Guy-Irwin Buch, Director of Population reference Bureau, Washington, if suddenly Indo-Pakistan's death-rate could be

lowered to that of United States, (there is no reason why we should not be able to achieve it) they with their present birth-rate will fill five earths in a century. Nowhere in the world production kept pace with the population growth, North America alone had shown an average annual increase in food production of more than 2 per cent during the period 1939-52 as a result of extra-ordinary favourable weather and liberal farm subsidy.

Not very long ago the area now comprising West Pakistan was considered the granary of the East. After meeting its own food requirements it used to export sizable quantity of surpuls food to other countries. But currently it is not even self-sufficient in food. Every year valuable foreign exchange to the tune of crores of rupees urgently required for development purposes is being spent on the import of foodgrains to supplement local production. In 1956-57, the gap between production and requirement was 108 million tons, costing Rs. 90 crores and in 1957-58, there was deficiency of 1.1 million tons. The overall yield of all kinds of foodgrains has registered an encouraging rise. The annual wheat and rice production rose from 37 and 104 lakh tons to 43 and 114 lakh tons, respectively during the Second Plan period. (1960-65) and they are likely to touch the record figure during 1965-66. Impressive though our achievements have been in boosting food production, we have still a long way to go in achieving self-sufficiency in food and freedom from hunger. The fear of large scale famines in the coming years is more real than the much dreaded nuclear holocaust. Currently more than 15 per cent of our food requirements are imported. This is a luxury which no developing country could afford. It is feared, that with the passage of time, in the not very distant future, it may not be possible for food surplus countries to help us with food, as their own food requirements are increasing. In such an eventuality, we shall have to depend solely on our own resources.

Although we have been making appreciable progress in boosting food production from year to year, we are painfully aware that the basic problem of the supply of adequate quantity of balanced diet still remains unsolved. Hunger in the wider sense affects over 80 per cent of our population, a majority of whom suffer from marked malnutrition and undernutrition verging on starvation. It is a challenge to our national self respect.

Our food is poor both quantitatively and qualitatively. It consists

mainly of cheap carbohydrates but the protective animal proteins and essential life-saving vitamins required for the proper maintenance of health and to build up stamina are mostly lacking.

A diet of 5,000 original calories per person, per day, is considered adequate. Judged by this standard also, Pakistani diet is poor. The original calory consumption of an average Pakistani is 2,100 only as compared to : 2,600 in China, 4,000 in Italy, 8,000 in U.K. and 10,000 in North America.

An average Pakistani hardly gets 1,700 calories a day, against the normal requirements of 3,000 calories. It would be evident from the above that to provide adequate quantity of diet even to our existing population, we must double our food production as well as the import of food which task is far beyond our resources. According to one estimate, to adequately feed the existing population, the supply of cereals would have to be more than doubled and those of animal products increased six times. The gravity of the food problem increases manifold, as the population is not stationary but is increasing rapidly.

In 1960 with a population of 92·7 millions. Pakistan's food requirements were 15.1 million tons of foodgrains. But currently it has gone up to about 17.5 million tons due to increase in our population.

Unless we apply strong and affective brakes to reproduction, the food situation would continue to deteriorate still further and chronic starvation ill-health and disease would be our lot. Whatever progress we make in boosting food production would be off-set by increase in population and it would not be available for the improvement of food situation. Hence the masses would remain hungry, and famine would become a regular feature take a heavy toll of precious human life and defeat the very object (control over death rate, which is the proudest achievement of the 20th century) for which public money is being spent liberally. We are in fact precariously perched on a precipice overlooking the widening gulf between food production and food requirements.

Nuclear energy

The much talked of nuclear energy, unfortunately is no solution of our food problem. Its importance to mankind lies not in the present, not in the near future but only in the distant future. It takes time to train personnel in the use of atomic energy. But population continues to grow during this period. We will be thus running a

losing battle against time. The same applies to other untapped resources of food such as the ocean (which is an inexhaustible source of food) and synthetic food. They also require time to be utilised and from human beings to develop taste for them.

In conclusion, we have to bear in mind that food problem is the greatest issue of the day. We need a subtsantial surplus in food. We should find a real and permanent solution to get rid of this menace of food shortage. This can only be done by intensifying the so-called 'grow more food', Campaign. (Adapted)

166. TOURISM—PASSPORT TO PEACE

The Slogan for 1967

The idea of designating the year 1967 as the "International Tourist Year" was conceived by the International Uuion of Official Travel Organisations, endorsed by the Economic and Social Council of the United Nations and finaly received the assent of the United Nations General Assembly in a unanimous Resolution on November 4, 1966.

The slogan"Tourism—Passport to Peace" adopted for the International Tourist Year 1967" is indeed befitting its role. For tourism can contribute to world peace by helping to establish a better socio-economic balance, disarm controversial outlook, wipe out prejudices and promote brotherhood of man. Torn by international strife, this world of ours has never stood so much in need of fraternity and understanding as it does to-day. From the earliest time, travel has been regarded as a major virtue as it helps broaden the human mind and increases our knowledge of men and affairs.

Foreign tourist in Pakistan :

The phenomenal growth of international tourism can be assessed from the fact that in the past three years alone the number of world tourist arrivals has risen by more than 300 lakhs from 753 lakhs in 1963 to 1057 lakhs in 1965. The considerable increase in foreign tourist arrivals in Pakistan during the recent past is a sure indication of the growing interest in this part of the world among the tourist market areas as well as of our own efforts, how-so-ever small, at providing better tourist facilities in the country and projecting the

true image of Pakistan abroad. The number of foreign tourists visiting Pakistan has more than doubled during the last five years while the tourist spendings have registered an almost three-fold increase.

Development Plans of Tourism :

Implementation of the development schemes spelt out in the Third Five Year Plan period (1965-1970) has started in right earnest in July, 1966. Major plans to be implemented are :—

(*a*) Development of tourist attractions in and around the cities of Karachi, Lahore, Peshawar, Islamabad, Dacca and Chittagong.

(*b*) Development of Northern Areas of Gilgit, Baltistan and the Kaghan Valley.

(*c*) Establishment of Wild Life Game sanctuaries and National Parks in East Pakistan.

(*d*) Development of a new Summer-cum-sking Resort at Malam Jaba in Swat State.

(*e*) Establishment of Hotel Training Institutes and Institutes For The Training Of Tourist Guides.

(*f*) Improvement of beach facilities in Karachi and Cox's Bazar.

(*g*) Harnessing of talent in the country with a view to providing entertainment of indigenous art to our guests from abroad.

Welcome to Pakistan

Pakistan has attracted and entertained, from the time long before history was born, visitors aud travellers of all descriptions, traders from Sumer and Babylon, sailors from the Levant, warriors from Greece, sculptors from Rome, wandering hordes from Central Asia, sages from China, artists and craftsmen from Iran, saints and scholars from Arabia, empire-builders from Europe and tourists from all over the world. For the present day tourist, as he motors down from Mirjawa, or the legendary Khyber Pass, Pakistan spreads out, apart from a wonderfully laden table at every halt, a vast landscape of amazing richness and variety. In the Western Province lofty mountains and snow covered peaks lead down to the beautiful pine-clad valleys. Vast belts of fertile plains lie alongside arid deserts and deserts reach out to sea. In the Eastern Province mighty rivers roar through inaccessible forests. Travellers can carry away a storehouse of unforgettable images of the sun setting over the pines in Nathiagali or over the sea in Cox's Bazar, of the fountains and marble

waterfalls of Shalimar in Lahore of the ghostly footsteps of mighty armies marching through Khyber Pass.

All over Pakistan, ancient towns, monuments and architectures are continuously in the process of being unearthed by scholars and archaeologists from many parts of the world.

International Tourist Year and Pakistan

As an active member of the United nations, Pakistan proposes to celebrate this year in a befitting manner. The Department of Tourism, in collaboration with other Government and semi-Government organisations as well as private agencies, has undertaken an extensive programme for offering maximum facilities and traditional hospitabilities to the foreign guests arriving in Pakistan. To provide better information facilities to tourists, promotional tourist offices are being opened in the major tourist providing areas, the existing network of tourist offices and Information centres within the country is being further expanded.

Conclusion

Let us all assimilate the spirit of this message and try to contribute our share towards promoting understanding among people and bringing about peace in the world through the most congenial and non-controversial means available to us—tourism.

Happy Tourist Year !

167. OLYMPIC GAMES

The famous Olympic games were instituted in honour of Zeus, the supreme divinity among the Greeks and generally treated as the equivalent of the Roman Jupiter. In Greece the Olympic games were continued with all fervour and enthusiasm from 1543 B.C. to 394 A.D. At Mount Olympus in Greece games and sports were hold every fifth year and competitors came from far and near in order to take part in various items. These festivals were extremely popular in Greece and included competitions in art, literature, rhetoric, poetry, music, drama gymnastics, races and various other events ; from every part of Greece musicians, poets, bards, athletes, wrestlers, dramatists and orators came to Mount Olympus in large numbers. It was the cherished dream of every young Greek to win laurels at the Olympic games. The Greeks possessed beautiful bodies and they excelled in all physical

exercises. In the Chariot race the well known Greeks Alcibiades won the first place and this made him a very popular figure at Athens. As a boy, Sophocles was famous for his proficiency in music and gymnastics. The well-known Greek playwright like Sophocles. Aeschylus, Euripides, Aristophones, etc., all had witnessed the Olympic games and were inspired by the beauty of human body.

The Olympic games have been revived in Europe since 1896 and now they are held every 5th year. They include various games and athletic items. Being international games they have been held at various places, for example, at Athens, Paris, London, Los Angeles and Berlin. These games were to be held in Helsinki in Finland in 1940 but the games had to be given up on account of the Second World War. After World War Second the Olympic games again were to be held in Helsinki in 1952. The festival is celebrated in a typical Greek fashion. A burning torch is carried from Greece by relays of runners. On a raised platform the Olympic fire is lighted and then the games begin in right earnest. A nation can send only a limited number of competitors, *e.g.*, in riding, swimming, events of field, races and track athletics only 3 athletes can be sent ; in weight-lifting two ; in cycling, boxing and wrestling only one. For woman athletes we have such events as breast stroke, high jump, etc. The last Olympic games were held in Tokyo in 1964.

These games have now attracted a good deal of attraction and by all the countries they are now taken very seriously. The Nazis encouraged the German athletes who were given the best training in order that they might win laurels for themselves and enhance the prestige of their nation. Mussolini in a speech in 1936 made a stirring appeal to the young Italian athletes either to win the first place or to burst. Hitler was fanatic about these games for he wanted the German youths to be physically fit and mentally alert. The Olympic games have created a healthy atmosphere and have encouraged a healthy spirit of rivalry and competition between nations. As a result of this, there has developed among the various nations mutual respect and understanding. We find among the athletes of all countries the spirit of brotherhood and mutual admiration. These games have removed many bickerings and quarrels which had embittered the relations of nations. We find the true spirit of fraternity and brotherhood permeating the present generation. The youths of different countries are united by the strong bonds of brotherhood. They are bound together by the firm bond of *esprit de corps*. The sturdy Pakistani and Indian Athletes at once realise that the small-statured Japanese has

strong muscles, tenacious spirit, grim determination and flexible body; the haughty and vainglorious German fully understands that the Chinese athlete is a plucky fighters and the Rumanian athlete trully understands the character of his neighbour, the Russian athlete. We know that pompous and eloquent speeches have been made several times at the U. N. O. regarding freternity and brotherhood, but none of these speeches have proved so effective as the Olympic games which have encouraged international understanding and friendship.

International sports have proved very usefel in removing international jealousy and bitterness. The people of different countries are brought together and friendly relations are established. Chivalry which was connected with the tournaments was the guiding spirit of the middle ages. Slowly and gradually a code of chivalry was evolved. The Modern games also reveal the medieval aspect of chivalry. The canons of fair play are understood by the people all over the world and Olympic games which have established harmonious relations between nations, have never been played in a spirit of bitterness and jealousy. No one likes to win laurels for himself through unfair means which are universally condemned. It is through these international games that a healthy atmosphere is created and international jealousy which often reveals itself in recurrent political cries and traiff war and even in War, is given a safe and healthy outlet. Sports thus act as katharsis in a tragedy for all the evil contents like jealousy, rivalry superiority complex, racialism, pride, arrogance, etc., are purged. In the Olympic Games there is no distinction of class, colour, creed, race or territory and we find that all meet together in a spirit of friendship and peace. These games are played by young men of all countries having the same ideals and the same aspirations. There is a tinge of romance, a colouring of chivalry and a tradition of *esprit de corps*. These games, as a sportsman has beautifully said, are 'a means of sublimating the instincts of rivalry'. The Olympic games have brought about international peace and harmony which we find so much lacking in this distracted planet torn by political strife. Pakistan is still far behind progressive countries of the West in the fields of sports. The national stadium and other provincial sports organisations are stimulating the true sportsmanship in the youths of the country and we can expect a better performance of our sportsmen and athletes in the coming Olympic games to be held in Mexico in 1968.

168. EXAMINATIONS

Introduction.

"Trails are a veritable curse" said Jesus Christ, and so have they proved to many a learned man who always feared to pass through the ordeal of examinations. Examination is the test of one's ability and attainments, the valuation of development of dormant qualities, physical as well as mental. It is a means of ascertaining as to how much the hidden faculties and powers have risen above the surface—how much one has succeeded in developing a sound mind in a sound body. It is a means to test the knowledge and proficiency of a student in certain subjects acquired by him within a certain time-limit. It is a measuring-rod to determine the progress the student has made.

Students' Examinations

According to the modern system of education students have to pass examinations for promotion to higher standards. Before they are permitted to take up higher studies they have to prove that they have actually achieved something and developed some of their mental faculties during a stipulated period. Degrees are granted after testing the knowledge and intelligence of the candidates. Candidates for employment are not considered fit to shoulder the responsibilities and discharge various duties unless they have proved their worth in an examination conducted for this purpose. The Government of Pakistan as well as Provincial Governments have set up Commissions to test the candidates for employment. Even the School and College degrees carry no weight with them.

Examinations are evils

Examinations are necessary evils. Experience has shown that many lose their health while working hard for the examination. Students are required to work hard disregarding all considerations of health. Students take to cramming with a view to passing the test. This is superficial and wrong type of work. Cramming nips all the creative qualities of a student in the bud and blunts the edge of intellect. Einstein, the great scientist of the 20th century, got plucked in mathematics. I know a youngman of very wide knowledge, he failed in the P.C.S. examination but all the same became a most successful barrister and a political leader while his shy-looking mediocre fellow-student got through the same examination but was engaged upon a

dull and soul-killing work of a District Officer. There are many other leaders and philosophers of international repute but their university files disclose disgraceful feats in examinations.

Success in Examinations

(*i*) Much of the success of a student in the examination depends not upon what he has learnt but upon the way he puts it on the paper in the examination hall. He fares better if he is quite conversant with the technique of answering the questions in an impressive form.

(*ii*) Many candidates suffer from lack of preparation, habit of cramming and as many suffer from bad English, lack of training and patience. To make an abrupt start is as basd as to end an answer abruptly.

(*iii*) Thorugh understanding of the question is of primary importance. The questions one knows best should be attempted first of all. The answer should be properly planned and arranged otherwise it sometimes results in putting the cart before the horse. The answer should always be brief but to the point, for 'brevity is the soul of wit'. Long answers are often boring to the examiners and also take more time of the examinees. It should always satisfy all the requirements of the question and should be expressed in correct, simple and idiomatic English. It is also very essential that it should be orderly and well-connected, bristling with freshness and originally. It should have a proper beginning, well-linked middle and an interesting end. Examinees often do not revise their answers even though they may leave the hall earlier. The importance of revision is great. Usually 5 to 15 additional marks are secured by a thorough and careful revision of the answers.

Conclusion

The intellectual aim of an examination if properly conducted should be to test knowledge, mental powers and determination of values of a student. It is the test of capacity to respond to a stimulus provided by the examiner. It is not merely a test to see how far a pupil has mastered certain facts, data or formulae but rather a test of his general ability. The present system of examination is not infallible. It falls short of a real test of ones' abilities. A better and more effective and workable system should be evolved. The old order of

things must change should be for the better. A record of student's studies, periodical progress the tutor's periodical report, student's inclination, his bent of mind, etc. etc., should prove more useful in achieving the objective for which examinations are employed today and should be further explored and developed for the best interest of of the society. There should be a close contact arranged between the mysterious shadows, the examiners, and the students trying to satisfy their demands from a long distance, so that character, physical fitness cleanliness, record of social service and such other relevant considerations should not be ignored. "The student should look forward to his examination not as a solemn ordeal which he is compelled to go through with the prospect of a degree should he be successful, but as a means of showing his teacher and his fellows how much he has profited by the work he had done. Those who pursue knowledge in this spirit will look forward to examination with no apprehension; not perhaps, with joy for after all it is a bore to be examined and perhaps a still greater bore to examine, but it is a necessary step for the student in gaining self assurance and the conviction of having profited by his exertions; and for the teacher as a means of insuring that his instruction has not been profitless to his student. Let us take comfort in the thought that the day of examinations, for the sake of examinations, is approaching an end".

169. THE USE AND ABUSE OF EXAMINATIONS

1. Advantages 2. Disadvantages

Advantages

Examinations form a workable test of efficiency a visible proof of one's ability and intelligence. Responsible posts in Government Offices as well as in private concerns cannot be offered to anyone unless it is proved that one has acquired the necessary mental as well as physical training and imbibed certain amount of knowledge.

(i) "It is a milestone on the road of knowledge".

(ii) Examination inculcates the spirit of hard work. But in the absence of examinations the student will lack the initiative to creative work, he will shun hard work and his progress will be slow and aimless.

(iii) It provides a stimulus for the student to shine—call to ambition—to work systematically, honestly and diligently. Best students are rewarded in School and Colleges. This

stimulates others who are fired with ambition to follow suit and be rewarded likewise in the years following. It is designed to keep the rivalry and healthy competition alive in the heart of the examinees.

(iv) It is only through the examinations that the best are selected for the choicest vocations in life. A selection with-out examination is a Hobson's Choice and might result into fitting a square peg in a round hole.

(v) It is useful as a periodic test of the scholar, it induces the students to round off and to codify their knowledge.

(vi) It encourages them to use their knowledge at a short notice.

(vii) It is the only machinery for sifting out the different kinds of degrees of capacity of the nation".

Disadvantages

Examinations are being condemned as a machine which does not belong to the moving spirit of education. Examinations initiate trials and trials prove harmful to many. They do far more harm than good especially in Pakistan where the system of education is waiting in many respects. The present system of examination is nothing short of a game of chess.

(i) It is not a scientific system designed to test the student's real knowledge.

(ii) This system, falls to distinguish the meritorious from the mediocre. An undeserving candidate may be crowned with success while the meritorious and deserving may cut a sorry figure.

(iii) Examinations test the ability, the intelligence and mental development of students but they can hardly lay down any criterion for judging physical, moral and spiritual development in them.

(iv) No examination can test a student's creative faculties, his test for art and response to beauty. The modern system of examinations falls short in this respect.

(v) It is nothing but a feat of memory rather than a means to sound education. It sometimes acts as a great handicap to the development of natural faculties in students, for

conditions of examination are just the reverse of what the students would like them to be.

(vi) Again, different Examiners has different tastes and might look at things from different angles of vision. The standard of marking might be different, because all the examiners cannot maintain a uniform standard. This has been proved on revi- sion of examination papers with favourable results for the examinees.

(vii) They destroy natural interest and focus the pupils attention on the subject of the examination.

(viii) Specialists are often keen on raising the standard and resort to setting up very stif questions ; the marking is often very strict and does more harm than good.

(ix) Written work is given under importance and the students find it hard to use their imaginative faculties.

(x) Much of what is got up for the examination is soon forgotten and whatever the pupil learn cannot be advantageously applied to actual life.

(xi) The fate of the examinee is affected by the accident of selection of his examiners, luck often plays a very important part.

170. STUDY OF HISTORY.

Outlines. Wrong conceptions of the value of History refuted—The value of historical consciousness—History as a guide to consistent and rational action—The charm and mystery of the past—History educates the mind, stimulates thought, or intensities intellectual emotion—The appeal of History is in the last analysis poetic.

What is the use of historical knwledge ? Is an acquaintance with the events, the men, the ideas of the past, of any real use to us in these days ? Two very different answers are given. Some assure us that there is no use in history. "History" they say "is a tale told by an idiot full of sound and fury, signifying nothing." To these, our modern age is the mature age of the world, and with us lies the gathered wisdom of ages. The past is benighted with

darkness, and peopled with barbarians. So there is no use in studying "exploded fallacies, in reproducing worn-out forms of society, or in recalling men who were only conspicuous because they lived amidst a crowd of ignorant or benighted barbarians." There are others who go to the other extreme and ascribe all kinds of uses of history. History is instructive as a study of a character; in history we see the working of the human mind and well; it enabl𝔠 us to avoid the blunders they committed in the past; it is a treasure of moral examples, and will; it enables us to avoid the blunders they committed in the past; it is a treasure of moral example, and political wisdom; it gives us precedents by which we can tackle situations in the present day which resemble situations in the past, and so on. Between these two there is nothing to choose. Both are wrong. History is neither meaningless nonsense nor a treasure-house of omniscience.

The first class of objectors are easily answered, for we can with a little effort prove to them that while they are repudiating the past they are really influenced by it at every step. To take, for instance, the case of a politician; he cannot fail to recognise that however strongly he repudiates antiquity, and rebels against the tyranny of custom, still he himself is following the path trodden by earlier leaders, accepting many of their conclusions and rejecting only a few. In fact there is no one who does not appeal to the past at one time or other. We are so deeply indebted and indissolubly connented with the past that all our progress depends upon a sound understanding of the past. Supposing by a sudden stroke of fate, we forgot all our past history, we would be reduced to a state of utter helplessness, confusion and misery; for we would have to begin the world over again. Life would be a solitary and of grain and not an electric chain that connects us to a distant past and distant future.

Those who, far from denying the interest of the events of the past, are only too ready to discover a multitude of interests in it need also to be answered. The notion that history can furnish us with parallels when similar events occur is wrong; for history does *not* repeat itself, and the story of man is one unbroken chain of constant change in which no situation is ever reproduced in exactly the same manner. Or again, "history cannot prophecy the future; it cannot supply a set of invariably applicable laws for the guidance

of politicians; it cannot show, by the deductions of historical analogy, which side is in the right in any quarrel of the day." Nor has history any practical utility like say, physical science. "No one can by a knowledge of history, however profound, invent the steam-engine or light a town, or cure cancer, or make wheat grow near the Arctic circle." Whereas the discoveries of physical scientists have importance as means towards material ends—military, medical, industrial, agricultural etc.—on the other hand historical discoveries have value only in so far as they educate the mind, stimulate thought, or intensify intellectual emotion.

The greatest use of History is that it creates a historical consciousness, a feeling that we are linked back to an immeasurable past, and that we have a boundless future to look forward. What history can teach us above all is our antecedents, our ancestors, our deep debt to the past. History tells us all about man's struggle called his 'progress', and fills us with wonder and reverence for the mysterious power that is behind the building and unbuilding of civilisation. We learn and feel that our civilisation is the result of the accumulated will and works of all mankind that went before us. History must be so written as to bring home to the mind of the reader this historical consciousness.

"The appeal of history" says Trevelyan "is in the last analysis poetic." It follows that the highest use of history is cultural. History acts on our imaginations. It makes us dwell on the mystery of the past.

Trevelyan beautifully remarks : "That which compels the historian to scorn "delights and live laborious days" is the ardour of his own curiosity to know what really happened long ago in that land of mystery which we call the past. To peer into that magic mirror and see fresh figures there every day is a burning desire that consumes and satisfies him all his life, that carries him each morning, eager as a lover to the library and the muniment—room. It haunts him like a passion of almost terrible potency, because it is poetic. The dead were and are not. Yet they were once as real as we, and we shall tomorrow be shadows like them. In men's first astonishment over that unchanging mystery lay the origions of poetry, philosophy, and religion. From it too is derived in more modern times this peculiar call of the spirit, this type of intellectual curiosity "that we name the historical sense." To those trained to a love of history, there is a peculiar poetry and romance about even the smallest fact of the past. The

question of the utility of the fact never enters their heads. It is essential to realise that at bottom, the motive that draws men and women to study history is poetic.

171. SUCCESS IN LIFE

Introduction

Success may be simply defined by saying that it means the fulfilments of one aim in life. If that ambitions is realised the person concerned may be said to have got success in life.

All of us want to succeed and what our parents say to us is not very different in sentiment from these lines.

> 'Success shall be in thy courser tall,
> Success in thyself, which is best of all,
> Success in thy hand, success in thy foot,
> In struggle with man, in battle with brute."

What exactly is this success which we all thirst for ?

This desire for success takes many shapes—some long for fame, some for success in work, some for success in love, some for power, but in most men's notion of success desire for wealth and prosperity in general enters. We all want to succeed in our particular walks of life in order that we might grow prosperous and comfortable.

There is nothing wrong in desire for prosperity. Indeed it *is* a healthy ambition to desire to come up in life and occupy a prominent position in it. There is no virtue in poverty and stagnation. Nations as well as individuals must be animated by ambition to progress forward and to enjoy the best that life has to offer by way of material comforts. The comforts and conveniences of life are after all meant to be enjoyed ; and he who lacks the endeavour to obtain them has to blame only himself for his failure. We men of the East especially have been too philosophical to care for worldly success. But we must hasten to shake off our attitude of passive meditation and struggle to push forward into the very centre of progress and success.

Success, however, is not all. The worship of success, the habit judging human worth by the possession of otherwise of riches has produced in the west a mechanical, unspiritual civilisation. From

beginning to end a man concentrates his energy so much on success that he has little time to ask himself the question. "Of what use is my success to me, unless I make it the handmaid to my higher moral progress." In the west the active, the combative, the acquisitive disposition has been so much deveioped that they work till they can no longer work. They are proud to die in harness. They build cities and found states. They point with pride to the marvels of their civilisation. But is life all work ? Is life so certain as all this ? Are we to judge of human worth merely by its vulgar successes ? No ! As sure as there is a material sphere, there is also a spiritual one. Life is not meant for work only ; it need not necessarily be a constant hurry and flurry. We must pause in the midst of our activities and turn our thoughts inward and reflect on the great problems of Life and Death. We must learn to estimate individuals and nations by the strength of their spirituality. We must learn to distinguish between 'vulgar' material success and the true success of the man who succeeds in obtaining the best both in the material and spiritual sphere. He alone succeeds who attains to sufficiency of means and serenity of spiritual satisfaction. Wealth, distinction, fame—these alone can never mean success unless these are accompanied by contentment and calm of mind. True success can be achieved only by those who become in the words of Emerson, "tranquil, well-founded, wideseeing souls."

What are the qualities that are necessary for success ?

It is clear that for success even of the narrower sort some things are indispensable—industry, intelligence, initiative, courage, foresight and steady perseverance. But above all, the man who would succeed must have the *will* to succeed. A certain amount of ambition is quite essential as a spur to legitimate endeavour. Newman has rightly said that the good fail by not rising to the necessary pitch of ambition while the bad fail by overshooting the mark. The passion for sudden success is rude and puerile but to have no ambitions whatever is to be the very beast. Another essential of success is that we must follow the path for which we are best fitted by nature. Each man has an aptitude born with him, and he must be content to do his work. Above all one should possess self-confidenee. Emerson has beautifully said "Self trust is the first secret of success, the belief that if you are here the authorities of the universe put you here, and for cause or with some task strictly appointed you in your constitution and so long

as you are *well* and successful. It by no means consists in rushing prematurely to a showy feat that shall catch the eye and satisfy the spectators. It is enough if you work in the right direction."

True success can be achieved only by those who know how to put a limit to their own thirst for success. Those who are pursued by a cankering ambition, overstimulating them to be at the head of their class and society and to win riches and distinction, never attain real happiness. Their success becomes a mockery and their wealth and position become ironically contrasted with the consuming misery and uncertainty in their hearts. To attain real success, therefore, is to learn to live in the happy sufficing present and find the day and its cheap means contenting. Then again it is necessary to develop an internal culture of the mind and the soul which would invest us with wise perception and inner calm.

Finally success can be achieved only by those who possess healthy bodies and optimistic minds. "Health is the condition of wisdom, and the sign is cheerfulness—an open and noble temper." Emerson's advice to those who would succeed was: "Don't hang a dismal picture on the wall, and do not daub with sables and glooms in your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and moan. Omit the negative propositions. Nerve us with incessant affirmatives. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good.'

172. DREAMS

The word "dream" is derived fron the root *dreug* connected with the German word *trugen*—to deceive. Dream is the state of consciousness in sleep or it may mean a train of thoughts and fancies during sleep, which entail a complete withdrawal of mind from the external world.

The old school of Psychology gave importance to the memory element in dreams with the condition of attention either absent or fixed. And the combination of ideas forming a dream was considered to be assisted by elements of the mind. Or to put it more clearly, the ideas of our dreams take shape in the form of images which we are unable to dismiss from our mind. And with enhanced power of

visualization and memory we mistake our dreams for realities "as the sufferer from delirium tremens, in walking life, is apt to regard his phantoms as real." Again dreams may be followed by rapid forget fulness.

So dreams were considered as revivals of memory with links of associations in our mind during sleep. Dreams may occur also due to real sensations more or less metamorphosed or may be caused by physical conditions of organs like the heart and the stomach. Indigestions may cause nightmare. Of dreams arising out of real sensation there is one classical example. A bed pole fell on the neck of Maury when he was asleep on his couch. And he dreamt of the French Revolution,—the scene ending in the fall of guillotine on the neck.

Sometimes ideas and scenes in dreams show a power of reasoning in which the personality of the dreamer remains unchanged.

Children are supposed to experience dreams in their sleep at the fourth month. But conscious dream age comes to man at the fourth year. Old people above sixty-five seldom have dreams in their sleep. The reason for it is that the old men in their senility become emotionally poor and if they ever dream it is always with the long past scenes of their early life.

Heerwagen was of opinion that women sleep more lightly and dream more than men ; and that women who "dream" sleep longer than those who do not ! Dreams are most vivid and frequent at the period of youth,—ranging from twenty to twenty-five.

Why people dream at all ? There are two explanations rooted in superstitions. The first is this : The soul of the dreamer goes out and visits his friends, living or dead, his old haunts and unfamiliar scenes. The second explanation is that the soul of the dead and others come to visit the dreamer, either of their own will or at the behest of some divine agency. Another curious view held by Democritus about the origin of dreams was that phantoms of corporeal objects constantly floated above in atmosphere and attacked the soul in sleep.

Aristotle was of opinion that dreams were due to impression left by objects seen with the eyes of they body, while Plato connected dreaming with the normal working operations of the mind.

The metaphysical explanation of dreams by Dugald Stewart takes note of the incoherence of dreams and the apparent reality of dream images. And to his mind the nature of dreams is explained by the suspension of volition during sleep.

But the investigation of Sigmund Freud in the present century have laid bare the inner complexities of the mind and personality of modern man.

According to Freud, dreams are products of the subconscious breaking through the repression of conscious control. Freud finds in his psycho-analysis, that the human mind is composed of *Id*, *Ego* and *Super-Ego*. *Id* is the great unconscious region which forms nine-tenths af our mind.

"It is the source of instinctive energy for the individual, it is unconscious ; it forms the great reservoir of libido ; it is the region, the hinterland of the passions and instincts, also of habit tendencies ; the pleasure-principle reigns supreme in it ; it is immoral, illogical ; it has no unity of purpose ; the repressed merges into *Id* and is then part of it". *Ego* is the higher self which keeps a control over the *Id* and works as censor over our unconscious even when released in dreams. And *Super-Ego* dominates over our *Ego*.

Freud in his famous book *The Interpretation of Dreams* which appeared in 1900, tells us of the origin and meaning of dreams as emanating from the repressed desire in the unconscious. From even the most chaotic and capricious dream, Freud has been able to interpret hidden fantasies, complexes, inhibitions of the dreamer. In the psycho-analytic clinic, Freud not only found the hidden cause of repressed desires in dreams but also revealed to us these repressed desires appearing in the disguise of symbolism as they are projected into the dream as images. And the process of dreaming involves fantasies as much as day-dreaming with the release of the unconscious. Even in the terror and catastryphe dreams, the emotional source of hope and fear can be treated in psycho-analysis. Besides, from the dreams we can reconstruct the entire personality of the dreamer.

When analysed dreams show primitive urges of *Id*, finding expression under repression by the moral restraints of *Super-Ego*, imposed on the mind by civilisation and culture. In support of his theory,

Freud quotes Plato's views that, "the virtuous man contents himself with dreaming that which the wicked man does in actual life." Again Plato speaks of unlawful pleasures and appetites which were repressed coming up to the dream consciousness : "When during the slumbers of that other part of the soul which is rational and tamed and master of the former, the wild animal part s ated with meat and drink, becomes rampant, and pushing sleep away, endeavours to set out after the gratification of its own proper character."

So that dreams take the disguise of symbols which psycho-analysis can penetrate to its corresponding inhibitions.

So in the dreams we go to an experience in which the known and unknown desires with their suppression and repression in the unconscious regions of mind, find their full play and, at times, their full satisfaction.

Connected with dreams in our state of sleep we have the counterpart of day-dreams in our conscious moments of walking.

As Joseph Jastrow observes :

"By the Freudian route, day-dreaming has come to its own as a recognised procedure and a symptom in mental behaviour. There are thus two principles guiding our mental procedures awake or asleep : the pleasure principles which direct our urges awake or asleep, when unconstrained we wish and day-dream and romance. There is the reality principle to which we must adjust in this rigid, codified, censored world."

172. LEISURE.

Outline. *1. Introduction. 2. Use of leisure. 3. Abuses. 4. Conclusion.*

"Leisure for man of business and business for man of leisure, would cure many complaints".—Mrs Thrale.

Leisure is nothing but respite or holiday. Oxford dictionary defines it as "free time or time at one's own disposal."

To be at one's leisure is to be free from one's duties or occupation. It means that one is at liberty to do or not to do anything. It is liberation from our routine jobs and responsibilities. It is, in short, to be at one's ease. Hence it shows that leisure is a very desirable thing. We are happy to be relieved from our jobs and duties. The student is at leisure when he finshes his duties for the day ; the lawyer is at leisure when he comes home from the court ; the doctor is perhaps the only person who has no leisure because he is a form of social service which demands all his time, day or night, sun or rain, whatever it might be. We never know when people fall ill or meet with accidents, and so the doctor is one exception, proving the rule that everyone has some time at his disposal which he may use as he likes.

The uses of leisure are various. Life without leisure will loss much of its vigour and gusts. In the words of South, days of respite are golden days. The end of labour is to gain leisure. Generally people use their leisure in pursuing their pet hobbies. They go out for walks, to dig in their gardens, or play at cards and indulge in outdoor or indoor games. Many people simply do nothing in their leisure. They take complete rest, which is often needed by people whose jobs are strenuous, physically or mentally. It is a good thing to rest thus so that one will be prepared for one's job after some time. But the uses of liesure might take other forms. For example, many people, do as strenuous a work as they do in their routine hours. Such people use their leisure for training themselves in lines other than their own. Freedom from employment for such people is not at all freedom. It is simply a change from one type of labour to another type. And truly, this is the best use of leisure. Rest does not mean, and should not mean, cessation of activities. It is simply change for work which brings real relief. And this relief is good for body, mind and spirit. This is the creative use of leisure. The pursuit of hobbies is therefore one of the very best employments of one's leisure.

Life is full of opportunities, and he who uses these will succeed in life and be a beacon light for others. It is not desirable for men to misuse and waste their time. Life is short and ideals of life are infinite. Each chooses his own and finds fulfilment if each utilises his minutes for realising his ideals. The words of Kipling come home to us when we think of using leisure. Says he to one and all :

"If you can fill unforgiving minute
With sixty seconds' worth of distance run,
You will be a man, my son!"

That is a very noble and inspiring message. Great men have become greater by following this ideal. They are afraid of the 'unforgiving minute', for time waits for nobody, big or small. We must catch time by the forelock and make it yield results. Men are not meant to rest in this life. Youth in particular must never rest. The body then is fit and responsive. It can stand a good deal of strain. Our aim should be a youth of labour and an age of ease.

But unfortunately, not all people imagine what the right use of leisure is. Most of us often abuse it and simply waste our time when we get free from jobs and duties for the day. We think that doing nothing is a glorious exercise of our liberty. We feel that labour is compulsory, tyrannical and tiresome. We therefore must be idle and think we are resting. But idleness of this kind is no real rest. It only increases restlessness. A mind is never at rest but when it is labouring, thinking, feeling and imagining. They say that an idle man's brain is the Devil's workshop. They say that *Satan* finds mis-ehief for idle hands to do. And they, it seem, are quite right. If we sit idle, our desires and fancies begin to work. And when desire begin to work, the only way to control them is to limit them to some form of labour. Otherwise we will be victims of idle desires, empty dreams and fruitless fancies. We should therefore keep our minds busy in the right path, for busy always our minds are, whether we will or not. The leisure we get should not therefore be wasted in silence or idling.

Some of the popular types of using leisure are novel reading, theatre-going and pleasure-hunting. These are good when properly exercised. But the danger of indulging in such desires is that they render us slaves to such pastimes. A pastime is not merely any device that helps us to pass time. It must be a good way of passing our time. Time not only passes but often kills and slaughters it, as we often do, thinking that we are having a good time. Time spent can never be a good time.

Life is said to be leisurely in the East, it is so. It is in the West that time is money and time is measused in minutes and seconds. That is perhaps one reason why the West has progressed much ahead in

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That is a very noble and inspiring message. Great men have become greater by following this ideal. They are afraid of the 'unforgiving minute', for time waits for nobody, big or small. We must catch time by the forelock and make it yield results. Men are not meant to rest in this life. Youth in particular must never rest. The body then is fit and responsive. It can stand a good deal of strain. Our aim should be a youth of labour and an age of ease.

But unfortunately, not all people imagine what the right use of leisure is. Most of us often abuse it and simply waste our time when we get free from jobs and duties for the day. We think that doing nothing is a glorious exercise of our liberty. We feel that labour is compulsory, tyrannical and tiresome. We therefore must be idle and think we are resting. But idleness of this kind is no real rest. It only increases restlessness. A mind is never at rest but when it is labouring, thinking, feeling and imagining. They say that an idle man's brain is the Devil's workshop. They say that *Satan* finds mischief for idle hands to do. And they, it seem, are quite right. If we sit idle, our desires and fancies begin to work. And when desire begin to work, the only way to control them is to limit them to some form of labour. Otherwise we will be victims of idle desires, empty dreams and fruitless fancies. We should therefore keep our minds busy in the right path, for busy always our minds are, whether we will or not. The leisure we get should not therefore be wasted in silence or idling.

Some of the popular types of using leisure are novel reading, theatre-going and pleasure-hunting. These are good when properly exercised. But the danger of indulging in such desires is that they render us slaves to such pastimes. A pastime is not merely any device that helps us to pass time. It must be a good way of passing our time. Time not only passes but often kills and slaughters it, as we often do, thinking that we are having a good time. Time spent can never be a good time.

Life is said to be leisurely in the East, it is so. It is in the West that time is money and time is measused in minutes and seconds. That is perhaps one reason why the West has progressed much ahead in

many fields of activity. We have only recently begun appreciating the value of time. If we have to build a progressive nation we will have to use our time more rationally than many of us now do. If every citizen employs his leisure in nation building activities, however small his quota of contribution, there is no doubt that our plans will have a brighter chance of success. There is much to do in our country. We have to catch up with other nations which have gone ahead in the race of life. We should therefore, make our people aware of the value of time. We should teach them to utilise every hour of their life for building up their own fortunes. In this mighty task, it is certain that the right use of leisure period will help much in making us progressive. Let us hope that the time now wasted in idle pastimes will be better used and that by such a process of life we will be a better nation.

All this, however, does not mean that we should be over serious in our outlook. It does not all mean that we should ban pleasures and recreations. No, we only wish to protect ourselves from that danger of waste which is certain if we abuse our leisure. By all means should we seek relief from labour ; by all means should we enjoy our well-earned leisure and rest. But it should be an enjoyment as leisure and not a waste or perversion of it. Creative labour is recreation, and we should try our best to attain this ideal.

Broadly speaking, anything light and gay, though useful may be done in hours of leisure. The best thing will be to cultivate hobbies such as photography, painting, gardening, autograph-collecting, pen-friendship, horse-riding, and boating. In any case, regular or professional work must be avoided. Change of occuption is a necessity. One may also resort to social and historical fiction in vacant periods. Hiking and sight-seeing are also recommended. The company of nature is always ennobling and uplifting. "Under the leaves ; amid the grass, lazily the day shall pass, yet not be wasted." Nature is a great dispenser of strength and health. Whereas professional work is always undertaken with a sense of utility ; hobbies are indulged in during leisure hours with a sense of beauty. A person whose hobby is painting, paints for the sake of painting and creating a thing of beauty which is joy for ever. He does not paint for a few glittering coins or bank-notes. A student, fond of gardening, will prefer growing flowess to that of vegetables, for whereas the former are indicative of beauty, the latter are grown on account of their utility. So the point

is that during hours of leisure our outlook should be more aesthetic than utilitarian and professional. Objects of beauty refresh and soothe our mind as nothing else does. Their appeal is doubled, if we ourselves are the creators of those specimens of beauty. The meanest flower, grown by oneself has more emotional significance for one than the most beautiful and fragrant flower of a stranger's garden.

The conclude : leisure is a precious. But mind only the deligent man *is capable of* obtaining it. The lazy man will never get it ; for "a life of leisure and a life of laziness are two things." Perpetual leisure is hell. Shakespeare rightly says : "If all the year were playing holidays, to sport would be as tedious as to work ; but when they seldom come, the wished for come."

173. HAPPINESS

Outlines. *Happiness the end of life—Different aspects of happiness and a description of the component elements of happiness—The best way of obtaining happiness is not to think of it—Internal culture as a necessary factor for securing happiness—Develop an objective interest in life.*

For the majority of mankind, if not for the whole of it, happiness is the end of life, and the test of all rules of conduct. The stoic and the saint may cavail at the notion of happiness as the end of life ; but what even these seek is happiness through pain, suffering and abstinence. Happiness does not mean the same thing with all, but all of us seek it.

Happiness is very different from pleasure of amusement. Pleasure or amusement is something temporary, almost trivial ; but happiness is something that embraces our whole frame of mind. Happiness is a settled feeling, a permanent possession which it is very difficult to obtain. Men attain to this happiness by different ways. Some through unselfish and disinterested activity, others through art, love or religion. Naturally there are many kinds and degrees of happiness. The happiness of the prosperous worldling is not the same as the exalted costacy of the artist or lover. But generally happiness may be said to compose of certain essential and common qualities—such as satisfaction with one's lot, a settled frame of mind, a peaceful disposition and the absence of morbid doubts and vexing pessimism. It is very difficult to attain to undisturbed happiness ; often a man attains to it only when past the struggles and follies of youth.

John Stuart Mill rightly laid down the doctrine that happiness is best attained by not making it the direct aim of one's life. Those only are happy who have their own happiness, on the happiness of others, on the improvement of mankind, or even some art or pursuit followed not as a means but as an end in itself. Aiming at something else men and women find happiness by the way. The enjoyment of life ought not to be made the principal object. A man should not deliberately set himself to the art of being happy. Happiness is best attained unconsciously. The moment we begin to introspect and value our life in terms of happiness, we become unhappy. "Ask yourself whether you are happy, and you cease to be so. The only chance is to treat not happiness but some end external to it as the purpose of life."

"Happiness is neither within us only, or without us ; it is the union of ourselves with God"—Pascal.

To attain happiness, material comforts and regularity of work alone are not enough. Many a man who has trusted to the sufficiency of wealth and reason for happiness finds in the end the necessity for internal culture. A man has to cultivate his passive susceptibilities as much as his active capacities. The cultivation of the feelings is a prime necessity of happy human existence.

Lastly, happiness, comes only to those who have a normal healthy mind, quite unvitiated by a abnormal, morbid and eccentric feelings. He can only be happy who loves life, who learn to take an interest in all the things of life, and who finds an ever increasing lest in sheer living. All this is possible only when one looks at the spectacle of life with a normal mental vision. Goethe remarked : "All comfort in life is based upon a regular recurrence of external phenomena. The change of day and night, of the seasons, of flower and fruits, and all other recurring pleasures that come to us, that we may and should enjoy them —these are the mainsprings of life." Our happiness is in proportion to the degree of our openness to such sources of pleasures. If these main springs of life are dried up for us, if we are insensible to such fair solicitations, then indeed we fall a prey to the heaviest of diseases—loathing of life. The truest way to be happy is to take an objective and varied interest in life.

In brief, happiness is a butterfly, which, when pursued, is always just beyond your grasp, but which, if you will sit down quietly, may

alight upon you. Happiness in this world, when it comes, comes accidently.—Make it the object of pursuit and it leads us a wild-goose chase, and is never attained.

175. SOLITUDE

Outlines : *All great men have been lovers of solitude—Solitude as a necessary factor for developing one's personality—Solitude as an aid to thought—Solitude as a cure for the sick hurry of modern life—Defects of character which solitude is likely to produce —Season solitude with Society.*

"Solitude is sweetest Society" sang Milton, and almost all great men have been lovers of solitude. All men in pursuit of greatness have felt the need for retirement and isolation. They seemed to have felt like Hazlitt that they were never less alone than when alone. It would seem as though these great men would fain wear out ages in solitude.

The truth is that solitude is a deep necessity of human existence, and without solitude we can never be our true selves. It is only when we are quite alone that we can reach at self-knowledge, which is essential to the development of personality. It is when we are by ourselves that we explore into the mysteries of our inner selves, and learn to think of the great problems of life. Every man must be made to endure loneliness for an hour or two in the day. In the beginning he may find solitude irksome, but gradually he will explore the spiritual possibilities of loneliness.

Solitude is indispensable for the development of genius and thought. In solitude a man is forced to read, to think, to form his own independent conclusions. A man of genius especially needs to cultivate solitude so that his unique individuality may be preserved and fostered. Solitude, which is the safeguard of mediocrity a stern friend to genius. It depends them from a too easy abandonment of their own opinions in favour of others. It helps them to voyage, like Newton, in strange seas of thought alone. Periods and habits of solitude must be enjoyed on all young men so that they may bring out best in them. Solitude takes off the pressure of present importunities so that more catholics and humane relations may appear. The saint and the poet seek privacy and deny themselves the pleasures and priviliges of society only to seek the most public and universal ends.

Special stress has to be laid on solitude especially in our times, when the growth of towns, the rise of an unhealthy and artificial civilisation, the rapid facilities of communication, and the general bustle of life have inveted life with a loathsome sick hurry. Life as it is lived is one ceaseless struggle, and people have very little time "to stand and stare." The modern man has very little of his time to himself, and hence he rarely thinks and acts of his own accord. His newspaper usually decides his views on things. The only cure for this indiscriminate and unthinking hurry of life is solitude. For after all it is only the little time that we spend by ourselves that can be truly called *our* time—the time when we commune with our inmost selves.

No man, however, should live in wholesale isolation. Solitude is good, nay indispensable; but an exclusive adherence to it will produce grave defects of character. Under isolation breeds narrow egotism, pride, bad manners, irritability and an unsocial temparament. One must descend often from solitude into society and study men and manners so that one may acquire commonsense and experience. After all it is in society that a man's lot is cast and he has to learn to adjust himself and his ways to the needs of society. The best way of developing the right type of culture is to combine the benefits of both society and solitude. Let us have solitude, and let us remember Pythagora's advice that every man must spend his morning in solitude. But let us also seek society and learn to reconcile our independence with sympathy and fellow feeling.

Half the pleasure of solitude comes from having with us some friends to whom we can say how sweet is solitude.

In the words of Seneca—

Solitude and company may be allowed to take them turns: the one creates in us the love of man kind, the other that of ourselves; solitude relieves us when we are sick of company, and conversation when we are weary of being alone, so that the one cures the other. There is no man so miserable as he that is at a loss how to use his time.

176. LIFE OF A SOLDIER

A soldier's life is an embodiment of dedication to the highest cause even existing, earth. Like Socrates he drinks from the cup of

poison of his own sweet will. When he sings the enrolment, he actually signs his own death-warrant. He has in mind the supreme task of defending the freedom of the country. A soldier under training leads a very hard life. He gets up early in the morning ready for his keep-fit exercise and drill. He has to march on foot with heavy shoes for several miles. He must know riding, shooting and swimming.

He puts on a *khaki* dress, usually a shirt and a sling with a *khaki* cap. His boots are very heavy to bear the wear and tear of actual warfare. He is tall, sturdy, erect and walks with measured but rhythemical steps.

The sense of discipline which military life infuses into the life of a soldier is something unknown to the civilian. The latter is by very definition a sort of careless, negligent, unbalanced individual who depends more on the caprices of fate than the hard facts of personal efforts. A soldier does not believe in other worldliness because he has to serve in the present. He was made for the existing world and he finds no reason why he should not do his duty to this world. He develops a certain human affinity with his fellows. He is ready to shed his blood for them because he considers that death with a friend is a divine festival. The soldier is honest and fixed in his beliefs—wrong or right. He can be more reliable as a peace mark than a fighty politician.

When the call comes, when the crucial hour of sacrifice approachs, he harbours no hesitation, asks no question, never remains behind but rushes forward into the thick of the battle and never shows his back. He fights to the last till the enemy is driven off and in doing so he often meet the glorious death of the martyr. Victory and death to him are equal because he starts fighting to raise the banner of freedom.

All soldiers are not professional. During the war even civilians are conscripted to fight as soldiers. When the war is over, these civilian soldiers return to their original occupations, whereas the professional soldier remains always a soldier whether there is war or peace. Before a man is taken to the battle-front to fight, he is given the necessary training by means of drils, exercises and mock battles.

When after training, he is first on the battlefield and sees the enemy shooting at him, his heart beats violently. Perhaps he is a

little nervous, perhaps he becomes enraged and rushes on the enemy with his riffle. Suddenly an enemy plane comes and he ducks down. Sometimes he is wounded by the enemy's machine-gunning or bomb. If he is wounded, he is removed to a hospital and does not see war till he is fit again. His life at the front is full of hardships. He cannot shave or bathe himself for days together. He has a hasty meal under the very nose of the enemy. He may not even get food or water for some days if the battle is critical.

He has his family to whom he writes from the front. He even feels lonely without it and eagerly awaits news from his wife and children. When he get some leave to go home, his joy knows no bounds. The atmosphere of peace and love at home contracts strongly with the sounds and noises of the battlefront.

For all the dangers he passes through, his salary is not enviable. All the same, he is a happy contented man. He is our noble friend, our great benefactor. Let us all bow down our heads before him for honour.

177. THE INSTITUTION OF FASTING

Introduction

With the growth of nuclear power at man's disposal, his capacity to harm himself is rising year by year. Billions of dollars and proportionate allocation of brain-power, which otherwise could be utilized to improve human welfare, are spent on missiles and bombs. In other words power in used more for destruction than for construction. Islam, as the name implies, is the religion of peace and brotherhood. It presents, therefore, a unique yet a peaceful methodology towards spiritual elevation.

Fasting serves this purpose expediently. According to the Holy Quran, the main objective of fasting is to creat *taqwa* (piety among the Muslims. Now, *taqwa* is not the appellation for a particular garb or for a puritanical appearance. It is the sprit o Islam ; a discipline of thought and feeling, impelling one to do all that is liked by Allah, and to refrain from doing all that is forbidden by Him.

Fasting aims not only at an staining from food and drink from dawn till sunset, but also at avoiding all kinds of sin. In short one is enjoined upon to keep his passions under full control for a period of

one month, and to step up cultivating virtue and morality in thought and action.

The observance of '*sehri*' and '*iftar*' creates a universal atmosphere of consciousness, devotion and fraternity among the Muslims all over the world. Furthermore fasting augments '*Salat*' instilling regimental discipline. It carries one through the rigours of hard life and prepares the fasting person for '*Jihad*' in emergency. Besides, it infuses in him the spirit of forbearance and tolerance ; of faith and conviction.

Fasting is th most extensive of the four obligatory forms of worship, both in time and space. It makes every Muslim, irrespective of his station in life, feel and act as a dynamic member of one and the same organisation for full one month. This is the month when the Divine Revelations came to man through the Prophet of Islam (Peace be upon him!) It is, therefore, that the Holy Quran is recited during this month in millions of mosques all over the Muslim world. The recital is heard by the Muslims with sincere devotion, as they stand in rows behind the reciters.

The wilful violation of one 'fast' can be atoned by feeding not less than 60 destitutes if economic conditions permit, and this of course, is another way of putting, the poor on a par with the rich. All honest day-to-day activities may be kept in normal vigour throughout the month. Fasting grants liberal concessions to the slave, the captive, the foreign traveller, the sick, the old, the weak, the minor and the women in certain conditions of health. In fine, the Ramazan does not, in the least, obstruct the normal worldly activities of man ; it simply channelizes and elevates the spirit behind them.

The Spirit

It is the ironic, however, that most of us, fast in form, not in spirit. The hypocrisy hidden in the grab of piety reveals itself when the fasting person loses his temper over trifles—abuses or beats some one eating in public. He woefully fails to understand the magnitude of the sin he is committing and thereby loses the reward he is sure to get consequently for observing fasts. Tolerance and forbearance ought to be exercised in this case.

On the other hand, it is only fair for those who cannot fast, on reasonable grounds, to observe the sanctity of this sacred month under all circumstances. To resist all temptations, and to exercise an overall

control on our animal instincts is the main objective of fasting, and verily this is the message which the most auspicious month of Ramazan brings to the Muslims all over the world.

In its ultimate analysis, fasting is only a combination of the process of intensifying the faith in God, belief in His authority and the recognition of His claim to guide and restrict human activities. That is the reason why fasting does not merely end at abstinence from eating, drinking and sex during the day time from the sunrise. Real fasting consists in avoiding all forms of evils ond abstaining from everything prohibited or disapproved of by God.

Said the Holy Prophet (Peace be upon him). "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and drink".

The true import of fasting is abstention from everything that is evil and forbidden by Shariat law.

The Prophet of Islam said :

"Fasting is an armour with which one protects oneself, so let not him (who fasts) utter immodest or foul speech, nor let him act in an ignorant manner ; and if a man quarrels with him or abuses him, he should say twice I am fasting And by Him in whose hand is my soul, the odour of the month of one fasting is sweeter in the estimation of God than the odour of the musk." (*The Bukhari* 30,2).

Unlimited benefits

As regards the benefits of scientific fasting there is, in fact, no limit to them. By practising self-restraint and self-control and through abstinence of every type we subjugate our own will to the Will of God. As such there is greater stress on the spiritual aspect of our limited, personal entities towards the Divine.

Even from the material, earthly angle, we practise economy and can effect saving. In Ramazan we follow the golden mean, as a whole by practising simplicity. The element of charity is also there. By fasting we come to appreciate the hardships as those who are hungry and thirsty. It also trains us for hard times and for facing emergencies that may confront us in life.

We give up gross pursuits of the lower self since there is restraint even one eyes, ears and speech. We have to shun whatever is base or mean, with the result that this one month's sublimation has a lasting,

salutary effect on us throughout the year.

So great is the impact of fasting, prayers and giving charity that new horizons of spiritual awakening are opened before us. We look beyond and above our insignificant selves, giving up arrogance, pride, hate, malice, greed and dark passion, and are consequently blessed.

Incidentally, it may be pointed out here that we often fail to make full use of the blessings of Ramazan. As we note, instead of practising economy we start eating more, in quality as well as quantity, at *Sehr* and *Aftar*. No do we practise self-restraint with regard to our habits in general. Of charity for the poor and the needy we often make a show, since, while our neighbours may be starving, we feast in this month of fasting.

There is a tendency towards indulging in profiteering and prices of eatables shoot up at the advent of Ramazan. Some unscrupulous members of the business community capitalise over the increased demand for ghee, milk and dates. Some of us do not show respect for Ramazan and openly eat and drink in public. All this is very deplorable. (Adopted)

178. AUTOBIOGRAPHY OF A WASTE-PAPER BASKET

Outline. *1. Birth and parents. 2. Sold to a business firm. 3. Under the table of the Manager. 4. My daily food. 5. Kicked by the master and degraded. 6. The last sad days.*

I should be spared the unpleasant task of introducing myself, for, I am sure, you must have seen me very often. I have from my very birth a weak constitution, so much so that you can actually count all my ribs. I have so very little weight that if a strong breeze blows, I would be blown along with it. People food me with scraps of useless papers. Some time they feed me till I burst. My father was a poor man from Frontier who settled with my mother and brothers in Karachi. We were many brothers and sisters. As soon as we were born we were kept on the shelf of a small dingy shop, the rear portion of which was used as my master's house.

Every day I saw scores of my brothers going away and I did not know where they were going. I waited for them in the evening, but they would never come back. Once my father took me down from the shelf and my heart began to beat at the prospect of going out in

an unseen world. We were three brothers sold to one man from the office and we were taken to one of the busiest offices in Karachi.

My lot was to sit under the table of the manager of that office, while my brothers were made to sit near the feet of two clerks. I teased my brothers by a mischievous smile while parting, and I complimented myself on having such a start in life. Being under the table of the manager, I was very well looked after by his servants early in the morning and also at the lunch time. It is true that as far as quantity goes, my two brothers were better feed than I, but I must say that though I got quantitatively less food. I got richer and more delicious food than my two brothers.

I got in my stomach copiee of business contracts of over thousand of rupees, of scraps of envelops and letters of importance, rejected unopened applications of candidates seeking service, personal letters of the manager, and small bits of the letters from the manager's wife- in short, a rich food of great variety.

Few waste-paper baskets could boast of such a luck as I enjoyed. In fact, many persons of my community looked unbroken chain of happiness and good luck. There were ups and downs in my life too. I felt that having reached the climax, a time had come for a downfall. I must confess that my master had always behaved well with me and I was never kicked by my master as my two brothers were done by their masters. But once my master, through oversight, tore off a very important letter. He searched for it in every nook and corner. Then he pulled me out and emptied me on the floor and feverishly saw every tiny scrap of paper within me. In his great anger he kicked me furiously and sent me reeling to the wall. My sides were severely injured and two of my ribs were broken. He found out the scraps of paper, but could not properly join them. In his anger, he kicked me again and this time dashed me violently against the door and broke some more ribs. You will see that it was none of my faults and yet, not only I was kicked, but was also degarded to be kept under the desk of a petty clerk in the office.

Hence I passed my sad days eating a lot of rubbish, and hearing the vulgar jokes and stories of the clerks and the peons. Sometimes the clerk would spit on me, or throw the ends of his country cigarettes In me. Even the peons spat on me and instead of moving me by their bands they moved me in the most insulting manner by their feet. Nobody cared to repair my broken ribs. After passing a few months

under the desk of this petty clerk, I was thrown out on the street, where I lie as I tell you this story of mine.

179. AUTOBIOGRAPHY OF A QUESTION PAPER

Outline. *1. Paper-setters are my creators. 2. I was polished in the press. Attempts for my leakage. 3. In the hands of a candidate. 4. He showed me to his elders. 5. One of his friends took me away. 6. I was sold to a hawker. 7. I am now used as a paper-bag.*

Just as you owe your existence to Almighty God, even so I owe my existence to four paper-setters who gave me the present symmetrical (!) form. I was, then, sent to the Secretary of the Board of Secondary Education Lahore in a sealed cover, in whose custody I remained for many days.

Exactly on the day of Secondary School Examination I was taken to the Government Printing Press. Here I was handed over to the head compositor for being transformed into a polished form. Within an hour my form was totally changed though my soul remained the same. Many persons tried to kidnap me, but there was an iron wall of secrecy around me. In a similar attempt one of the composirors was caught while he was stealing me by a police officer who guarded the place.

At fifteen minutes to nine I was taken along with others to the examination hall in a motor-car (how pleasant was the ride !). Then we were distributed among the candidates most of whom were terror-stricken at our sight. The candidate who got me was a nervous boy, for, his hands trembled much and his nervous eyes started at me. I perhaps appeared to him like a mighty demon about to throw him into the dark valley of despair. He gazed and gazed at me till his mind was settled. As he went on writing answers, he made different signs on my body and deformed my features. All this time he was nervous no doubt, but at the end I was hardly more valuable to him than a scrap of paper. Before the commencement of the examination, I would have fetched a thousand rupees as my price (of course illegally), but after the examination I was not worth a pie. What a fall my countrymen, and in how short a time.

That candidate then put me into his pocket and went home.

At night he showed me his elders, who discussed with him the answers.

Like an unwelcome guest, I remained in a drawer of his table for a petty long time. Not till the date of the result, there was any change in my fortune. On that day he took me out of the drawer and began to count and recount the marks that he expected to secure in the examination. But to my utter surprise he disfigured me to a great extent. Strangely enough, he did not care a fig for me after the news of his success.

But one of his friends from the twelveth standard came to my rescue and borrowed my services from him. I may tell you frankly that even at his place I could not regain my former glory. He looked at me with curiosity and respect but not with fear. And after his examination a year later, my value to him was next to nothing. No wonder then that along with other waste-papers he sold me also to a hawker.

Why should this illiterate hawker care anything for me? To him the Magna Charta would not be more valuable there, the list of vegetables prepared by a cook. He assorted all of us in different grades and sizes and then sold me to a manufacturer of paper-bags. The latter transformed me into a paper-bag and sold me to a graindealer. From him a lady bought me for a paltry sum of two paisa. Curiously enough she happens to be the mother of my original master and uses me in fetching sugar from the ration shop. Any way I am now lying on her table.

180. IF I BECOME PRINCIPAL OF MY COLLEGE

Points to be followed

1. The post of a principal is full of heavy responsibilities.
2. He has to look to various sides—character of the students, standard of teaching, games, sanitation and health of the students etc.
3. College building must be far from the dins ond bustles of town and citites.
4. Special lawns and fields should be provided for students.
5. Special care to be taken of the college hostel.
6. Sweet contact between the staff and the students.

7. I shall infuse spirit of patriotism and international brotherhood in the mind of my students.

ESSAY

Introduction

The job of a principal of a college is a pleasing but very responsible one. These responsibilities are very heavy, and one has to put up a hard labour to prove himself fit to his duties. From the very beginning I aimed at to become principal of a good college. I have acquired education in three or four colleges. In all these colleges I find one or other deficiency. One college produces book-worm only, while the other prepares soldiers only. I have seen few colleges, which make a harmonious development in all sides of a student. I wish that a college, in the ideal sense of the term, should not be waiting in any way. If I am ever given the chance of principal-ship of a college, I would introduce certain reforms, which are as follows.

Body

I imagine of a college, which is perfect in all respects I would like an ideal situation of my college. I would order to surround the whole building on all sides by lofty pines and eucalyptus trees and charming groves of lovely bushes and groves of cyprus, Champa and other decorative plants. I would like to have vast green lawns with Ashoka trees. A swimming pool would be made on the backside of the college. The hostels, also, will have gardens and orchards. The flower and fruit gardens, the spacious lawns, the green shady groves of trees inside the college compound, will present a very manifestible crowd's personality. The building of the college should be located far from the bustles, and din of the busy life of the city. It must be situated somewhere near a river or by the side of a hill, so that the students feel a sweet and harmonious contact with the serene and quiet atmosphere of nature.

Lecture-rooms, according to my conception, will be decorated and furnished with materials that are needed. Since intellectual development will form the main feature of my college, I shall try to get the best scholars appointed as members of my teaching staff on a decent pay. The courses of studies will be varied and comprehensive, and instruction will be provided in Literature, Politics, History, Economics and many other arts and science subjects.

Another important thing, which I have in my mind to do, is to

preserve a sweet and harmonious relation between the members of the staff and the students. The teachers should look upon the students as their sons and daughters, and the studentt, in return, should love and respect the teachers as their fathers.

I shall pay no less attention to the physical training of the students. Their will be a routine for the hostelers and they will be guided and instructed to lead a pious, pure and happy life. I shall arrange all sorts of games in my college. The boys will be able to play Hockey, Cricket, Foot-ball, Volley-ball and Kabbadi; for girls I shall introduce Table tennis, Ping-pong, Net-ball and other games which are meant for ladies. It will be a fine sight to see all the fields gymnasium, swimming pools and wrestling tank, full of boys and girls busy in participating there. The whole compound will seem buzzing with life in the evening. Physical exercises and games will be planned according to special needs of the boys and girls, and a proper standard of health must be maintained by every student. Monthly medical tests will be held and proper record will be kept. The college will have a dispensary and there will be small hospital, attached to the hostel. The hospital must be fully equipped with the latest conveniences for the patients.

I shall try to plan, carefully, the social and literary activities of the college with the help of lectures and students. Musical and dramatic entertainments, parents' gatherings, debates, essay competitions, lectures, speeches, tournaments will be held frequently. I shall have one of the finest libraries in West Pakistan for my college. The reading room of the college will be fully equipped, and will have nearly all the papers and periodicals. It will contain latest pamphlets on the current affairs.

The hobbies and craft section will also be well-planned. There will be good laboratories for technical and industrial education. I will have workshops for wood-work, metal-work, leather and card-board works in my college.

And, thus I shall provide every chance to my boys and girls to distinguish themselves in various fields of activities. Moreover, as a Principal, I shall try to provide the students with the best possible opportunities for free development of the best of their qualities. The college will ever keep a fresh course of ideas and efforts upon my students.

Conclusion

Now our country is free ; it is no longer a slave country. We have to build up our nation from the very start. For this purpose we must turn out ideal students, who are to play a leading role in the future set up of the country. If the students are not trained up in an ideal manner, the future pillars of our nation shall be weak. Thus, if I become a principal, I shall make it my first and foremost consideration that through my humble services I must contribute to the make-up of my future nation.

181. POPULATION CENSUS

Outline: *1. What a census is, and what information it collects. 2. The usefulness of the census to the government. 3. How a census is taken. 4. Objections made by some to the census. 5. Conclusion.*

A census is an official numbering of the inhabitants of a country at a certain time, made by government order. In Pakistan a census is made every ten years. The main object of census is to give the government of a country accurate information as to the number of the inhabitants. But at the same time much additional information is collected, so the government may know the number of men, women and children, their ages, occupations and nationality, the number of those married, and of the deaf, the blind, the dumb, and the imbecile. In some countries, too, the number of the adherents of each form of religion is ascertained.

The census is obviously very useful, for it provides the government with a mass of information, which is of great use, not only for the purposes of taxation, but also for legislation on social questions. As it is carried out every ten years, the authorities can watch the increase or decrease of the population, and the growth of large town centers or the gradual de-population of rural areas.

The taking of the census requires an elaborate organization and an army of workers. For, first, question-papers are prepared, and these are distributed to all householders in every town and village in the country. Each householder is bound by law to fill in all the particulars required about his family, truthfully and accurately. Then, on a certain fixed day, all these papers are collected by special officers,

who have to see that they are correctly filled up. The collation and analysis of the facts and figures thus collected will then take the Census Department months of hard work.

There are really no reasonable objections to the census. But when it was first introduced into Indo-Pakistan sub-continent ignorant and superstitious people were very suspicious of it ; and all sorts of wild and absurd talks, got about as to the Government's object in wanting all this information. Nowadays, however, those objections have died down. Some people, however, still object to the census, saying it a lot of inquisitive questions about their private affairs. Sensible people, however, realize that the information a census given is really necessary to the governing powers, and answer the questions put willingly and truthfully.

The first census in Pakistan was conducted in 1951. The second population census was conducted in 1961. This was more scientific than the first one. The total population of Pakistan stands at 93.6 millions. The comparative figures of the first census and those of the second are given below :

Population in Millions

	Year 1951	Year 1961
East Pakistan	42·0	50·6
West Pakistan	33 8	43·0
Pakistan	75 8	93·6

Below are given the figures for the comparative density of population of Pakistan :

Population Per Square Mile

	Year 1951	Year 1951
East Pakistan	761	922
West Pakistan	109	138
Pakistan	207	256

The population census of 1961 reveals that the population increases at the rate of 2·3 per cent perannum and it has increased over the last ten years at 23 7 per cent. This alarming rate of increase of population should be stopped for raising the standard of living of the

people within a reasonal time. So, it is necessary to adopt all the possible measures to reduce the high growth rate of population specially in East Pakistan. This can only be done if we make an endeavour to control the size of the family through family planning.

The population census of 1961 reveals the size of the population, density of population and other facts in connectton with population growth. All these facts and figures are now before our Government. Economic policy should be so determined and guided as to increase the rate of economic growth of Pakistan within the shortest possible time.

182. INDIA'S NUCLEAR THREAT AND PAKISTAN

No single development makes Pakistan's dangers more palpable than the threat of India's impending nuclear explosion. The threat lies in the Hindu state of mind towards the Muslims in the sub-continent. It has been clearly mirrored in its twenty years' posture.

On the one hand, Delhi is progressively reducing its own Muslim citizens to a state of hewers of wood and dawers of water. The inexorable process is taking the same tool as it did in creating millions upon millions of untouchables. On the other hand, it perpetrated upon Pakistan a war of annihilation. A state of mind of such fathomless hatred is capable of hurling the bomb on us.

The state of mind is akin to the one which motivated America to use this deadly weapon against an Asian people and which again has impelled it to conduct a war of exterminatory ferocity against the tiny nation of Viet Nam, all reminiscent of its historic drive to extinction of the helpless race of the Red Indians. The tradition is immortalised in countless so-called western pictures.

What Answars ?

What is the answer to this threat ? *Firstly, a* readiness on our part to grasp the reality and dimension of the threat. It should make us close our ranks. God forbid, if we prove unequal to the threat, no one will survive to quibble about democracy of disparity. Let all the nation's spiritual and material resources which made Pakistan possible, therefore, be mobilised at this hour of uttermost crisis. The duty of the older generation of politicians who are just released from their disability is no less clear than that of the party in power.

Secondly, we should adopt a realistic, down-to-earth policy. The threat is so great that it does not allow any room for smug diplomacy. In a sane world moralising would have had its effect. But we are not living in a sane world. The power of the Powers is not harnessed to any moral purpose. The result of the divorce between ethics and brute force has created a state of affairs only too true to Iqbal's depiction of *Changezi* order of things. Simply, we either must have a bomb of our own or we must align ourselves with those whose bomb can provide us the needed umbrella. Unless we move energetically and purposefully, India can reduce us to the position of a satellite which it has so far failed to do.

Let us bear in mind that when Russia did not have its own nuclear wherewithal it was hushed into cringing silence. It dared not have a foreign policy which could advance its national interests. It just marked time, at the same time feverishly trying to produce the bomb. So decisive is the impact of an unequal equation. On the contrary, America was bellicose. The world was saved from a conflagration only when Russia was in a position to match America's nuclear armoury. Although for some years afterwards the Damocles' sword of nuclear terror hung over the globe in a tense atmosphere of polarisation, yet terror was preferable to destruction. One learned to live with it. The peaceful co-existence between the two has since been based on their identical approach to non-proliferation. They are against the spread of the bomb. But their monopoly could not be secured. France on one side asserted its national will and China on the other.

If the French policy of defiance stemmed from de Gaulle's apprehension that America's nuclear guardianship was bound up with diminution of national sovereignty, China had a much stronger case. Peking has felt betrayed by Moscow in that it sought co-existence with Washington without first sorting out its relations with America. Indeed the stance of peaceful co-existence between the two has been viewed by China as a threat to its own existence. The impunity with which America is carrying on its aggression against Viet Nam shows clearly which way the wind is blowing. Was it therefore unnatural for China to forge a nuclear sanction behind its independence and survival ? No notion could be expected to expose itself to such a grievous hazard of extirpation.

It is ironical that the Russo-American Powers should have sought

to make of non-proliferation a precept of morality. Where the nation at peace with each other and the United Nations truely an instrument of united international consensus, there would have been irresistible ground for disarming them all nuclearly and depositing that power in the care of the world executive. But as it is who can be blind to the purely nationalistic motivation behind the deliberately developed policy of provocation against China which not only holds a threat to that country but to the world at large. America and Russia use the U.N. only when it suits their book. They do not follow its principles; they impose on it their will.

Help to India

Had these Powers been really sincere about maintaining international peace on the basis of justice, there was no dispute which their immense joint power could not have helped to resolve. Kashmir would not have hung fire for about two decades. How hypocritical is their attitude is shown by the fact that while they swear by non-proliferation, they have not exerted the slightest pressure against India's all-out bid to explode a nuclear bomb. Indeed they have vied with each other in arming it with all the material it required for the purpose. Their hostility to China is so great that they connive at India's preparations in defiance of their own declared aims even while under dire emer gency to supply shiploads of wheat to feed the teeming hungry.

In such a state of disorder and disarray, each nation has to fall back on its own resources. If China has to develop nuclear weapons to safeguard its existence against America, the same basic human instinct should make us arm ourselves against Indian's manifest threat. How can we set about it? Certainly not by preaching non-proliferation. India's bomb should put that plea out of court so far as we are concerned. Neither by imploring Canada to stop India from using the gift it gave to its logical conclusion. The threat is momentous and all-inclusive. We cannot blink at it. The real issue is: Are we doing anything concrete about it?

Although one hears a lot about our progress in the atomic field, one suspects that there has been more publicity about what we have tried to do than what we have actually achieved in results. In the first place we are so hopelessly dependent in this matter on the West. Will America help us in this—apart from its non-proliferation creed—when it has put all sorts of obstacles in the way of setting up a mere

steel mill, periodical reports about whose imminence have the making of a first-rate scandal. Should we not then seek help from where it is available ?

Grave Issue

This raises an issue of foreign policy of the gravest delicacy. So far we are adopting a policy of balance between China, Russia and America. But such a policy can only work on the basis of reciprocity. The question is : are America and Russia pursuing a policy of balance between Pakistan and India ? Obviously they are not, for they look upon India as ally in their anti-Chinese campaign. The situation being so stark, can we adopt an attitude of hesitancy and equivocation ? Is it not clearly in our national interests to get all the aid we require in technical know-how and equipment from China, which is the only nation who has wholly identified itself with our national situation, both in our right to exist as an independent country and in our demand for self-determination for the people of Jammu and Kashmir, on whose liberation our own survival is hinged. China can help us to make a bomb. China can spread the umbrella of its bomb over our bare heads.

If the Russo-American concert does not stop India from going ahead with its explosion, then, however strong our preference for a balanced policy, little choice is left to us but so be more partisan to China than we are at the moment. The requirements of national security are so transcendental that they leave us no room for indecision and shilly-shallying, or for straining at a line of action so clearly to our good. The problem that India's bomb presents can be neglected only at our peril. (Adopted)

183. MAULANA MUHAMMAD ALI JAUHAR

Maulana Muhammad Ali was born in 1878 and belonged to a very respectable family of Rampur (U.P. India). He was just an infant when his father Abdul Ali passed away, but his wise mother gave a thorough education to him and his two brothers at Aligarh. He distinguished himself better in studies and in degree examination topped the list of successful candidates from U.P. Afterwards Maulana Mohammad Ali went to Britain, entered Oxford University and started preparing for the Indian Civil Service. He was unsuccessful

but he got an Honours Degree in Modern History at Oxford and finally returned home in 1902.

After his return, he got a very high post in Baroda State. His independent temperament could not reconcile with the atmosphere there and soon he had to resign and left Baroda in 1910.

He decided to become a journalist and to be that he had to move to Calcutta—the seat of the Imperial Government. This was a serious departure, especially for comfortable district officer who had not special claim or training to venture on this hazardous profession. But Maulana Muhammad Ali had made up his mind. He knew that, under the circumstances, this was the only way to serve his country. He also knew that in this venture he had to sacrifice all and to expect no material gain. He started an English newspaper *Comrade* from Calcutta on January, 1, 1911. It was a great journalistic triumph. The *Comrade* played an important part in moulding the political policy of Muslim India. It was fearless in denouncing discrimination and hardships to which the Indians were exposed, but it also systematically criticized the *Bengalee*, the *Tribune* and the other Hindu newspapers, which were constantly criticising the newly organised All-India Muslim League, or the efforts of Aligarh leaders to secure safeguards for Muslims. The *Comrade* was originally published from Calcutta, but when the seat of Government was shifted to Delhi, *Comrade* followed suit. Early in 1913, Maulana Mohammad Ali started an Urdu newspaper *Hamdard*.

Whenever he found the interests of Muslims in danger, he was restless. During Balkan War, he managed to help the Turks. He was imprisoned alongwith other leaders during the First World War. After his release, he joined Khilafat Movement. He was one of its founders and very sincere workers. Alongwith Mr. Gandhi, he participated in the Independence Struggle.

Immediately before his departure of England where he went to attend the Third Round Table Conference in 1931, Muhammad Ali became seriously ill, but he did attend the conference. Speaking before the Plenary Session, he said, "If I can go back to my country with the substance of freedom in my hand and if you do not give us freedom, you will have to give me a grave here."

What he uttered was no empty phrase—he had never uttered one. The British Government did not grant freedom to this sub-continent

but Muhammad Ali won a grave in a free country. He died on 21st February, 1931 in London. The treasure was buried in Jerusalem in Palestine and buried in the place of the Prophets.

Nature had endowed him with extraordinary gifts—a dynamic personality, eloquence, sincerity, intence devotion to Islam an in born capacity for leadership.

184. SIR MUHAMMAD IQBAL

Allama Muhammad Iqbal, the greatest Muslim philosopher—poet of Twentieth Century was born in the year 1877, at Sialkot, an old historic town on the borders of West Pakistan and Kashmir. His parents belonged to a Kashmiri family. He had the reflections of a great man even in his childhood. He did his Matriculation from the Scotch Mission High School, Sialkot city, where on account of his intelligence and accomplishments, he was a great favourite with his teachers. He began writing wonderfully charming poetry in his school days. Having passed his Matriculation Examination, Iqbal got admission in Murray College, Sialkot, where besides other scholars, he studied from the celebrated teacher Shams-ul-Ullema Maulvi Mir Hassan, whose contribution in making his career the great poet himself acknowledged more than once. After his preliminary studies at Sialkot, he joined the Government College, Lahore where he became a favourite pupil of Sir Thomas Arnold. He graduated in 1897, winning a scholarship and two gold medals for proficiency in English and Arabic and finally took M.A. degree in Philosophy, in 1899. He then proceeded to England to study law and on his way back did research work in Germany and got the degree of Ph.D. from the famous Munich University.

To us Allama Iqbal is not important as a successful lawyer or a poet. We esteem him for his deep and sentimental love for the greatness of Muslim nation. He aroused the sleeping Muslim population of Indo-Pakistan with the help of his inspiring poetry and philosophical writings. He felt sad when he saw the Muslims suffering under yoke of the foreign rule and made up his mind to tell the distressed people what they were and what they are. He created a love for independence in the Muslim youth and asked them to sacrifice their all at the altar of independence. He was the father of the ideology of Pakistan *i,e.*, a separate land for the Indian Muslims where they should

live and lead their lives according to the Islamic doctrines. He regarded the English as well as the Hindus equally hostile to the Muslim cause and asked the Muslims to endeavour for the establishment of a separate country for themselves. He invited the Quaid-i-Azam to join the Muslim League which was working for the Muslim interest. The Great Quaid accepted the invitation of the Great Poet and the both united in their efforts for the safeguard of Muslim rights and privileges.

Dr. Muhammad Iqbal was a member of the Punjab Legislative Council for several years. He also took part in the Round Table Conferences. Throughout his career he struggled for the political betterment of the distressed and disunited Muslims. His inspiring poetry and thrilling writings at last succeeded in making the Muslim nation understand the danger which the great philosopher had foreseen many years before. The Muslims were roused up. They found themselves in trouble and gathered under the banner of the Quaid-i-Azam, the great friend and follower of the Allama. A man of firm determination and rare capacities as he was, the Quaid-i-Azam succeeded in defeating the Hindu opposition, and the English had to accept the Muslim demand for Pakistan.

Iqbal did not live to see the realization of his dream of the Muslim state. He died on April 21, 1938—less than ten years before the establishment of Pakistan—but when the final showdown came in the key province of the Punjab, foremost amongst those who pulled down the Unionist edifice and paved the way for Pakistan, were those young men—and women—who had drunk deeply at the fountain of Iqbal's poetry.

The venerable philosopher poet was buried outside Badshahi Mosque and his tomb is visited by thousands of devotees every day.

As long as Pakistan exists his name will receive the greatest love and tributes of all Pakistanis. His poems are the unquestionable master pieces of Urdu literature. He was the author of many *diwans* containing poems in Urdu and Persian.

185. QUAID-I-AZAM MUHAMMAD ALI JINNAH

(Founder of Pakistan)

The Quaid-i-Azam (Muhammad Ali Jinnah) was the Founder of Pakistan. He was the greatest political leader and statesman the Indo-Pakistan Mnslims ever had since the days of the great Sir Sayyed Ahmad Khan. By sheer dint of his strong determination and recognised scholarship, he laid the foundations of the biggest Muslim State in the world.

The Quaid-i-Azam was born in Karachi on December 25, 1876. His father Mr. Poonja Jinnah was a businessman of average financial status. Muhammad Ali, during his school career clearly reflected his future greatness and glory. He was, therefore, after his Matriculation, sent to England to study law. Returning to India in 1896, he began to practise as a barrister in Bombay. Jinnah had some very difficult years to pass through at the beginning of his legal career. He, however, was not only able to win for himself a leading position at the bar, but soon found wider scope for his talents. He made his debut in Indian politics in 1906 and in quite a characteristic manner. He was not only a distinguished political leader but also a great champion of Hindu Muslim Unity. He joined the Congress only to achieve the same end. He, however, being a far-sighted and intelligent fellow soon understood that the Congress was working only for the benefits of the Hindus. He got disgusted at this treachery and joined the Muslim League in order to fight for the rights and privileges of Muslims.

For several years, he had been a member of the Central Legislative Assembly. He took part in the Round Table Conference. His Fourteen Points were considered to be the political demands of the Muslims. For this reason his name was a household word in the whole sub-continent. Having understood that in case of independence the Muslims would be grossly treated by the hostile Hindu majority, he promulgated a scheme for the division of India into Hindu and Muslim India, which he called by the name of Pakistan.

The Muslim League had adopted Pakistan as its goal, and he strove for its achievement with the same tenacity of purpose and singlemindedness, with which, some years earlier, hs had pursued his dream of Hindu-Muslim unity. All his efforts after that day were

inspired by one idea—to establish Pakistan. To attain his object, he had to bring all the Muslims within his fold and make them disciplined soldiers. This task was not so easy or simple.

The Hindus bagan to condemn this idea with their full might. They were adequately helped by the English as well as the anti-Muslim League section of the Muslims in this respect. Judging from the strength of the opposition, it looked that the Quaid-i-Azam would definitely have to sustain the first defeat in his life. This, however, never happened. His sincerity, competence and firm determination defeated the combined efforts of the anti-Pakistan element.

Even Gandhi, who had the support of many of the so-called nationalist Muslims, failed. On 14th August, 1947, Pakistan came into being as a separate self-Governing Dominion and the Quaid-i-Azam became the first Governor-General of Pakistan, for the establishment of which no body had worked harder or more skilfully and wisely.

The problem which the Quaid-i-Azam had to face as Governor-general of Pakistan were not only due to the happenings in East Panjab and the need to receive and provide for millions of refugees. What immensely increased the difficulties of the new state was the fact that it had yet to organize itself.

It was due to immense hard work for the Muslims that his health failed. The great leader breathed his last on the 11th September 1948 and was buried at Karachi. His demise was mourned not only by Pakistan but by the whole world.

186. THE QUAID-I-MILLAT LIAQUAT ALI KHAN

Nawabzada Liaquat Ali Khan was born on October 1, 1895 in Karnal District of East Punjab. He was the second son of a wealthy land-owning family, which came from Iran about 500 years ago, and claims descent from the famous Iranian King, Nausheerwan, *the Just.*

The family owned landed estate in Panjab and United Provinces and young Liaquat Ali spent his formative years in U.P., which was at that time the home of Muslim culture. He got his preliminary education at home and learnt Urdu, Persian and Arabic. He graduated in 1918 from Mohammedan Anglo-Oriental College of Aligarh, and left a year later for higher studies in England. He joined Exeter

College at Oxford and also kept terms for the Bar. He took his degree in Law in 1921 and was called to the Bar at the Inner Temple in 1922. During his stay at Oxford, Liaquat Ali Khan took active part in political debates.

After his return to India in September 1922, he settled down in U.P. He started practice in the Panjab High Court the same year. In 1923 he joined the Muslim League and throughout his life remained its staunch follower and worker. In 1926 he was elected to the U.P. Legislative Council where he sat for 14 years, six of them as Deputy President and Leader of the Democratic Party. In 1940 he was elected to the Central Legislative Assembly, where he immediately became the Deputy Leader of the Muslim League Party under the leadership of the Quaid-i-Azam. Perhaps even more important was his election as the Secretary of the All-India Muslim League, which office he occupied for the first time in 1937.

Being by nature more suited to quiet, constructive work and shunning lime-light, his great qualities were hidden to many but the great Quaid-i-Azam described him as his right hand in a public speech.

In 1945 and 1946 when the Viceroy called the Conference at Simla to settle the question of sub-continent's political future. He was included in the Muslim League delegation representing the Muslims of Indo-Pakistan.

He was appointed a member of the Viceroy's Executive Council in 1946 and was also the leader of the Muslim League block in the Interim Government. He was the first Indian and Muslim Finance Minister to present the Budget of the year 1946-47, which was unanimously declared to be the "poor-man's budget." He accompanied the Quaid-i-Azam to participate in the London Conference called by the British Government to grant independence to India. He was appointed a member of the Partition Council to represent the future Government of Pakistan. After the establishment of Pakisian he was made the first Premier of the biggest Islamic State of the world. He was also holding the portfolio of Foreign Affairs and Defence till December, 1947, when Chaudhri Zaffrullah Khan relieved him of the former portfolio. He was elected President of the (defunct) All Pakistan Muslim League by an amendment in the Constitution of the organization in the year 1950.

Liaquat Ali Khan was, by all accounts, a great success as a Prime Minister, but two important factors which contributed to this deserve to be mentioned. *One is* the spirit and the quality displayed by the average Pakistani. Of course, the leaders and the Government have helped but the real explanation of Pakistan's ability to deal successfully with her heart-breaking problems lay in the tenacity, fanatical devotion and self-secrifice of the man in the street. No-body was more conscious of this than Liaquat. The *second* important factor is the ability and patriotism displayed by some Government servants.

After the death of the Quaid-i-Azam on Septembe 11, 1948, he began working day and night in order to strengthen and consolidate the creation of his honourable chief. With his charm, intelligence and good sense he impressed all those who came in contact with him and was able to raise the prestige of the country.

He died in Rawalpindi on the afternoon of 16th October, 1951 while addressing a public meeting being shot twice at a close range by Said Akbar, a wicked Afghan National. The assissin was cut to pieces by the grieved mob. Liaquat Ali Khan was laid to rest beside the grave of his constant companion and leader the Quaid-i-Azam. His death was a staggering blow to Pakistan, and the ship of the new state entered troubled waters, but by then its seaworthiness had been established.

187. FIELD MARSHAL MUHAMMAD AYUB KHAN

Field Marshal Muhammad Ayub Khan, *the Saviour of Pakistan* is the first elected President of our country. He belongs to a distinguished family of the famous *Tarin* trible of the former North-Western Frontier Province—land of valleys famous not only for its singing streams and fascinating farms but also for valour and chivalry of its people. He was born in the year 1906 in a small village named *Rehana* near Sarai Saleh Railway station in Hazara District. His father Khan Mir Dad Khan was a sincere Muslim He was a Risaldar Major, the highest rank that an Indian could get in the army in those days. The influence of his father on his mind naturally incited him with the desire of entering military service since his early age. He passed his Matriculation Examination in a local High School and then left home in 1923 and joined the famous Aligarh University.

During his scholarship at Aligarh, from 1923 to 1925, he was regarded to be a hardworking and intelligent student and a good sportsman. After passing his B.A., he took an arms competitive examination for getting a regular commission. Having been brilliantly successful in the tough competitive examination he was admitted to the Royal Military College at Sandhurst in 1926. During his stay at Sandhurst he was one of the most brilliant and distinguished cadets and passed his final examination in 1928 with honour. On his return to India he served in various capacities. At the time of partition he represented the Muslim community in the Punjab Boundary Force and rendered valuable services. After the creation of Pakistan, he was sent to East Pakistan as the General Officer Commanding. There he managed to improve the precarious conditions of the national defence and popularized himself in the estimation of the Bengalis. In the year 1950, he was nominated to succeed General Sir Douglas Gracey, the Commander-in-Chief to the Pakistan Army. He became the first Pakistani Commander-in.Chief of our national army.

Having become the Commander-in-Chief of the Pakistan Army. F. M. Muhammad Ayub Khan tried his level best to re-organize and improve the condition of our armed forces. His sincere and untiring efforts were at last crowned with success and our army is now considered to be one of the greatest fighting forces in the world. It owes its reorganization and modernaization to the sincere attempts of only one man and that is F.M. Muhammad Ayub Khan. As the Chief of our army he rendered meritorious services which are responsible for raising the standard and strength of our defence system.

After the death of Quaid-i-Azam and the assassination of Quaid-i-Millat, Pakistan fell into the hands of highly selfish, incompetent and treacherous politicians. They never cared for the progress and prosperity of the country and were always after their personal gains. The selfish motives and unsincere ambitions resulted in the utter political unstability of Pakistan and the country became a prey to smuggling, hoarding, black-marketing, corruption and favouritism. When utter disaster looked not too far, F.M. Muhammad Ayub Khan took necessary action. He declared Martial Law in the country and himself became the Prime Minister of Pakistan, and Supreme Commander of Armed Forces. This happened on the 8th of October, 1958. On the 27th of the same month, General Sikander Mirza resigned and was succeeded by Field Marshal Muhammad Ayub Khan

who began performing his duties with the help of his cabinet. His regime is striving hard in order to improve the lot of the Pakistanis. Many useful reforms including the famous Land Reforms have been implemented whereas the Educational Reforms are being considered for final implementation. The refugees has been completely settled. Many national reconstruction projects have started working. Field Marshal Muhammad Ayub Khan is a great lover of democracy. Having assumed supreme authority he introduced the principle of Basic Democracies. Elections were held throughout Pakistan and the people elected their representatives without any fear or influence. These representatives then elected F.M. Muhammad Ahub Khan as the first elected President of Pakistan. The sincere President, with the help of his team of enthusiastic as well as honest ministers is working day and night for the welfare and prosperity of his people. Let us wish him all success in his endeavours !

188. ROMANTIC REVIVAL IN ENGLISH POETRY

By the term "Romantic Revival" is meant the rebirth of Romanticism in English Poetry. During the Eighteenth Century the *Classical School of Poetry* had been pre-dominant ; but towards the last quarter of this century certain poets had led a reaction against the 'hard temper, the dry intellectuality and the hatred of the fantastic, and the mythical" which were the dominant characteristics of the Classical School. Thompson (in his "The Season"), call in (in his 'Ode to Evening") Blake (in his "Mysticism"), Burns (in his "Love Lyrics") and Gray (in his "Melancholy") broke loose from the classical convention and paved the way to Romanticism. All these poets tried to rise above the fixed literary conventions and artificial laws. They upheld that genius was a law into itself. In other words the poet should write as he pleases and not as the fixed rules and laws require him to write. He should allow his fancy to roam. The French Revolution with its doctrines of "Return to Nature" and "assertion of individuality" influenced poets like Wordsworth and Coleridge to a great degree. Wordsworth and Coleridge gave a death-blow to classicism by publishing jointly *Lyrical Ballads* in 1798. This book was the official mainifesto of the new poetry—the Romantic School of Poetry. From now onwards the poets began to assert their individuality regardless of classical con-

ventions. Wonder was revived ; nature and supernaturalism (which had been a forbidden subject in the eighteenth century) were brought into English poetry ; lyricism came to the forefront ; the humbler aspects of life (like country or pastoral life) were sympathetically treated and Heroic couplet (the chosen metre of the eighteenth century) was discarded in favour of new and untried metres. Instead of poetry of reason and intellect, the poets began to write the poetry of emotion or of imagination. Thus the new poetry was called the revival of Romanticism. The Romantic spirit which was evident in the works of the Elizabethan and seventeenth century poets (and which was absent from the works of the classical poets) was once again revived in the English poetry. Professor Cazamian defines this romantic spirit in the following words :

"The romantic spirit can be defined as an accentuated (increased) predominance of emtional life, provoked or directed by the exercise of the imaginative vision. Intense emotion coupled with an intense disply of imaginary—such is the frame of mind which supports and feeds new poetry.

In a Nutshell

(*a*) Romanticism emancipated the individual. The poet was now free to assert his individuality and not to care for the artificial conventions and rules of art.

(*b*) Romanticism encouraged poetry of passion, of assertion, of melancholy and of sensibility.

(*c*) It brought back into the English poetry such subjects as :

(*i*) Nature.

(*ii*) Supernaturalism.

(*iii*) Mysticism.

(*iv*) Interest in the country life, in peasants, shepherds, labourers.

(*v*) Interest in childhood.

(*vi*) Mystery.

(*vii*) Hearkening to the Middle Ages.

(*d*) It encouraged spontaneity, fondness for new metres and simplicity of style.

Chief Characteristic of Romanticism.

(1) The Romantic Movement was marked by a strong reaction and protest against the bondage of rule and custom.

(2) Romanticism returned to Nature and to plain humanity for its material, and so is in marked contrast to classicism which had confined itself eagerly to the clubs and drawing rooms, and to the social and political life of London.

(3) It brought again the dreams of a Golden Age in which the stern realities of life were forgotten and the ideals of youth were established as the only permanent realities.

(4) Romanticism was marked by intense human sympathy and by a consequent understanding of the human heart. The sympathy for the poor and the cry against oppression grew stronger in the writing of the precursors of the Romantic Movement.

(5) The Romantic Movement was the expression of individual genius rather than of established rules. In consequence, the literature of the period is as varied as the characters and modes of the different writers.

(6) The Romantic spirit is diametrically opposed to the prosaic, yearning as it does, for "the light that never was on sea or land". To the romantic reality of the imagination is as satisfying as the reality of the prosaic reasoning. Romanticism, therefore, may be said to have led to a widening of literary sympathy. Professor Herford says "At countless points the universe of sense and thought acquired a new potency of response and appeal to man............Glory of lake and mountain, grace childhood, dignity of the untaught peasant, wonder of the fairy, mystery of Gothic Aisle, radiance of Atric marble,—all these springs of the poets inspiration and the artist's joy began to flow."

(7) The Romantic Movement is opposed to the hackneyed or the common place, implying " ways of escape from the pressure of the ordinary modes of deliverance from the dead-weight of routine."

(8) Subjectivity is the next element which characterises the highest type of Romanticism.

(9) The Romanticism Movement tended towards deeper feeling.

(10) A subtle sense of mystery is found in the best Romantic poetry. It means a feeling of awe in the presence of the unknown, wonder in the presence of the known, and an exquisite response to manifestations of beauty—which we call Rapture.

(11) Lastly, in Romanticism we find an instinct for the elemental simplicities of life. There was a reaction against the complexities of civilization and there was a desire of going back to the bosom of Nature The dignity of man as man and transcendent power of human love were emphasized. As a result of this we get the idealising of childhood by Blake and Wordsworth, and of simple unsophisticated natures by Burns, Wordsworth and Coleridge, and the sense of mystery which formerly sent seekers to remote past is now found capable of satisfaction nearer at hand. The great Romanting poets found it not only in the inspiration of the Middle Ages and in Greek art, but in the simplicities of everyday life; an ordinary sunset, a walk over hills, a cluster of spring flowers, the rain-bearing west wind, the song of the nightingale, a cottage girl, a simple old dalesman—such are a few of the subjects that inspired to supreme achievement, a Wordsworth, Coleridge, Shelley, and Keats.

Chief Characteristics of Romantic Poetry.

The Romantic Poetry is opposed to the Classical poetry.

The most striking characteristic of the Classical poetry are:

(1) Its appeal to the intellect rather than to the emotion.

(2) Its didactic tone, *i. e.*, the preaching of moral lessons to the reader.

(3) Its emphasis on town life.

(4) Its artificial and bombastic diction *i. e.*, the use of words and expressions that have lost all charm, freshness or originality.

(5) Its use of the heroic couplet.

The Romantic Poetry is a reaction against all these qualities. Therefore, the chief characteristic of Romantic Poetry are:

1. Emotion and Imagination.

The classical Poetry appears chiefly to our reasons, *i. e*, it has an intellectual appeal. The Romantic Poetry is highly emotional. It stirs our imagination and appeals to our heart. Pope's Essay on Man appeals to the intellect: Shelley's Skylark and Wordsworth's. The Solitary Reaper arouses on emotion and stirs feelings.

No Nightingale did ever chant
More welcome notes to weary bands,

Of travellers in some shady haunt,
Among Arabian Sands :
A voice so thrilling ne'er was heard
In spring time from the Cuckoo-bird,
Breaking the silence of the seas.
Among the farthest Hebrides

Wordsworth : *The Solitary Reaper.*

Teach me half the gladness
That the brain must know,
Such harmonius madness
From my lips would flow :
That world shou'd listen—as I am listening now.

—Sheeley : *The Skylark,*

2. Growth of Appreciation of Nature.

The poets of the Classical Age looked at the beauties of Nature not through their own eyes but through the spactacles of books. In the age of the Romantic Revival, they looked at Nature with their own eyes. Hence all the descriptions of Nature are maked by minuteness of detail and definiteness of outline.

Secondly, the poets of the Romantic Revival displayed a strong love for wild mountains. stormy oceans, tempests, torrents, waterfalls and other wild aspects of Nature. Wordsworth found delight in tall ard lofty cliffs and the sounding cataract haunted him like a passion. Byron longed to become a portion of the storm. Shelley prays to the West Wind to lift him as a wave, a leaf, a cloud ; and Coleridge rebelled in the supernatural phenomena seen on the lovely sea.

Says a crtitic, "Nature began to be loved more and more for herself and not merely because she was useful to man or appeared to flatter him by reflecting his emotions. To Wordsworth, the greatest of the great poets of the Romantic Revival, Nature seemed to process a conscious soul, which expressed itself in the primrose, the rippling lake, or the cuckoo's song, with as much intelligence as human lips ever displayed in whispering a secret to the ear of love."

" It is not that men like Wordsworth and Shelley cared for nature more than did Shakespeare, but they cared in a different way. Wordsworth found brooding and tranquillishing thought at the heart of nature, Shelley an ardent and persuasive lover—in other words, they Spiritualized Nature. To Shakespeare the primrose was a pretty yellow flower, and nothing more. Now this spiritualising of nature started as early as Thomson's Seasons, it is as yet more implicit than explicit but as we proceed, growing cleaner through the verse of Collins and Gray, untill in Burns Black and Cowper it is exultant in note, and only awaits the shaping imagination of Wordsworth and his great contemporaries to give it consummate artistic expression."

3. Influence of the democratic spirit on the peotry of man.

In the age of Pope the aristocratic cultured class was thought the only fit subject for poetic treatment. But the French Revolution changed the entire outlook of the poets. Now the poets "spoke of the return to Nature of the best life being found in the country rather than in the town." Wordsworth deals with the simple, humbe, artless lives of the simple village folk who live in the heart of Nature.

4. Humanitarianism (Love for Liberty, Fraternity and Equality.

The romantic poets believe in the natural rights belonging to every man. They believe in equality, Fraternity and Liberty. Shelley's Poetry expresses his humanitarian enthusiasm. He believes in the Golden Age when Tyranny, Lust and Slavery will disappear, and Love and Innocence as expressed by him in the Isles of Greece.

> The world's great age begins anew
> The golden years return,
> The earth doth like a snake renew
> Her winter weeds outworn,
> Heaven smiles and faiths and empires gleam,
> Like wrecks of a dissolving dream. —*Shelley*

5. Lyricism.

Lyricism is perhaps the chief characteristic of all Romantic poetry. The Romantic poets felt deeply and, therefore, the poured out the feelings and emotions of their hearts in spontane ι ι slyrics.

Shelley is the greatest lyricist in English poetry. His lyricism is exquisite, incomparable. His Ode to the West Wind reveals his lyric genius at its best. Whordsworth and Byron also wrote fine lyrics.

> We look before and after,
> And pine for what is not :
> Our sincerest daughter
> With some pain is fraught,
> Our sweetest song are those that tell of saddest thought.
> —*Shelley*

> Will no one tell me what she sings ?
> Perhaps the plaintive numbers flow
> For old, unhappy, far off things,
> And battles long ago. —*Wordsworth*

6. Supernaturalism.

Almost all the Romantic poets creat in their poems a certain atmosphere—an atmosphere of mystery, wonder, enchantment, fairy land, supernaturalism in English poetry. The Ancient Mariner touches the high water mark of supernatural poetry in English language. Keats also introduces the supernatural touch in his well-known poems 'La Belle Dame Sans Merci' and 'Eve of St. Agnes'.

7. Mediaevalism.

The romance of the Middle Ages had a special attraction for Romantic poets. Keats loved the Middle Ages for their romance, chivalry and art. His three well-known poems—La Belle Dame Sans Merci, Isabelle, Eve of St. Agnes—are Pervaded by a spirit of mediaeval superstition and romance, Coleridge introduces the mediaeval atmosphere in 'Christabel' and the 'Ancient Mariner'.

. Passion for Greek Mythology, Art and Beauty.

The Romantic Poets had a great attraction for Greek Mythology, Art and Beauty. Keats loved Greek mythology and legend. He was also charmed by Greek Art and Beauty as in Ode on a Grecian Urn. Shelley too was attracted by Greek mythology and legend. Byron also was influenced to some extent.

FRENCH REVOLUTION AND 'ROMANTIC REVIVAL'

The French Revolution that opened a new epoch in the social, political and economic history of Europe, produced a tremendous effect, particularly, on the English poetry, and the Romantic Movement in English Poetry, is a matter of fact, was a product of the Revolution. "All the poets of England, living in that age, were influenced by the political and social aims, which were forced into actuality, in the French Revolution. The ideas that awoke the youthful passion of Wordsworth, of Coleridge, that stirred that the wrath of Scott, that worked like the yeast in Byron and brought forth new matter, that Shelley reclothed and made into a prophecy of the future —the excitement, the turmoil, the life and death struggle which gathered round the Revolution were ignored by few poets of England." Henceforth, their poetry spoke of man, of his destiny, and his wrongs, his rights, duties and hopes, it was a new poetry, which was not only for the sake of the art, but also for the sake of human race, particularly the down-trodden, bondaged, and fettered humanity.

Southey, Coleridge and Wordsworth were equally fascinated by the immense awakening of Europe and, in the early days of its titanic movement, could feel that at such an hour it was "bliss to be alive." But as the lurid light of the 'Days of Terror' fell upon the scene, each receded in astonishment and horror.

"*Coleridge watched the transformation in silent dismay; Southey took refuge in violent Toryism; Wordsworth retreated to the cloistered calm of Nature. Byron and Shelley alone remained and still championed the cause of human liberty. But Byron's was the cry of despair; Shelley's the trumpet voice of perpetual hope. The one gazed like a dark spirit on the general overthrow and uttered mocking bitter, angry words and felt the wild storm of the nations akin to the storm within his own heart and the ruin but the picture of his life: the other rose above the red scenes of revolution and built up in the realms of fantasy a new and golden age.* It is this idea that colours Shelley's poetry throughout. *He denounces the old with the fervour of a prophet and heralds the new with the passionate joy of a poet. Byron's denunciations were much stronger but he held out no hope to suffering humanity.*

(*Dr. Brooke*)

DETAILED SUMMARY OF THE ROMANTIC REVIVAL

No label can accurately describe a period so rich and varied in achievement as the fifty years following the death of Johnson. Yet, while allowing for those distinctive qualities that a genius gives to rather than takes from, an age, there will be found certain underlying characteristics linking the writers of the period together in a masonic brotherhood.

What is Romanticism: What is this emotion ride which ebbs and flows throughout literary history; reaching high water mark in the age of Shakespeare and of Wordsworth, yet taking on so varying a complexion in the work, say, of a Marlowe or a Scott?

Romanticism surely is a widening of the imaginative horizon, a sharpening of emotional sensibility. At its onset it drives those who feel its spell into strange by paths of thought and feeling away from the broad highway of ordinary human experience. It was thus with Marlowe in his world moving visions; thus with Scott in his fervent mediaevalism.

But ultimately it bring us back to the highway—only at a greater elevation. We seek it first in the thunder and the earthquake of the fantastic and bizarre, and find it after all in the still small voice of everyday life. In other words, Romanticism is not opposed to Reality. It is Reality transfigured by new powers of vision and feeling. In the full sense of the words, Marlowe and-scott are realists because of their Romanticism. Marlowe hinted at it in his *Edward II*, though he died too young to realize its full implication. Scott realized it perfectly in his faithful pictures of Scottish life and character.

Stated simply and generally, the features most insistent at this period are *the spiritualizing of Nature* and *the humanizing of Social Life.*

The Romantic Revival was the result of no one cause. Broadly speaking, it was the inevitable corollary of the Renaiscence and Reformotion. The dignity and importance of man as man, the glories of the world of nature, these ideas, of which we hear so much at the close of the eighteenth century, were born centuries before, and had been gradually working in men's minds through all the political unrest of the seventeenth and eighteenth centuries. The first flowering of Romanticism in England, the bloody horrors of the French Revolu-

tion, the kindling of a new idealistic philosophy in Germany under Kant and Hegel, the political upheaval in America, all these things were but varying symptoms of a general fermentation that had lasted since the fifteenth century.

189. "LYRICAL BALLADS" LANDMARK IN ENGLISH POETRY

History of English Poetry would have ceased to provide a sweet and tranquil interest, and that the entire realm of English Poetry would have been a bit gloomily uninteresting, had the famous collection of 23 poems, under the title "*Lyrical Ballads*" not appeard. "*Lyrical Ballads*", in the words of Swinburne, was "the manifesto of the new Romantic Poetry, which, not only adored and beautified the Bower of English Poetry, but, also, immortalized it."

"The place of '*Lyrical Ballads*' in the history of English literature is almost exactly the same, as of the Bible in Christian religion, or that of '*the Capital*' in the world of Communism," says Pearl Buck. It is perhaps the most epochmaking and revolutionary volume, given to the lovers of English Poetry by a poet, who has given a new spiritual and humanitarian synthesis, not only to the readers of English Literature, but to the entire mankind.

In 1798, was published the first edition of the '*Lyrical Ballads*' to which Wordsworth and Coleridge contributed. It consisted of 23 poems to which 19 were contributed by Wordsworth and 4 by Coleridge, including, *The Ancient Mariner*. It was hardly recognized at that time, what an epoch-making production it was for the poetic world of English language.

The '*Lyrical Ballads*' gave a death-blow to the old eighteenth century artificial and superfluous poetic diction, and opened up a new horizon for English poetry, the ultimate limits of which have not been explored even to the present day.

Through '*Lyrical Ballads*' Wordsworth and Coleridge led a revolt against the artificial sentiment and hackneyed, mechanical poetic style of the eighteenth century. At least in theory, Wordsworth, through this collection of poems, permitted himself the use of very simple theme as subjects for his poems (including in the '*Lyrical Ballads*', and thongh these poems *he advocated that the only real*

language, fit to be the expression of the poets' thought, was the real language of man, in a state of vivid sensation) This fact was miserably ignored by John Milton and that is why his '*Paradise Lost*', in spite of being one of the greatest books in the World, is "*talked of much, but seldom read.*"

Dr. Franklin Jones, the then chairman, Department of English Literature, University of Oxford, was asked once, " Well, sir, throw a light on the finest and most ideal diction in English Poetry." Dr. Jones, after a reflective pause, roared, Go and read "*Lyrical Ballads*".

From the historical point of view, the importance of the '*Lyrical Ballads*' cannot be underestimated. This volume of poems written by Wordsworth and Coleridge, from 1797 to 1802.created a new history in the world of English Poetry—Wordsworth's part in this epoch-making collaboration was to propose to himself, as his object, to give the charm of novelty to things of everyday. His contribution to the '*Ballads*' included such simple tales as '*Good Blake and Harry Gill*' and '*Simon*'. His fine meditative poem '*Lines, Composed a Few Miles above Tintern Abbey*' was also included.

Says Prof. Walton Joseph, "The year 1798 will go down to the lov ers of English Poetry as a *landmark*, as this year saw the first edition of the epoch-making and inspiring volume, the '*Lyrical Ballads*,' which smashed through the old hackneyed, artificial and superfluous theory of English Poetry, and gave birth to a new Poetry, which was *creative*, *constructive* and *reformative*, with its simple and logic themes."

The '*Lyrical Ballads*' was a manifesto of a new Romantic Poetry, through which Wordsworth and Coleridge *broke with Classicism*, both in *subject-matter*, from as well as *style*. It encouraged new subjects for Poetry, like Nature, Man and his simple joys, sorrows, the ordinary and neglected items of his everyday life.

In the words of Prof. Palgrave, "the *Lyrical Ballads*" was a trumpet that heralded the dawn of a new era by making the prophecy that Poetry, an unlimited and unlimitable art of expressing man's inner rapture and sorrows would not be fettered and chained by the narrow and rigid bonds of artificial conventions and make-believe formalism." Wordsworth and Coleridge, who were inspired by the doctrines of '*Return to Native*' and '*Assertion of Individuality*'

gave a deathblow to the hard temper, the dry intellectuality and the hatred of the fantastic and mythical characteristics of the classicism by publishing this volume of poems.

In the preface to the '*Lyrical Ballads*' of Wordsworth says:—"The principal object to these poems was to choose incidents and situations from common life, and to relate or describe them throughout, as far as possible, in a selection of language, really used by man, and at the same time, to throw over them certain colouring of imagination, whereby ordinary things be presented to the mind, in an ususual aspect, and further and above all, to make these incidents and situations interesting by tracing in them, truly, though not ostentatiously, primary Laws of Nature......................Humble and rustic life was generally chosen, because in that condition the essential passions of the heart find the better soil, in which they can attain their maturity, because in that condition of life our elementary feelings exist in a state of greater simplicity, and consequently, may be more accurately contemplated because in that condition the passions of man are incorporated with the beautiful and permanent forms of nature."

Thus the '*Lyrical Ballads*' led a revolt against the artificial sentiment and mechanical poetic style of the 18th century and established the truth that poetry, if at all it is to remain as a creative art, must express the feelings and emotions of the common men and women of the soil and interpret their day-to-day activities of life—than simple joys and sorrows.

The importance of '*Lyrical Ballads*' in English Literature is extremely profound and deep in the sense that it gave a challenge to the century-old poetic diction and poetic imagination, which was built and nourished by the grandest of the English poets like Chaucer, Spenser and, even, by Milton. The Romantic Period, which is regarded as the richest and sublimest place of English Poetry, was guided by the principles provided in the '*Lyrical Ballads*'. All the poets, after Wordsworth and Coleridge, looked to this volume (*Lyrical Ballads*) for their guidance in exercising their poetic art.

190. INFLUENCE OF MODERN PROBLEM PLAYS ON LIFE

Realism in literature has led to the birth of new kind of drama, known as Problem Plays. A close and analytical study of these plays

will reveal the fact that they have been built, mainly, to cater to the realistic needs of modern literature. Again, the effect of these problem plays on our modern complex and complicated life has been tremendous.

Today, most plays deal with problems, for conflict is the basis of drama, and wherever the conflict is between an individual and an ideal standard or a system, there is the conscious and unconscious presentation of a problem. Even in the ancient age, in Sophocles '*Anti-gone*', 'Creon stands for the power of the State'. Antigone is torn between religious and domestic duty, and duty to the state. In the Morality Plays, the forces of good and evil fight for the soul of every man. Here the conflicting forces are externalised. Today they would have been presented as mental conflicts. Shakespearean problems are mostly personal and individual. Hamlet is faced with a terrible personal problem, when he cries "To be or not to be."

The modern problem play, which came into its own after the eighteen-nineties, deals mostly with social and political problems. Modern playwrites, Wills—Pinro, Arthur Jones, Galsworthy, Barker, Shaw and *Leftist writers* of America, of China and of the Soviet, believe that effective live-drama must deal with life and its realities. The world outside is full of urgent problems, clamouring for dramatic expression. They deal with contemporary issues, questions, involving the relation between husband and wife, parent and child, employer and worker. They take side in debating the problems of divorce, disease, honour and efficiency of the prison and judicial system. The problem play is, therefore, *connected with the theatre of realism and the theatre of ideals.*

Individual and personal problems, however, still maintain their place in the drama of today. Ibsen was the father of this type of drama. He dealt with the individual in conflict with the family and society, but he lay emphasis on the individual. He was concerned with the soul of man. It is the soul at the crisis that he portrays. He substitutes inner conflict for outer conflict. The quality of the modern theatre was intensified by recent investigation into psychology.

Among individual problems, that of Sex occupies an important place. The new investigation into the meaning of Sex, which gave to the nineteenth century, that of Freud, taught men to believe in

love not as it was expressed by their forefathers, but as Show has styled, "*the life force*." With the rendering of the veil of prudery, with which the Victorians had clothed the subject, new dramatists came to take a definite scientific view of life. Social conventions and common standards came to be questioned and examined in Shaw's '*Man and Superman*.'

Anne Whitefield is left under the charge of two guardians, one of whom is outspoken, eccentric, radical Jack Turner. He is unconscious of the fact that he is the object of Anne's affections until it is revealed to him by his chauffeur. Jack is panic-striken and says to him. 'Take me anywhere ; to the sea, to the Mediterrenean. to a Islamic country, where men are protected from women. He goes to Spain, where he has an encounter with a highway man, a dream encounter with Don Juma. But he is pursued by Anne, and in the end he has to yield. Thus Anne succeeds in tracking down her mate in Barker's "Anne Leete." The life force is enshrined in the hearts of George and Anne, Leete, to look with disgust upon the convention and hypocrisy, surrounding the social culture of the time. In contrast there is a Lady Cattesham, whose marriage of convenience has brought nothing but misery and barrenness of soul. The two young people stroke out against the domination of convention. George woos Dolly Crowe, a common farmer girl, and marries her. Anne, destined to the vicious Lord John Carp, forgetful of the eminently desirable Lord, forgetful of parental wishes, scandalises even by marrying the gardener.

Criticism of the Modern Problem Plays

These problem plays have been condemned on various grounds : first, on the ground of too much realism, and too much preoccupation with the sordid, the grim realities of life. But literature cannot be divorced from life ; nor can it be studied with reference to its economic and social background. The artist must express his experiences. Why, then, should literature deal only with roses and nightingales and autumn winds, blowing a maiden's hair and *October Revolution*, the *lynching of Megwes*, or the condition of slums ? Then, the second accusation is that these plays deal only with ephemerai problems. Literature should deal with things permanent. What interest will a play like Galsworthy's '*Strike*' have, when the problem of labour and capital have ceased to exist. A play like '*Strike*', apart from its

dramatic value, is valuable, because it has recorded for all times a situation and society that did exist.

There has been a lot of criticism on the grounds that these dramatists explore the drama for purposes of propaganda. A propaganda play can be a very poor literature if, for instance, it is produced merely under the orders from Moscow. But the artist expresses what he feels intensely about the problems of the day, and what he considers to be the solution to them, and if he expresses himself with the aid of the aesthetic and dramatic technique of his craft, there is no reas n why a propaganda play should not be a great literature. Soviet theatre claims that some of the plays recently produced have been in full accordance with dramatic art. *Art is co-ordinate with and not sub-ordinate to propaganda.* Elmer Rice confirms their stage production and scenes have been perfect.

In the modern age we have a galaxy of dramatists, writing about the problems of the day—individual problems, social problems, political and economic problems. The liberal writers have no solution to these problems, because they accept the present system as fate and destiny ; the leftist writers have a solution to offer in the overthrow of the present system. A play of this type might be a very poor literature, but the great artist, writing from the depth of his being an obedient to the laws of his art, will produce great literature, and literature will record his growth, the progress, the evolution of society.

191. REALISM IN LITERATURE

A great literature is the mirror, upon which the realities of life are reflected, blended with the spark of truth and sincere interpretation of human quest for the perfection of soul as well as knowledge. "Literature", says Swinburne, is "not only criticism of life, it is the very dynamo of man's knowledge about the Absolute Truth." According to Robert Owen, "a great literature is the dynamo of our greatest scientific and aesthetic knowledge, the arsenal of statemenship and the inexhaustible treasure of man's highest inspiration." It is the supermost Truth that man can ever conceive ; the sublimest boon of Almighty, conferred upon man ; nay it is the very essence of human endeavour to seek the spiritual harmony with God." (*Carlyle*).

If *Idealism* is the beauty of great literature, *realism* is its strength if idealism attempts to adorn and beautify literature with its sweet blossoms of imagination and fancy, *realism* vitalizes it with its analytical criticism on man's activities in life.

Says Anicimor, the famous Russian critic and poet, "Literature should not live in an *Ivory Tower*. It should participate in the people's movement, and play its creative, constructive and reformative role." The very note of this realism is *optimism*, *heroism* and *determinism*. "It is not the realism of the older writers like Dickens and Balazac, where there was more pessimism and defeatism than optimism and hope." The new realism which has given a fresh vigour and a new hope to mankind, *is born of people's movements, their struggles and sacrifices ; and the hero of this literature, as the hero of the masses and their aspirations*. The greatest function of this new realism, in literature—especially in modern poetic and dramatic art—is to oppose and declare unceasing wars in the narrow bourgeoi's formalism.

According to T. S. Eliot, "the soul of a nation, the true ideals of its civilization, the real message of the people's inner self, are expressed in its literature ; that the authors are the legislators, though unacknowledged of mankind......The poets form a spiritual community, binding together, *Living* and the *Dead*, the *good*, the *brave* and the *Wise* of all ages."

Realism, as a matter of fact, is not a new discovery. It has been in every literature and at every age. The greatest realism about literature is that it represents every age ; its appeal is universal and for all ages. "Literature must rediscover its stream and not lose itself in backwaters. Every new poet, every dramatist, every novelist, does give out something to his age, but it is not his discovery—he rediscovers what had been discovered by the first poet, the first dramtist, the first novelist, who took up his pen to paint a picture of man's imagination.

French Revolution, as a matter of truth, gave *Realism*, in its truest sense, to English literature. It made English poetry, in particular a poetry concerning the lives of the common men and women, who had been miserably ignored by the earlier poets. It also gave a spirit of realism in the theme of English poetry. It taught the poets to shun the poetry of rigid intellectualism and sordidly artificial

affectation and formalism. The poets made *Liberty* and *Equality* the main currents of their poetic thoughts. No longer were they fascinated by the so-called *autocracy of art* ; now they took up the democratic view of life as the main theme of poetry.

Wordsworth, the forerunner of the Romantic Movement, which was built by the *'French Revolution'* maintained the root of his romanticism in realism. He always drew from life and its commonplace, experience, the inspiration of his poetry. In appearance, Wordsworth's poetry is summed up in an exalt faithfulness to realism. With uncompromising bluntness in the *Lyrical Ballad,* he throws up in full light the meaner traits of suffering humanity. Man is sham by him in the setting of Nature, in strict accordance with the daily observation and without a trace of exaggeration or embellishment. He approached the realistic phases of man's life through the angel of Nature. He heard the "still, sad music of humanity" and suggested to man that all his miseries and misfortunes would vanish as he (man) went to Nature and embraced her. But, at the time, it must be remembered that Wordsworth guarded himself against *Stark Realism.* To him, realism was poetic, so long as it was allied to Romanticism.

Tennyson gave a new kind of realism to English Poetry—scientific realism. The scientific perception of Tennyson is clearly noticeable in his nature-poetry. The Victorian Age was marked by a spirit of inquiry, criticism, scepticism religious unrest and spiritual struggle. The analytical, and critical state of mind, fostered by the progress of science, led to the development of realism in English poetry of Tennyson's age. Further, the reform in the body politic of England recognized the claim of the masses. This led to the germination of a sympathy between man and man, in the light of realism. Modern poets maintain a queer realism, which has a rebellious tendency. They rebel against the modern society, its conventions, the modern government and even the modern religious institutions. A modern poet even goes to the extent of censuring God's different treatment, given to the rich and poor. He, through his poetic art, emphasises the *necessity of establishing a democratic order, even in heaven.* Again, the modern poetry is the poetry of bread and bread alone. According to the modern poets, the birds, in the morning, do not sing with joy ; they cry with hunger, the entire world, according to modern poets, has one and the only problem before it—the solution of bread problem.

"All life moving to one measure,
Daily bread and daily bread ;
....
Life of toil, life of sorrow,
Hand to mouth, and nothing tomorrow."

Is it not a stark realism? Should poetry interpret this too much realism? Of course, poetry must not lull us into a dreamy contemplation, but, at the same time, it should not point this naked, aggressive realism.

In the sphere of modern dramatic art, we find a good deal of realism. In the plays of John Galsworthy, Bernard Shaw, W. B. Yeats and Millington Synge we find sparks of realism running all through. Modern Plays are Problem Plays ; they deal mainly with the monifold social, economic and political problems that comfort our daily life.

A modern playwright, in his plays, appears less as an artist and more as a propagandist, a critic, a legislator and a diplomat. These modern writers' plays have been condemned on various grounds, chiefly on the ground of too much realism, too much preoccupation with the rigid, grim realities of life. But, it must be noted that literature cannot be divorced from life, nor can it be studied without reference to its economic and social background. The artist must express his experiences. Why, then, should literature deal only with roses, and nightingales, and autumn winds, belowing a maiden's hair, and not with *'October Revolution'*, the lynching of Negroes, or the condition of slums? What interest will a play like *'Strike'* apart from its dramatic value is valuable, because it has recorded for all times a situation that did exist.

In the range of short stories, too, realism has established its major triumph, the theme of modern story-writers has a direct bearing on the realistic phases of men's life. Those stories, apart from giving us a realistic picture of life, also establish the truth that art should not be only for art's sake, it must be the criticism and interpretation of man's real life.

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192. POETRY IS AS UNIVERSAL AS LIFE ITSELF

" Poetry," says Carlyle, " is not only a criticism of life, it is the very truth of life—very essence of man's noble quest for reaching the kingdom of Eternal Bliss." " Poetry is the voice of man's Soul," said Swinburne. And exclaimed Bridges with a divine wonder, " Poetry is God, and God is Poetry !" "It is not the shade of mystery ; it is the light of Eternity." (*Johnson*)

Poetry is as universal and all embracing and all inclusive, as life itself. It records the thoughts and feelings of the entire mankind. It expresses the eternal verities, the elementary truths, which we all know and feel, but cannot express. We are aware of the sentiment that overcomes us at the death of a near and dear one, quitting this world after a long life of suffering and pain. But who has expressed that feeling with the intensity, which we find in Macbeth's words on the death of Duncan :

" Duncan in his grave ;
After life's fitful fever
He sleeps well.

" The world of Poetry," Says Swinburne, " is the abode of God." " Eternally fresh streams of nectar flow for ever, and the sweet, enchanting breeze of the garden, outskirting this divine world, blows, inspiring its dwellers with radiance of God's divinity.

The world of Poetry is ever blissful. It is always fresh young and cheerful. There is eternal spring here ; no biting frost of winter, no fierce west wind of autumn can be found here, injuring the perpetually sweetening tranqulity of the roses of his garden. He who has once settled down in this immortal world of imagination, becomes immortal himself, breathing the emphemeral air of Eternity.

Once in a mood of ecstasy of "*Oneness with the Creator*", the man of Religion woke up from his trance and looked out. "What a beautiful world it is, Oh Lord, that Thou hast created," he said *and his soul began to sing*. Elsewhere a philosopher sang his defiance and his indifference, and thus, *in the very heart of religion and philosophy, Poetry was born !*

Man saw his unity in the apparently discordant elements in life and found a joy in that unity, which nothing could surpass. He had discovered a weapon, which could be most effective in his fight against Fate—more effective than detachment—more effective than faith. It was the *weapon of imagination.*

Man could now create the whole universe imaginatively. He could transform '*Reality*' reduce '*Fate*' to mockery of the gods, and create for him and his follow travellers, a New World—not a Part, not yet a copy of the Real World, but to be world itself, independent, complete, autonomous.

Once we enter this '*World of Poetry*', life's little problems cease to worry us. We are in a world where everything happens, as it, should happen, where there is order, form and completeness. *What was ugly in life has become beautiful here ; what was evil, has become an instrument of good.* He who can withdraw into the World of Esctasy, will know what to think of circumstance. He who goes daily into the World of aesthetic emotion, returns to the world of human affairs, equipped to face it courageously and even a little contemptuously.

According to Carlyle, "Man is only half himself, the other half is his expression." And which expression attains a greater measure of finality than Poetry ? There are moments when one is face to face with one's Maker, and one yearns to open out to the skies and the winds to discover in Nature, a heart and a soul. There are other moments when, in bliss and ecstasy, one lives in a region *where life is not life, and death is not death ; where one "dies into life,"* and has no self at all, where 'the burden of the mystery' is lightened and discovered, which wake 'to perish never.' There are also other moments, when life and its aspirations are symbolized in a fellow mortal, and loves a woman, who is not merely a woman ; it is love, which destroys the past and opens out a future, which will never be bleak. There are still other moments when life seems to be slipping from under our grasp ; we watch death and suffering and do not know how to face them. Destiny scowls and man stands stunned and stupified. What shall a man do ? What is life ? What is death ? What is love ? What is good and what is evil ? Who shall tell us all these, if not the poet ? Where shall these moments find a perfect expression if not in Poetry ?

A real poetry has a universal appeal. It is for the entire world ; it is the inner voice of entire mankind. During the Second World War, when the German bombers were dropping hell over England from the sky, the lovers of poetry in an underground protection in the city of London, were celebrating the birthday of the Great German Poet, Goethe! Poetry does not belong to a particular age, nor to a particular nation. War can separate the political poets of two nations, but the poetic mind of the two nations cannot be separated by any living forces.

The message of poetry is for all the ages. The voice of *Homer* was heard not only by the people of ancient Greece, it is heard today also by the modern lovers of Poetry. The function of a great poetry is to make the life of man more full and real. It is to make him an independent hunter of the facts, by which men live—the facts of the world and the facts of the Universe. It enables him to escape out of the make-believe existence of every day, in which, perhaps, an emplyee seems more huge and eminent than God, and to explore reality, where God and Love and Beauty and Life and Death are seen in truer proportions, and where the desire of the heart is at least brought within sight of a goal. There are critics, who hold that it is enough to say that art offers us an escape from life. *Art, however offers us not only, an escape from life, but an escape into life*, and the first escape is of importance only if it leads to the second.

Poetry creates imagination. And imagination is the fountain of man's every activity—spiritual, intellectual and physical—in life. It is imagination that cleanses the scales from our eyes, and awakens our senses to the real things that surround us. We cannot fall in love without imagination or become good citizens. Friendship, patriotism, love of father, mother or children, love of Nature,—none of these can exist without imagination.

193. APPRECIATION OF A DRAMA OR A NOVEL

Introduction

The two outstanding forms of literary fiction are the novel and the drama. They are two different literary forms, but their raw materials are the same. But the novel and the drama owe their origin

to the interest which men and women everywhere and at all times have taken in their fellow men and fellow women, and in the spectacle of human passion and action. It is the treatment of human life and human character that appears in both the novel and the drama, but this treatment is not exactly on the same lines. The difference arises from the fact that the novel is "self-contained" and does not depend for its effect on any extraneous factor. On the other hand, the drama is dependent on the stage, on the art of the actors and the management of the stage. Though both plot and character are common to the novel and the drama, they are dealt with in different ways. The considerations that make a novel or a drama good or bad, therefore, vary according to the form of the composition.

Consideration about a Drama

In assessing the merits of a drama, we have to keep in mind that the novel is the loosest, while the drama is the most rigid form of literary art. This was recognised by Aristotle himself who, discussing the characteristics of drama in his Poetics, remarked that unity of place and unity of action were essential to a drama. After literary critics added to them unity of time, and thus it was laid down that an essential feature of dramatic composition must be the three unities. But the principle of the three unities applies only to classical dramas and dramas written on the classical model. Yet all dramas must have a kind of unity and the imaginative impression produced must not be dispersed, but a single and undivided one. A drama, therefore, must exclude incidents that do not contribute to the single impression. In this it differs from the epic. There are dramas like Marlowe's *Tamburlaine* in which the whole career of a hero is dramatised but such epical dramas are now obsolete. Shakespeare's dramas are most conspicuous for their unity of impression which Walter Pater, a distinguished English critic, has characterised as a 'lyric unity'.

In second place, a drama by the very law of its form must develop character through dialogue and action. The author himself must remain completely in the background and the intrusion of the dramatist's own personality or of his own ideas would destory at once the dramatic illusion raised hy him. Whatever is done or is spoken by the dramatic personal must have a dramatic necessity or dramatic significance. There is a class of modern drama in which character

becomes only the vehicle for the dramatist's own thoughts and ideas. But such dramas lack the true dramatic quality. A drama which teases us with a message or is veiled propaganda belies its essential character.

Shakespeare is a past-master in the art of hiding himself behind his characters and almost in every case where some thought or idea has been supposed to be Shakespeare's own, a deeper scrutiny shows a dramatic necessity or significance for it. Thus, Shakespeare remains an eternal enigma and we can never gather his own thoughts, ideas or opinions from the action and the speeches of the characters. In modern drama, we some time find this art of concealment of the dramatist's personality behind the character neglected, but it is always a defect rather than a merit.

The drama is an 'active form of literature'. It represents life through action. A drama which is defective in action can never take rank among the classics of dramatic literature. There are examples of drama, however, in which, instead of action there is a kind of psychological interest evolved from the dialogue and the reactions of the characters on one another. This type of drama in which the element of action is reduced to minimum is of modern growth and has an appeal to the modern mind which is more interested in the inner than the outer life of man. The modern mind is more introspective and the drama of action is somewhat discounted in our days. They are a departure from the Shakespearean type of drama which mainly represents action and shows development of character through it. Genuine dramatic interest appears in the Shakespearean type of drama rather than in the modern type.

Some modern dramas are not written for the stage. They are meant to be read like a novel, and in order to be self-contained and independent of the stage, a dramatist often introduces long prefaces and descriptions of the setting. The plays of Bernard Shaw adopt these accessory devices which are mainly intended to supply to the imagination the effects of scenes and situations in the stage representation. There is no doubt, however, that is a derogation from the true art of drama. The very idea of a drama, as is indicated by the Greek derivation of the term, is of something done or acted. The drama which seeks to dispense with acting by the art of description partakes

of the nature of a novel and cannot be regarded as a good drama. Each form of art must be true to itself. It has certain laws and the violation of any of them is stultification of its character.

Considerations about a Novel

A novel unlike a drama, is not dependent for its success on form and technique. The novel has developed in modern literature almost innumerable varieties. Some novels run into several volumes, embracing several interlocked plots, whilst other novels read very much like developed stories. In the English novel of the 18th century, one finds many digressions in which the main story seems almost held up, though such digressions are interesting in themselves and add fresh interest to the novel.

In modern novels, however, such digressions are an obsolete device. The 19th century novel is decidedly more compact than the novel of the 18th century. It is a mistake to judge a novel by the standards of a drama and expect a single impression to be evolved at the end. A novel may be the picture of a large section of human life —of its multitudinous varieties and its manifold complexities, but all that the art of the novelist demands is that all the varieties must be moulded to a single purpose. Unity of impression is not so essential. The imaginative impression gathered from a novel is often broader and more varied than what is gained from a drama. In considering the merits of a novel, we have to bear this in mind and not judge it as though it were a mere single story, short or long. We have to consider how far the novel has succeeded in enlarging and enriching our imaginative experience of life. The manner in which the novelist presents his characters to us is different from that of the dramatists. In studying a novel the novelist's own views and ideas and his own philosophy of life are of as much interest as those of his characters. Thus in the novels of Thomas Hardy, the novelist shows all the characters and their actions against a certain background of his own philosophy of life. He shows the conflict between man's will to happiness and what he calls circumstantial will. It is Hardy's philosophy of life, a sort of modernised version of Greek fatalism, which is peculiar to Hardy's novels and imparts to them their special quality and charm. A good novel must hold the stamp of the novelist's personality, and in this way, what is to be counted a defect in a drama becomes a merit in a novel.

A further consideration must apply to the novel. Whether the novel is a romantic or realistic one, and whether its attitude to life be subjective or objective, it must be a picture of life as it is. In a drama we may be transported by the dramatist to a fairyland of imagination; but in a novel we expect to be on firm and familiar ground. Truth to life, therefore, must be an essential quality in a novel. This is what distinguishes a novel from a romance. By the quality as well as the breadth of this truth, the merits of a novel must be judged.

The justification of all literature, including literary fiction in the form of the novel and the drama lies in enriching the scope of human experiences. From our day-to-day life in this world, we gather practical experience but there are other experiences, which are of an intellectual or spiritual order. It is the function of literature to supply this experience by a secondary and imaginative presentation of life. Life as presented to us in literature, specially in function is. therefore, not to be discarded as being unreal. Both the novel and the drama seek to take us out of the world of actual life into a world of imagination where we have a new kind of experience leading to a richer and more comprehensive vision of life, A novel or a drama, that fails in this respect fails in its true purpose. It is not the mere interest of a story that one seeks in a novel, but an imaginative and intellectual experience. It is the same in the case of a drama. To read any of the tragedies of Shakespeare is to gain a new intellectual grasp on life. All the novels of the great Victorian masters like Thackeray and Dickens or of a late Victorlan like Hardy, lead us to a large perspective on life. We cannot gain this perspective from our actual day-to-day experience. It is gained only from proper study and understanding of the best literary fiction of which the drama and the novel are the principal forms.

Conclusion

We have seen that, in considering the worth of a novel or a drama, the form is worthy of the first consideration. The merits of a drama may be demerits in a novel, but at the same time there are certain considerations which are common to both. From the point of view of art, the novelist and dramatist are in different camps ; but from the large point of view of representation of life. they stand together. It is difficult to say which is to be ranked higher as a literary form. Each calls for imaginative qualities of a high order, but in our own

time the novel seems to have outstripped the drama in popularity. Novels are now to be found in the hands of all classes of readers, but only a few prefer the drama to the novel.

194. LITERARY CRITICISM

Introduction

Criticism implies judgement and a literary critic is, therefore, usually one who brings a trained faculity to bear upon a piece of literary work. His function is, generally speaking, to examine its merits and defects and pronounce a verdict. But as a matter of fact literary criticism is something more than this. In the 18th century, the conception of literary criticism was no doubt that of mere judgement on a piece of literary work, but the conception has now outgrown itself. It is not merely the formation of a judgement, but an evalution—a proper assessment of all that the literary work contains and employs. As Professor Hudson says : "If creative literature may be defined as an interpretation of life under various forms of literary art, critical literature may be defined as an interpretation of that interpretation and of the forms of art through which it is given".

Basic Principles

One of the basic principles of literary criticism in its modern sense is to relate a work of literary art not only to the life and personality of the author, but also to the age. The authorship of a work is the framework in which it is best seen. No work can claim rank as literature without the stamp of an individual personality. Writings which have not this stamp of personality may be informative but are not literary. All literature must carry the note of individuality.

The true basic principle of literary criticism is to examine a work of literature from the standpoint of the author himself : what the author intended the work to be, what significance he put into it, what his motive was and what impressign he wished to produce upon his readers. All these questions are relevant to the criticism of a literary work. Much criticism of literature is vitiated by the fact that the mind of the author and that of the critic move in divergent directions. Sympathy and understanding are, therefore, essential requisites for successful literary criticism.

Forms

Literary criticism has several forms. One of them is what is called historical criticism. It aims at placing a work of literature in a progressive view and finding its place in the development of the kind of literature to which it belongs. So we have what are called histories of literature. There are several histories of English literature, some running into volumes. But to consider a literary work in a purely historical perspective does not yield to whole truth about it. Its value and effect do not depend always on its place in history, but on its own universal merits. We may relate a work like *Paradise Lost* to the development of epic poetry, but to regard it merely as a specimen of such poetry is to miss all the supreme intrinsic qualities which have contributed to its immortality in the literature of the world.

Another form of criticism is founded on the theory of art for art's sake. This form of criticism evaluates a literary work according to its artistic merits alone. The theory of art for art's sake is now an old one. The theory implies that the end of a work of art is to be artistic and that its value depends solely on the measure of its artistic perfection. But it gives us only a partial truth about a literary work. The close relation of literature to life cannot be ignored. Much of what is really great and prominent in a genuine work of art or literature emanates not from the artist's striving after artistic creation, but from his inner vision and outlook on life. There is no doubt that a iiterary work cannot claim to be so called unless the philosophical element it contains is transmuted by art. But the fundamental philosophy of life which the author holds must remain as an essential ingredient in a true work of art or literature. The novels, for example, of Thomas Hardy require for their proper appreciation an intimate grasp of Hardy's philosophy of life.

There are also other forms of criticism which are explanatory, explicative or analytic, but a work of art or literature has an inner life which does not lend itself to analytic presentation. The function of the true criticism is to bring out this inner life and to show how it has worked in the evolution of both form and philosophy.

True Function

The notion of literary criticism being the mere passing of judge-

ment on an author is now outmoded. Criticism is now believed to be more a process of interpretation, of evalution or presenting through the medium of the critic's own mind, the mind of the author himself. According to Hardison the purpose of a critic should be to distinguish the essential qualities of power and beauty, to distinguish between what is temporary and what is permanent, to analyse and formulate its meaning, to illustrate by direct examination the artist's principles which, whether the artist himself was conscious of them or not, have actually guided and controlled his labour. The critic makes explicit what is implicit in the work. He shows the author's purpose, and the connection of each dart with the whole. Thus explaining, unfolding, illuminating, he will show what the work really is,—its intellectual content, its formative spirit, its art. Thus, in modern conception, criticism has a function which is more or less akin to that of a scientist ; it shows what a thing really is.

Conclusion

Literary criticism has become to a large extent a part of literature itself. The permanent critics of literature rank in the same line as the creators of literature. But, by the true nature of the functions of criticism, the critic has only a derivative existence. The author must come first and then the critic, but a critic's interpretation of an author may in itself create a fresh beauty. In fact, criticism goes hand in hand with literature and art and both are in dissolubly united.

195. ROMANTICISM AND CLASSICISM

Introduction

The terms, Romanticism and Classicism, belong to the domain of art criticism. They represent two fundamental divisions, under which all artistic production, including literary is sought to be classified. These two terms have been current in art of criticism since the beginning of the 19th century, but they are of earlier usage. Literary critics of the 18th century used to employ 'romantic' as a term of disparagement, but at the end of the 18th century 'romantic' meant to have appreciated in meaning. In the early part of the 19th century it used to mean something which was admirable. In our time, however, 'romantic' seems to have lost this implication of excellence and desirability.

Meaning

The terms have outgrown their original meaning and significance. Classic means belonging to the first class, and applied to art and literature it means 'carrying the qualities which characterise ancient literature and art'. Scholars and critics of the early part of the last century believed that standards of art had been finally set by ancient literature and art, as of Greece and Rome, and they represented the first class. The literature of Greece and Rome as well as their art have certain outstanding characteristics, symmetry, proportion, clarity and sense of form and firmness of outline, etc. The literature or art which shows these qualities was deemed to be classical.

The word 'romantic' comes from romance, which was the name given to a type of literature that flourished in the Middle Ages. Adventures, often of a supernatural order, were its staple. They were most often the adventures of a hero or a mediaeval knight. In romance it was grotesqueness rather than symmetry and order that was most striking. A mediaeval romance is full of wonderful and supernatural incidents heaped on one another without proportion. It has nothing of the artistic form of a classical epic. The impression left on the mind by a mediaeval romance is one of wonder and astonishment rather than of the imaginative satisfaction. Hence romantic came to mean something that was grotesque and absured and contrary to reason and commonsense. This was the sense in which it was used in the 18th century. But later it came to imply artistic qualities which were of an order different from that of qualities deemed to be classical.

Two Opposite Tendencies

A great English critic of the last century, Walter Peter, has defined Romanticism and Classicism as two opposite tendencies, which, in the history of art and literature manifest themselves in different epochs. The essence of all art is the creation of beauty. It is the artist's perception of the beautiful, his own notion, sense and standard of it that determines the quality of his work. When the artist seeks for order and beauty, he will produce works which are characterized by the qualities of symmetry, proportion, clarity, etc., when on the other hand the artist seeks for strangeness in beauty, he will evolve those qualities which are outstanding in romance. He will be attracted by the supernatural and the grotesque.

According to Peter, Romanticism and Classicism do not indicate periods or schools of art and literature, but tendencies which appear fitfully in the history of art and literature. Even the ancient poets of Greece sometimes show a romantic vein in their work and likewise there are romantic poets like Wordsworth who stand for order and clearness. The soundness of Peter's interpretation of Romanticism and Classicism is accepted by critics. They are now recognised to be two prominent tendencies in art and literature not confined to schools and periods. But we find one tendency dominant in one period, while the other in a different period.

Periods and Schools

It is said that art and literature tend to classical qualities when society enjoys a satisfactory adjustment of its intellectual life to its material surroundings. Romanticism on the other hand in born of discontent and dissatisfaction with life. Classicism is, therefore, an expression of optimism, of a sense of achievement and 'resting on the laurels', while Romanticism is the expression of spiritual frustration, intellectual scepticism and lack of adjustment of man's inner life to environments. If we make a complete survey of the periods in which one tendency or the other gained the upper hand, we shall discover the truth of this view. It is in stable and contented societies that classical art and literature were nourished, while romantic art and literature flourished most in revolutionary eras of history.

To take the example of English poetry: we find in the age of Queen Anne, when the intellectuals of English society were appeased with the notion that they lived in an age of culture and refinement. English poetry most ciassical in form and spirit. But it was on the eve of the French Revolution when thinking men were troubled with heart-searching questions about State and society, law and institution that English poetry began to glow with a romantic colour. The great romantic poets of the early 19th century were all under the spell of the French Revolution. Art and literature are not apart from life, their roots and their distinctive qualities lie in collective life and its conditions.

English Poetry

Classicism and Romanticism are illustrated in the history of Eng-

lish poetry during two great epoches of achievement which are often put in contrast, *viz*, early 18th century and early 19th.. The former saw the development of the classical poetry of England. Its leading exponent and representative was Pope and his school. The spirit of the age is reflected in this poetry—its optimism, its self-satisfaction, its passion for intellectual culture and refinement, They are truely representative poets in this sense. Pope is decidedly the greatest among them and the other poets are to a large extent his followers. The ground for the rise of classical poetry of this period was prepared by literary influence from France. We find in this poetry a restricted range of themes,—society life, character sketches, satires, philosophical disquisition, imitation of classics, etc. The poets also fixed a special language for poetry which is known as poetic diction. The poetry of this school of poets is brilliant in form and expression, but lacks depth of sincerity.

During the last two or three decades of the 18th century, the school of Pope lost its prestige and poets began to strike out new lines in both theme and treatment. It was in this period that the intellectual beginnings of the French Revolution were made. Fundamental questions about man's relation to society, State and the external universe began to agitate thinking minds. The idea of Nature was evolved. It was something of a mystic idea,—Nature meaning something humanity has lost and has to recover for its regeneration. Life which was social and artificial was believed to be much lower and less desitable than life in contact or communion with Natnre. Hence emerged a new outlook in life, a new feeling for Nature and a new sense of humanity. The qualities which had been cherished by the poets, namely, reason, good sense, order and proportion, etc, were no longer the qualities that could satisfy the thinking minds of this era. So poets seek for a different manner of self-expression, which, in accordance with the spirit of the era, becomes inevitably romantic. Wordsworth, Coleridge and Scott in their poetry bespeak the romanticism of the early 19th century, and it is continued by a later generation represented by Keats, Shelley, Byrom and Moore.

Conclusion

The contra-distinction between Classicism and Romanticism is a time honoured one. It used to be a fashion of art criticism at one time to level all works of art of literature as either classic or romantic.

But with the rise of new tests in criticism and new tendencies in art and literature, this sort of classification has gone out of fashion. The modern critic looks in art for the artist's self-expression. It is the artist's personality that is the touchstone of art. From this point of view both classic art and romantic can be equally enjoyed. The crucial question by which a piece of art is to be judged is whethe the artist has been able to express his individual genius fully. In modern works of art criticism, there in no longer the old bother about classical and romantic. Whether we study art or literature from the historical point of view of history or in the work of individual artists also we should try to find out whether below the externalities of style, form or diction, the art of the poet has been really sincere.

196. SHAKESPEAREAN COMEDIES

Introduction

It is held by a school of critics that the highest achievement of Shakespeare lies in his tragedies but his comedies also reach an unsurpassed level of excellence. While the ancient comedies of Greece were mainly satirical in motive the comedies of Shakespeare, though they may include satire as an ingredient, are essentially mirrors held up to life, specially on its happy and joyous side, Shakespeare's insight into human life and the motives of human action which are so wonderfully illustratad by the tragedies distinguish his comedies as well. Only in the tragedies he concentrates on the gloomier aspects of life while in the comedies he does not lose sight of the sorrows, pains and miseries which exist in human life and which cannot be ignored even in the midst of all our joys and pleasures, and as critics say, there is always a tragic strain in the comedies of Shakespeare, even in the happiest and the gayest. But the difference is that this tragic strain does not run to an unhappy end as in the tragedies. In fact the difference between a Shakespearean tragedy and a Shakespearean comedy is tested formally by the event of the action but is to be really judged by the tone, temper and spirit of the whole drama.

Comedies Divided

The comedies are divided by critics into early comedies, middle comedies and late comedies. In the early comedies, the comic quality arises chiefiy from the language and the dialogue, from the wit and humour of the speeches, the sharpness of repartee and a peculiar man-

ner of expression called Euphuism. In the middle comedies the motive lies a little deeper and comic stituations and comic characters form the essenee of the comedy. In the last tragedies, the tone and spirit seem to change and instead of the happy and joyous atmosphere of the earlier comedies, there is a certain bitterness and cynicism as though the poet were about to turn comedy to tragedy. Apart from the comedies proper there are a few dramas supposed to have been written by Shakespeare near the end of his authorship which are labelled together as romances. They have happy endings but are at the same time distinguished from the comedies by certain well-marked characteristics. Such dramas are *Tempest*, *Winter's Tale* and *Cymbeline*. *The Tempest* is generally supposed to be the last drama written by Shakespear. The early comedies are best represented by *Love's Labour Lost* : the middle by *The Twelfth Night* and *As You Like It* ; the late by *Measure for Measure*.

Characteristics

It is the so-called middle comedies of Shakespeare that show his comic power at his best. They are undoubtedly gay and happy in tone, although this gaiety and happiness is curiously sobered by the recognition of the existence of sorrow and pain. Thus in *As You Like It* we are told of the hardships suffered by a Duke banished by a usurping brother, of disappointment in love, and of other miseries incidental to human life. But these tragic elements are taken easily they do not lead to any untoward destiny, they seem to be submerged by the buoyancy of spirit and the patience and self-control which the characters of the drama display. Similarly in *The Twelfth Night* we have a ship-wreck leading to separation between the brother and a sister, unreturned love, etc. But the impression which the whole drama leaves on the mind is 'on the whole' one of happy union and reunion. It has even been said that *The Merchant of Venice* viewet a certain angle might as well be entitled the tragedy of Shylock.

It is interesting to observe that theme of love is the central theme of Shakespeare's comedies. But the conception of love differs in the tragedies and the comedies repectively. In the tragedies it is a serious passion or emotion almost devouring the love, while in the comedies it is a mere fancy, a thing ,born in the eye and with gazing fed'. It is mostly love at first sight. Another noteworthy

point about Shakespeare's comedies is that female characters seem to predominate by their superior intelligence, wit and cleverness. The motive of disguise,—of woman disguised as man, is prominent in the comedies, as Portia in *The Merchant of Venice*, Rosalind in *As You Like It* and Voila in *The Twelfth Night*. The frequency of the disguise motive in Shakespeare's comedies had probably much to do with the fact that in Shakespeare's time grown up boys used to play the parts of women and there were no actresses. The variety of comic elements,—the drunkenness, disguise, rusticity, situations brought about by lack of understanding, etc.,—brought together in each comedy is also another noteworthy point. The whole is at the same time enlivened by wit and humour and lhe mutual behaviour of the characters.

Shakespeare is unsurpassed as a humourist and he employs different kinds of humour with equal case, from the mumblings of a drunkard to the intelligent repartees of the leading women. His humour is at the same time full of sympathy and is not directed mainly to the exposure of absurdity or inconsistency in conduct. The humour is generally infused with the cheerful spirit of the youth.

In order to comprehend the genius of Shakespeare we cannot leave out of our study the comedies which reflected no less brightly than the tragedies and the historical dramas. Shakespeare presents to us not one side or even many sides of human life but almost all sides. The aspect of life that is presented in the comedies is no less true and is not less ably imagined than those presented in other dramas. He never gives us a one-sided view of life or the impression of a two-dimensional picture. The comedies supplement in this way the tragedies and *vice versa.* In fact the formal classification of Shakespeare's works into tragedies, comedies and historical dramas, has often been challenged and a historical drama like *Henry IV* becomes a comedy rather than a history by reason of the inclusion in it of the dominating character of Falstaff who may be said to be the prince of Shakespeare's comic characters.

Unity of Effect & Impression

In most of Shakespeare's comedies the plot is a combination of several stories. It is especially so in *The Merchant of Venice*. The skill of weaving together several stories in the texture of a single plot is shown by Shakespeare much better in the comedies than in the tragedies or the historical dramas. This is illustrated especially by

The Merchant of Venice. But the stories are mostly not of Shakespeare's own invention. They are taken from several seurces thhoug the dramatic power which Shakespeare infuses into them is all his own. One cannot rise from a reading of one of the maturer comedies of Shakespeare without feeling how the genius of Shakespeare harmonised the opposites, reconciled the irreconcilables and created a finer unity of effect and impression.

Our onjoyment of a Shakespearean comedy is derived much less from the comic elements themselves than from the manner in which Shakespeare organises and presents them. This difference between Shakespearean comedies and other comedies is shown into relief by a comparative study of a comedy like Ben Johnson's *Everyman in His Humour* and Shakespeare's *Twelfth Night* or *As You Like It*. The plot and the character, the dialogue and the action, the situations and their reactions on the characters,—all work together in producing one unified imaginative effect.

Wholesomeness

Comic poets are somewhat apt to lower the tone of comedy to vulgarity or even immorality. But the wholesomeness of Shakespearean comedies is remarkable among all the comedies of the world. Though love is the main theme of Shakespeare's comedies yet about the comic love of Shakespeare there is nothing prurient or vulgar. It does not however imply that Shakespeare is in any sense a moralist or in any way prudish in his outlook on life. There are numerous characters drawn from the lower ranks of society in the comedies of Shakespeare. They show all the marks of ill-breeding and low life natural to them. There are thieves, cut-purses, drunkards and cheats. They are all characterised by Shakespeare with unfailing truth to life. Acts of treachery, deceit and unfaithfulness are also presented. But there is no tendency either in characterisation or action to glorifiy or idealise what is evil or to recommend what is wicked or unsocial.

Some of the jokes and jests in Shakespeare's comedies may strike the modern readers as somewhat vulgar or indecent, but it must always be remembered that tastes and standards in these matters differ in different ages and in different societies. But Indecency or vulgarity for its own sake is never found even in the most comic passages of Shakespeare's plays. It is either true to character

or has some particular dramatic significance. The wholesomeness of Shakespeare's comedies is something that cannot be judged by common standards of decency or purity but is like the wholesomeness of a gifted Nature like water or light.

Conclusion

It is difficult to select some of the comedies as being the best of Shakespeare's comic plays. As in the tragedies and the histories so in the comedies we can notice a certain development of Shakespeare's genius in conception, treatment and characterisation. The comic tone also is various. But, speaking roughly, we may take *The Merchant of Venice*, *As You Like It*, *The Twelfth Night* and *Henry IV* as the best representatives of Shakespeare's comic art.

197. SHAKESPEAREAN TRAGEDIES

Great Tragedies

The dramatic works of Shakespeare are divided into Tragedies, Comedies and Histories. But it is in his tragedies that his supreme achievements as a dramatist lie. By the common sonnet of critics the greatest of Shakespeare's tragedies are *Hamlet*, *King Lear*, *Othello* and *Macbeth*. In the whole of world's literature there is no work that can match anyone of these in sublimity of conception and perfection of execution. Apart from the purely dramatic qualities we find each of them presenting to us the theme of a moral evil, *e.g.*, *Hamlet* of indecision of character, *King Lear* of ingratitude, *Othello* of suspicion and *Macbeth* of ambition. They are thus not only great dramas but also great philosophical studies in the moral life of man.

Greek & Shakesperean Tragedy

Tragedy as a form of drama, is very ancient in origin. It originated in ancient Greece in connection with the worship of a Greek God named Dionycus. The very name tragedy is Greek. It means a "goat song", but what the exact meaning of the term is, is difficult to ascertain. There were certain principles of composition followed by the tragic poets of ancient Greece. But the tragedies of Shakespeare are written on different principles although both ancient Greek tragedies and the tragedies of Shakespeare centre round a hero.

The conception of a hero is in fact essential to a tragedy. Like the hero of Greek tragedy, the Shakespearean hero is a person exalted above ordinary humanity on account of social position or extraordinary powers and abilities. But the Greek hero is a plaything in the hand of Fate. The Shakespearean hero is a maker of his own destiny. The tragic effect arises in both Greek tragedy and Shakespearean tragedy from the hero's destiny, and his downfall from his high eminence to a wretched end which usually is unnatural death. The action of the tragedy shows the hero's gradual downfall and the final event of the tragedy, called catastrophe in Greek, moves to a feeling of pity and terror.

Illustrations

Thus in *Hamlet* the hero is the Prince of Denmark. His father was poisoned by his uncle and mother who were in an illicit intimacy and who married after the murder of the king. Hamlet, the Prince, came to know of it from the ghost of his murdered father who urged him to take revenge. But Hamlet was fatally indecisive in character and took a long time to make up his mind with the result that he became involved in various difficulties and could not carry out his father's injunction. In the end we find Hamlet tricked into a fencing bout with a rival in the course of which he accidentally kills both his uncle and his mother and then commits suicide.

In *King Lear*, the hero is a mythical king of Britain who in his dotage divides his kingdom between his two daughters who flatter him with insincere professions of love, while rejecting the third daughter who without flattering loves him with real filial love. The two ungrateful daughters so ill-treat their father, the king that he turns made and is partially restored to sanity by the loving ministrations of the very daughter gets hadged and the old king, agonising over her dead body dies of heart-break.

Othello, the hero of the drama of that name, is the Commander of the Venician army. He marries the beautiful daughter of a Venician Senator but becomes suspicious about her moral character, through the villanous suggestions of an officer in his army whom he believes implicitly and he kills his wife in a fit of jealousy and discovers immediately his fatal mistake. He stabs himself to death to put an end to his wickedness.

Macbeth was an ancient king of Scotland who was the General of the king's army at the beginning of his career. Misguided by the equivocal prophesies of some witches whom he met on returning after quelling a rebellion in the State, he conceives the ambition of attaining the throne. He is encouraged by his wife to assassinate the king who had come as a guest to his house. After securing the throne he starts on a career of crime which is ended by bis defeat in a battle with the combined armies of the son of the murdered king and of the king of England. He is beheaded and his 25 years' tyranny over Scotland comes to a close.

The themes of these great tragedies thus stated in outline hardly convey the effects which the dramas themselves produce on our minds. They show however Shakespeare's fundamental conception of tragedy. In each case the action centres round the character of a hero, the hero suffers from some unbalance in his character so grave that it amounts to a moral evil ; he is left with freedom of will and choice of action, and we find that he invariably makes a wrong choice and comes to the wretched destiny which he has deliberately prepared for himself.

Tragic End

The manner in which Shakespeare developes the action of the tragedy is unsurpassed in its artistic skill add subtlety. It is not the mere unfolding of a story but is a process of creation. As the drama proceeds we come face to face with men and women who seem to be not mere pigments of imagination but real and living. In fact characterisation is the strongest point of Shakespeare's dramatic art. His characters seem to grow and develop before our very eyes and impress themselves on our minds as strongly and clearly as men and women we have seen and known in actual life. They love and hate and come into mutual relations and their motives and objects are laid bare to our view. The plot in which these characters live and move and have their being is also constructed with supreme skill.

Usually we have a main plot and a sub-plot, but in *King Lear* we have 2 parallel plots running side by side. There is nothing in the working out of the plot that is without dramatic purpose. The whole is woven together with such skill that the impression is one of perfect completeness. The dialogue is also so regulated and so moduiated to the various moods of the characters that no action strikes

us as overdone or unnatural. In fact naturalness, in which both wit and humour combine, is the supreme quality of Shakespeare's dramatic dialogue. Shakespeare's mastery over expression is so perfect that a very large number of phrases coined by Shakespeare have passed into common currency in the English language and many times have turned into common proverbs.

Tragic Art

The art of Shakespeare in his tragedies has been said to be the model and perfection of tragic art. It lies not in mere technical mastery or in formal perfection but arises out of his depth of psychological insight into and sympathy with human life as a whole. Shakespeare takes us through the whole gamut of feelings and emotions and to the heights of human thought and imagination. He has been called 'a creator next after God and the description is not unjustifiable when we consider that the imaginary reaches of Shakespeare's mind have become to us as real and living as creatures of flesh and blood. The art of Shakespeare is so to speak not an art in the ordinary sense but the projection of a unique creative power which was within him. His dramas therefore all carry a significance higher than what can be reached by the mere exercise of art.

In reading Shakespeare we feel as though we were sometimes being lifted to the heights of being and sometimes being dropped down to its depths. The mysteries of personality, the hidden animalities in man as well as the excellences of his moral nature are proved by Shakespeare with a certainty of touch which no other poet or dramatist in the world has attained. The art of Shakespeare has been studied on its technical side by different critics but it still remains so much a mystery that many critics have felt inclined to agree with De Quincy that his genius was like a power of Nature—, like the sun and the moon and the stars.

Other Tragedies

The four tragedies we have already noticed touch the high watermark of Shakespeare's genius. But Shakespeare wrote several other tragedies which though not so supremely great stand on a high level of excellence in tragic art. The earliest tragedy proper that he wrote was *Romeo and Juliet* and the last was probably *Timon of Athens*.

The maturing of his genius may be traced from the earliest to

the last tragedy. We find his insight into life growing sharper, his outlook broader, his grasp of realities ampler and firmer and his expression more and more solid and compact till in his greatest tragedies it seems to be almost overburdened with thought. But the most remarkable fact about Shakespeare's tragic art seems to be that he never repeats himself in the creation of his long gallery of characters. Each character has its distinguishing tracts. In this, as has been said, he seems to imitate the Creator himself who creates no two beings alike. The study of the tragedies of Shakespeare is in fact an indispensable part of liberal education for everyone.

198. THE SCHOOL OF ADVERSITY

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous ;
Wears yet a precious jewel in his head.

—**Shakespeare**

So sang the banished Duke in the Forest of Arden, while spending the days of his exile under the open sky. He, who once commanded the pomp and power, the pleasures and luxury of a ruler's existence, was now a homeless fugitive, seeking shelter and solace in the lap of nature. This taste of adversity had its own advantage : it made him a wiser being, for, he now knew the hoax of 'painted pomp', the perils of court life, the evils of flattery. This life opened new windows into his mind and heart and he could find.

"Tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

This is 'the precious jewel' that adversity discovered for him.

Though the Duke's utterance is cast in an idyllic and pastoral background yet it has a ring of universal truth. The chastening influence of adversity felt by the Duke affects all those who taste it in the course of their lives. And a taste of adverse circumstances is a very common experience of man. Human life, it has been observed, by Dr. Johnson, is everywhere a state of existence in which there is much to be endured and little to be enjoyed. Whether we agree or not with the Doctor's rather sweeping statement there can be no denying the fact that changes of fortune, fall from prosperity, sudden misery and suffering are extremely common in this world.

The natural question is whether man is going to endure the 'slings and arrows of an outrageous fortune' heroically or just make and abject surrender to them and thus bring more misery and sorrow into his life. Obviously, the duty of man is to put up a heroic resistance to all manner of adverse circumstances which assail his life. Hunger and disease, poverty and ingratitude, loss of dear ones, disappointment in love or frustration of one's aspirations and ambitions —all these form part of 'the thousand ills that flesh is heir to'. It is only the brave and the virtuous who fight these ills without submitting to them. That is why Bacon says that fortitude is the virtue of adversity.

Man's powers of endurance and fortitude are virtues which are called into action only when he is in a perilous situation. Often a person does not know the existence of these qualities until he gets an occasion to exercise them. Adversity does not simply stir these latent virtues into activity but also strengthens them. It is through trails and tribulations that a man's character is slowly forged and moulded. Adversity introduces a man to himself. Even a comparatively weak man may come to show rare powers of endurance and courage by passing through an ordeal of fire. Man's personality is not static but capable of steady evolution. Nobody really knows whether a man is strong or weak until an occasion comes to test his strength of character. A sheltered and cloistered virtue, as Milton says, is not real virtue. Virtue deserves to be called virtue only when it can resist overcome temptation. Adversity tempers one's character as fire tempers steel. It is in this sense that Bacon says that adversity is the best discoverer of virtue is man. "And virtue is like precious odours most fragrant when they are incensed or crushed."

Adversity is the true test of one's character. It reveals whether a man is a coward or a hero, honest or dishonet, selfless or selfish, in short, virtuous or wicked. Abraham Lincoln was born in a poor family—a log cabin—and his circumstances of life, in the beginning, were far from favourabie, yet this man rose from the log cabin to the Presidency of the United States.

What is true of individuals also holds good of nations. The British people faced the worst trial in the history of their nation when Hitler started the aerial bombing of their country and threatened to raise it to the ground. The people of England were rather caught

unprepared, for they had not sufficient planes and other weapons of defence. A weaker nation like Belgium or France would have qualified before the stupendous German Luftwaffe, but the Britons stood firm like a rock, pooled all their resources, strained every nerve, and put forth every ounce of energy to beat back the invader. It was essentially a trial of nerves. Hitler was anxious to break the morals of the people by means of indiscriminate bombing but he failed to strike terror into the hearts of his enemy. Every Englishman, woman and child showed a marvellous spirit and never thought of defeat or surrender. And to guide and inspire them was Churchill, the iron man, with indomitable will, boundless courage, a fiercely realistic approach to the problem, a man who did not mince matters, did not hold out false promises of victory but frankly told his countrymen that he could offer them nothing but blood, sweat and tears. No wonder then that the British won and the Germans lost.

The effect of adversity is, however, not uniform on all persons. Though in most cases it has an elevating influence yet it is not unoften that it reveals the baser aspects of human character. Nevertheless it may be safely asserted that normally it is only the good and the strong who become better and stronger under the fires of adversity, while the bad or the weak become worse and weaker still. It is not every body who girds up his loins to defend his country against the aggressor ; there is no death of Marshal Petans and Quislings in this world. In a national crises many a citizen restorts to feather his own nest, regardless of the interests of the nation as a whole. It is also no secret how quite a lot of people ransack the person of the dead of their own country lying on the field of battle for pinching whatever money or valueable they may have. If the exchange of population and the mass exodus of people at the time of the partition of the country aroused in many persons the dormant instincts of selfless service and heroism there were quite a large number of persons whose lower passions of greed, lust and deception found free and active play in those unfortnnate days.

This is another aspect of the problem if the term adversity is given a wider connotation to include the prolonged hunger, poverty and exploitation of people. Virtuous conduct is, of course, largely dependent upon individual's outlook and prindiples of life. Nevertheless, it is true that outlook are principles are not an independent thing. They are the product of what one learns and experience in

life. Again, the influences of heredity and social and economic environment play a significant role in farming one's code of moral conduct. Virtues or great qualities of head and heart connot cannot continue to develop if a person is constantly in an environment where virtue is at a discount.

It is and idealistic an misleading conception that the poor are usually more virtuous, truthful and honest than their rich couuterparts. In fact the virtues and weaknessess of these two classes are of a different order. If a person who has been the victim of grinding poverty, has been faced with hunger and disease for years, he cannot be expected to find sermons in stones and cherish an idealistic conception of honesty. It will be small surprise, if he casts greedy eyes on the belongings of those who have never felt the true pangs of hunger. Principles of honesty and justice, even blood ties and parental relations are given the go-bye when the sufferings are intolerable.

Suffering and exploitation to which a people is subjected for generations are bound to harden their tendencies for good and sap their energy to resist evil. The Pakistan peasant perpetually in debt, and subject to all kinds of exploitation at the hands of the landlord and others and an easy victim to the machinations of moneylender. The average Pakistan villager is fond of litigation and quarrels even though he has very often no money to spare for his purpose. Their personal and public morals leave much to be desired. To talk of adversity as a school of virtue to such people with serious handicaps does not usually cut much ice. Of course, in their own personal life they may be having their own notions of facing misfortunes and other difficulties which are of a special nature, something different from the permanent hardships of their lives. And it is possible that in certain exceptional cases even these persons may show a heroic cast of mind and character. But such exceptions do no falasify the thesis that too much and too long suffering does degrade character as a whole.

The banished Duke in *As You Like It* might speak lightly of the 'penalty of Adam' 'the season's indifference' after having enjoyed the life of a ruler, with all the accompanying luxuries and comforts, but these very physical wants and hardships embitter man, if he sees no hope of escaping from them in his life. The Duke was oblivious to these hardships chiefly because his mind was preoccupied with over-

whelming disgust with the treacherous and ungrateful behaviour of his brother. A great misfortune always casts the smaller one into the shade. Here the wound caused by ingratitude was so grievous that the Duke was insensitive to the pangs of hunger or the shiver which a cold biting wind sent down his spine. Good food, a proper roof over one's head, the availability of the ordinary amenities of life are one of the foundations of virtuous condutct It is only when man gets too much and with too little or no effort at all that he falls a victim to the evils attendant on luxury and prosperity. It is in this sense that Bacon says that prosperity discovers vice. Prosperity can corrupt man unless he is watchful and temperate. Hence if fortitude is the virtue required to turn prosperity to good account. Between these two extremes there is perhaps room for neither temperance nor fortitude. To those who are victims of perpetual misery, want and suffering, adversity would appear to be nothing but the ugly and venomous toad without the precious jewel in its head.

199. TEST MATCHES

Truly it has been said by Herbert Sutcliffe that 'No thing has played so important a part in moulding the character of the British race as the game of Cricket'. Cricket is a national game of the Britishers. As Neville Cardus aptly remarks 'Nations not obsessed by sports are able to hold their own with us at Tennis, Golf, Football, but Cricket is incomprehensible to them." It is for an Englishman a possession, a mystery of a clan, a tribal rite. Lord Wellington has paid the greatest tribute to Cricket when he asserted that "The famous battle of Waterloo was won on the strength of the great discipline and power of self-control learnt by the Englishmen on the playing fields of Eton." Australians consider cricket as their "food, wine, religion and every-thing else !"

And test matches played between two countries bring out the real strength of character, discipline and power of self-control by which we can judge the standard of civilization attained by the people of those countries which participate in these healthy activities.

During the first half of the nineteenth century, the Test Matches ware played in England between a country and the famous Marylebone Cricket Club, popularly known these days as M. C. C. The origin of

the M. C. C. was due to the efforts of Thomas Lord, an attendant of the White Conduit Club. Then in 1786, the Earl of Winchelsea, a great patron of cricket, stood security against any loss and encourag ed Thomas Lord to start a private playground. Lord opened his first ground, seven acres of land, on Dorset Square in 1787. The first great match at Dorest Square was played between Middlesex and Essex in 1787 when Middlesex won by 93 runs in a game played for 200 guineas. After that Lord had to shift his grounds to two new places the Brick Field and the Great Field. The first recorded match, played in the present Lord's ground was in 1814 between Marylebone Cricket Club and Hertfordshire in which the most celebrated amateur players of the day took part inciuding Lord Frederick, Osbaldeston, E.H. Budd and W. Ward. Thus the name of Thomas Lord is connected with the famous Marylebone Cricket Club, which has such a distinguished record in this splendid game over a century and a half.

The first visiting team from Colonies in England was the team of Australian Aboriginals who met the M.C.C. in 1857 and were beaten by 55 runs. The Aboriginals played about forty-seven matches in England. Their names were funny, such as Tiger, Redcap, King Cole, Dick-a-Dick and Two-penny and each player displayed a different colour in his scarf ! This ws may see, was the beginning of the series of Test Matches played between England and Australia ever since then.

In 1878, came the first regular Australian Team in England, under the captaincy of D. W. Gregory. In May 27, Australians defeated the M.C.C. by nine wickes and the fame of Australian Cricketers was established in England for all time. Nine of the M.C C. eleven were clean-bowled in the second innings. The M.C.C score on the first innings was 33, W. G. Grace scoring only 4 and Hornby 19 ;-in the second inning M,C C. was all out for 19 ! No wonder the Australians won by nine wickets this historic game of cricket. In England this created a great sensation. Sir Pelham Warner in his history of the Lord's quotes the verses the Punch wrote to celebrate the victory of Australians as :—

"The Australians came down like a wolf on the fold ;
The Marylebone cracks for a trifle were bowled ;
Our Grace before dinner was very soon done,
And Grace after dlnner did not get a run."

The game of cricket had undergone changes with the advance of time. In the first half of the ninetennth century, as we have seen already, the Test Matches were played usually between a county and M.C.C. Then they played with two wickets and a bail connecting them, crooked and curbed bats, and the practice was the under-arm bowling. This sort of bowling was so deadly that once, it is on record, that Brown of Brighton, while bowling, killed a dog on the boundary after the sunset !

Then during the great age of Queen Victoria, a great innovation took place, when for the first time the round armbowling was introduced in Cricket. The kind of bowling is known also by the name of Lob Bowling and the leg-guards were used as protection in Test Matches. From this time also three stumps were used. In 1862 the over-arm bowling system was legalised by the M. C. C. Thus came into existence this modern game of cricket, the game of Lords and the Lord of games. In 1859, a new episode in the history of cricket came when some professional cricketers crossed the Atlantic and played five matches in Canada and U. S. A. After this, W. G. Grace took his team to Australia.

It was in the year 1882 that at Kennington Oval, Australia won the first big Test Match against England on the English soil by 8 runs. During this exciting game at Oval, one spectator dropped dead on the spot and another had bitten a portion of his umbrella-handle ! The famous term "The fight for the ashes" was born out of the exctiement of this very match between Australia and England, in which England needing only 20 runs to win with six wickets in hand, lost the match. Next day, *The London Sporting Times* published an epitaph :

"In affectionate remembrance of English cricket which died at Oval on 29th August, deeply lamented by a large circle of sorrowing friends and acquaintances. R. I. P. (The body will be cremated and the *ashes* taken to Australia)."

Since then this term has been applied to Test Matches between Australia and England ; the winner being supposed to win or retain the 'Ashes' as the case may be. The usual number of the Test Matches is five and the ultimate winner of the series is said to have won the rubber.

The Australian Team holds a unique position in the world of

cricket. Recently Australia had retained the 'Ashes' by beating England twice in Test Matches. Don Bradman, knighted by the King of England for his wonderful service to cricket had created a world record in this noble game, by playing 1,668 innings during his career with the average of 92 runs. He scored 452 runs once—a world record for any individual player in first class matches. From the English side Hutton, the English opening batsman, had to his credit 354 runs as his individual score—a world record in Test Matches.

Indo-Pak subcontinent and South Africa have also played Test Matches in the past. In 1946, Indian Team went to England. India miserably lost the rubber. The first Test Match was played at the historic grounds of Lord's and England defeated India by 10 wickets. The two other games played at Manchester and Oval ended in draws.

There are hundreds of first class cricketers and millions of cricket fans in this present century. They form a kind of brother-hood which creates international fellow feeling and understanding. Thus the civilizing influence of cricket is great, and if pursued in the true spirit of sportsmanship, it can, we believe, bring conditions of world peace by international friendship and amity among nations of the world.

We wonder with Mitford who had watched a country cricket match with great enthusiasm and in the end remarked :

"Who would think that a little bit of leather and two pieces of wood had such a delightful and delighting power."

200. THE SCOUTS MOVEMENT

The Boy Scout movement was founded half a century ago by the late Lord Baden Powell of Gilwell in England. Now it is a world-wide organisation due to the untiring effort and zeal of its founder. Lord Baden Powel spent ten years in India in the early decades of the twentieth century and due to his efforts Scout movement had prospered in India.

Scouting, according to Lord Baden Powell, means the work and the attributes of backwoodsmen, explorers and frontiersmen. Scouting appeals to children and young people alike as it teaches them dis-

cipline and pluck through activities in the open air, thereby helping them to develop their character and to become good citizens. Through Scouting a boy learns to be always prepared for any emergency, and by participating in games and other Scoutcraft is capable of educating himself for the best development of his health and mind.

There are three different categories of Scouts—one, the Wolf Cubs. From the age of seven to twelve, the boys are trained to develop their character through healthy outdoor activities. Second group consists by the Boy Scouts, whose age ranges between eleven and eighteen. With the development of character, they are taught also a sense of service to the community and country they belong to. The third group in the Scout movement consists of the Rover Scouts. From the age of seventeen and eighteen, the boys can enlist themselves as Rovers, when they would learn the ideals of civic duties as citizens.

Thus the whole aim of the Scout movement is to build up the character of boys and inculcate in them true sportsman spirit and the ideals of true citizenseip.

When a scout is first initiated, he takes an oath to do three things : first to do his duty to God, King and the country ; second to help other people at all times ; and the third, to obey the Scout law.

The ten Scout laws enforce on the boys a sense of honour, loyalty, duty, fellow-feeling, courtesy, kindness to animals, obedience to parents and scout leaders, gaiety and equanimity of spirit under all trying situations, thrift and dignity of possessing an unimpeachable character and honour.

In learning the habits of animals, they come face to face with the life of Nature. And this contact with nature helps the scouts to develop their personality. And the Scout with all these healthy sports and games, simultaneously develops his body through exercise and learns the value of endurance which consists in pluck, patience and strength. With health he can easily learn self-control and practise continence.

Thus this wonderful training in discipline of self and self-improvement builds up character of young people. Scouts automatically learn the virtue of unselfishness, self-sacrifice, kindness, generosity

and politeness. A sense of honour, with willingness to obey, a courage to face any odds in life with a calmness of mind, cheerfulness, honesty, loyalty, fair-play are some of the qualities we generally find in scouts who have taken seriously their training in life.

The future of our free Pakistan will depend on the character of our youths and if our boys and young men take to Scouting seriously, they will be able to bring glory to their Motherland.

As Lord Baden Powell had rightly pointed ont—

> "Of politicians you can always get plenty, but politicians never made a nation. Statesmen and good citizens are needed, but are at present too few and far between—The Boy Scout training has been framed expressly to bring out character among the boys with a view to making them sound, efficient citizens and is accomplished by voluntary work on the part of patriotic leader."

And as the aim of Scouts' training in all countries is the same. through Scouts Movement we can promote international fellow-feeling, thereby promoting peace and goodwill among men. Moreover, individuals through active hobbies, self-control, service would win success and happiness in life.

201. OF TRAVEL

Francis Bacon

Travel, in the younger sort, is a part of education ; in the elder, a part of experience. He that travelleth into a country, before he hath some entrance into the language, goeth to school, and not to travel. That young men travel under some tutor or servant, I allow well ; so that he be such a one that hath the language, and hath been in the country before ; where by he may be able to tell them what things are worthy to be seen in the country where they go, what acquaintances they are to seek, what exercises or discipline the place yieldeth ; for else young men shall go hooded and look abroad little. It is a strange thing, that in sea voyages, where there is nothing to be seen but sky and sea, men should make diaries ; but in land travel, wherein so much is to be observed, for the most part they omit it ; as if chance were fitter to be registered than observation :

let diaries, therefore, be brought in use. The things to be seen and observed are, the courts of princes, especially when they give audience to ambassadors ; the courts of justice, while they sit and hear cases ; and so as consistories ecclesiastic ; the churches and monasteries, with the monuments which are therein extant ; the walls and fortifications of cities and towns ; and so the havens and harbours, antiquities and ruins, libraries, colleges, disputations, and lectures, where any are ; shipping and navies ; houses and gardens of state and pleasure, near great cities ; armories, arsenals, magazines, exchanges, burses, warehouses, exercise of horsemanship, fencing, training of soldiers and the like ; comedies such whereunto the better sort of persons do resort ; treasuries of jewels and robes ; cabinets and rarities ; and to conclude, whatsover is memorable in the places where they go; after all which the tutors or servants ought to make diligent inquiry. As for triumphs, marks, feasts, weddings, funerals, capital executions, and such shows, men need not be put in mind of them ; yet are they not to be neglected. If you will have a young man to put his travel into a little room, and in short time to gather much, this you must do first, as was said, he must have some entrance into the language before he goeth ; then he must have such a servant, or tutor, as knoweth the country, as was likewise said : let him carry with him also some card, or book, describing the country where he travelleth, which will be a good key to his inquiry ; let him keep also a diary ; let him not stay long in one city or town more or less as the place deserveth, but not long ; nay, when he stayeth in one city or town, let him change his lodging from one end and part of the town to another, which is a great adamant of acquaintance ; let him sequester himself from the company of his countrymen, and diet in such places where there is good company of the nation where he travelleth ; let him upon his removes from one place to another, procure recommendation to some person of quality residing in the place whither he removeth, that he may use his favour in those things he desireth to see or know ; thus he may abridge his travel with much profit. As for the acquaintance which is to be sought in travel, that which is most of all profitable, is acquaintance with the secretaries and employed men of ambassadors ; for so in travelling in one country he shall suck the experience of many : les him also see and visit eminent persons in all kinds ; which are of great name abroad, that he may be able to tell how the life agreeth with the fame ; for quarrels, they are with care and discretion to be avoided ; and let a man beware how he keepth company

with choleric and quarrelsome persons ; for they will engage him into their own quarrels. When a traveller returneth home, let him not leave the countries where he hath travelled altogether behind him, but maintain a correspondence by letters with those of his acquaintance which are of most worth ; and let his travel appear rather in his discourse than in his apparel or gesture ; and in his discourse let him be rather advised in his answers, than forward to tell stories ; and let it appear that he doth not change his country manners for those of foreign parts : but only prick in some flowers of that he hath learned abroad into the customs of his own country.

202. A CITY NIGHT-PIECE

Oliver Goldsmith

The clock just struck two, the expiring taper rises and sinks in the socket. the watchman forgets the hour in slumber, the laborious and the happy are at rest, and nothing wokes but meditation, guilt, revelry, and despair. The drunkard once more fills the destroying bowl, the robber walks his midnight round, and the suicide lifts his own sacred person.

Let me no longer waste the night over the page of antiquity, or the sallies of cotemporary genius, but pursue the solitary walk, where Vanity, ever changing, but a few hours past walked before me ; where she kept up the pageant, and now, like a forward child, seems hushed with her own importunities.

What a gloom hangs all around ! The dying lamp feebly emits a yellow gleam ; no sound is heard but of the chiming clock, or the distant watch-dog. All the bustle of human pride is forgotton ; an hour like this may well display the emptiness of human vanity.

There will come a time when this temporary solitude may be made continual, and the city itself, like its inhabitants, fade away, and leave a desert in its room.

What cities as great as this have once triumphed in existence, had their victories as great, joy as just, and as unbounded ; and with short-sighted presumption, promised themselves immortality ! Posterity can hardly trace the situation of some ; the sorrowful traveller wanders over the awful ruins of others ; and, as he beholds, he learns

wisdom, and feels the transience of every sublunary possession.

"Here," he cries, "stood their citadel, now grown over with weeds; there their senate house, but now the haunt of every noxious reptile; temples and theatres stood here, now only an undistinguished heap of ruin. They are fallen, for luxury and avarice first made them feeble. The reward of the state were conferred on amusing and not on useful members of society. Their riches and opulence invited the invaders, who, though at first repulsed, returned again, conquered by preseverance, and at last swept the defendants into undistinguished destruction."

How few appear in those streets which but some few hours ago were crowded! and those who appear now no longer wear their daily mask, nor attempt to hide their lewdness or their misery.

But who are those who make the streets their couch, and find a short repose from wretchedness at the doors of the opulent? These are strangers, wanderers, and orphans, whose circumstances are too humble to expect redress, and whose distresses are too great even for pity. Their wretchedness excites rather horror than pity. Some are without the covering even of rags, and others emaciated with disease; the world has disclaimed them; society turns its back upon their distress, and has given them up to nakedness and hunger. These poor shivering females have once seen happier days, and been flattered into beauty. They have been prostituted to the gay luxurious villain, and are now turned out to meet the severity of winter. Perhaps, now lying at the doors of their betrayers, they sue to wretches whose hearts are insensible, to debauchees who may curse, but will not relieve them.

Why, why was I born a man, and yet see the suffering of wretches I cannot relieve? Poor houseless creatures! the world will give you reproaches, but will not give you relief. The slightest misfortunes of the great, the most imaginary uneasiness of the rich, are aggravated with all the power of eloquence, and held up to engage our attention and sympathetic sorrow. The poor weep unheeded, persecuted by every subordinate species of tyranny; and every law which gives others security becomes as enemy to them.

Why was this heart of mine formed with so much sensibility? or why was not my fortune adapted to its impulse? Tenderness, without a capacity of relieving, only makes the man who feels it more wretched than the object which sues for assistance.—Adieu.

203. THE VISION OF MIRZAH

Joseph Addison

When I was at Grand Cairo I picked up several Oriental manuscripts, which I have still by me. Among others, I met with one, entitled by *The Visions of Mirzah,* which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them ; and shall begin with the first Vision which I have translated word for word as follows:

On the fifth day of the moon, which according to the custom of my forefathers I always keep holy, after having washed myself and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in mediation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life, and passing from one thought to another, surely, said I, man is but a shadow and life a dream. While I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him he applied it to his lips, and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressively melodious, and altogather different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of the last agonies and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had often told that the rock before me was the haunt of a Genius ; and that several had been entertained with music who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts, by those transporting airs which he played to taste the pleasures of his conversation, as I looked upon him as one astonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he sat. I drew near that reverance which is due to a superior nature : and as the heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The Genius smiled upon me

with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, "Mirzah," said he, "I have heard three in thy soliloquies ; follow me."

He then led me to the highest pinnacle of the rock, and placing me on the top of it, "Cast thy eyes eastward," said he, "and tell me what thou seest." "I see," said I. "a huge valley and a prodigious tide of water rolling through it." "The valley that thou seest," said he, "is the Vale of Misery, and the tide of water that thou seest is part of the great tide of eternity." "What is the reason," said I, "that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other ?" "What thou seest," said he, "is that portion of eternity which is called Time, measured out by the sun, and reaching from the beginning of the world to its consummation." "Examine now," said he, "this sea that is bounded with darkness at both ends, and tell me what thou discoverset in it." "I see a bridge," said I' "standing in the midst of the tide." "The bridge thou seest," said he, "is human iife ; consider it attentively." Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which added to those that were entire, made up the number about a hundred. As I was counting the arches, the Genius told me that this bridge consisted at first of a thousand arches, but that a great flood swept away the rest, and left the bridge in the ruinous condition I now behold. "But tell me further," said he, "what thou discoverest on it." "I see multitudes of people passing over it," said I, "and a black cloud hanging on each end of it." As I looked more attentively I saw several of the passengers dropping through the bridge, into the great tide that flowed underneath it ; and upon further examination, perceived there were innumerable trapdoors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide and immediately dissappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were, indeed, some persons, but their number was very small, that continued a kind of hobbing march on the broken arches,

but fell through one after another, being quite tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them, but often, when they thought themselves with in the reach of them their footing failed and down they sank. In this confusion of objects I observed some with scimitars in their hand, and others with urinals, who ran to and fro upon the bridge, thrusting several persons on trap-doors which did not seem to lie in their way, and which they might have escaped had they not been thus forced upon them. The Genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it: "Take thine eyes off the bridde," said he, "and tell me if thou seest anything thou dost not comprehend." Upon looking up, "What mean," said I" "those great flights of birds that are perpetually hovering about the bridge, and settling upon it time to time? I see vultures, harpies, ravens, cormorants; and among many other feathered creatures several little winged boys, that perch in great numbers upon the middle arches." "These," said the Genius, "are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life."

I here fetched a deep sigh, "Alas!" said I, "Man was made in vain! How is he given away to misery and mortality! tortured in life, and swallowed up in death!" The Genius being moved with compassion towards me, bid me quite so uncomfortable a project: "Look no more," said he, "on man in the first stage of his existence, in his setting out for Eternity; but cast thine eye on that thick mist into which the tide bears several generations of mortals that fall into it." I directed my sight as I was ordered, and (whether or no the good Genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eyes to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the

midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, in so much that I could discover nothing in it ; but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads passing among the trees, lying down by the sides of fountains, or resting on beds of flowers ; and could hear a confused harmony of singing birds falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats, but the Genius told me there was no passage to them, except through the Gates of Death that I saw opening every moment upon the bridge. "The island," said he, "that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in numbers than the sands on the seashore ; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye or even imagination can extend itself. These are the mansions of good men after death, who according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them ; every island is a paradise accommodated to the respective inhabitants. Are not these, O Mirzah. habitations worth contending for ? Does life appear miserable, that gives thee opportunities of earning such a reward ? Is death to be feared that will convey thee to so happy an existence ? Think not man was made in vain, who has such an Eternity reserved for him." I gazed with inexpressible pleasure on these happy islands. At length said I, "Show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant." The Genius making me no answer. I turned about to address myself to him a second time, but I found that he had left me; I then turned again to the vision which I had been so long contemplating, but instead of the rolling tide, the arched bridge, and the happy islands I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it.

204. DREAM CHILDREN

(Charles Lamb)

Children love to listen to stories obout their elders, when they were children : to stretch their imagination to the conception of a traditionary great uncle or grandame, whom they never saw. It was in this spirit that the little ones crept about me the other evening to hear about their great grandmother Field, who lived in a great house in Norfolk (a hundred times bigger than that in which they and Papa lived) which had been the scene—so at least it was generally believed in that part of the country, of the tragic incidents which they had lately become familiar with from the ballad of the Children in the Wood. Certain it is that the whole story of the children and their cruel uncle was to be seen fairly carved out in wood upon the chimney-piece of the great hall, the whole story down to the Robin Redbreasts, till a foolish rich person pulled it down to set up a marble one of modern invention in its stead, with no story upon it. Here Alice put out one of her dear mother's looks, too tender to be called upbraiding. Then I went on to say, how religious and how good their great-grandmother Field was, how beloved and respected by everybody, though she was not indeed the mistress of this great house, but had only the charge of it (and yet in some respects she might be said to be the mistress of it too) committed to her by the owner, who preferred living in a newer and more fashionable mansion which he had purchased somewhere in the adjoining country ; but still she lived in it in a manner as if it had been her own, and kept up the dignity of the great house in a sort while she lived, which afterwards came to decay, and was nearly pulled down, and all its old ornaments stripped and carried away to the owner's other house, where they were set up, and looked as awkward as if some one were to carry away the old tombs they had seen lately at the Abbey, and stick them up in Lady C's tawdry gilt drawing-room. Here John smiled, as much as to say "That would be foolish indeed." And then I told how, when she came to die, the funeral was attended by concourse of all the poor, and some of gentry too, of the neighbourhood for many miles round, to show their respect for her memory, because she had been such a good and religious woman ; so good indeed that she knew all the Psaltery by heart, ay, and a great part of the Testament besides. Here little Alice spread her hands. Then I told what a tall, upright, graceful

person their great-grandmother Field once was ; and how in her youth she was esteemed the best dancer—here Alice's little right foot played an involuntary movement, till upon my looking grave, it desisted—the best dancer, I was saying, in the country, till a cruel disease, called a cancer, came, and bowed her down with pain ; but it could never bend her good spirits, or make them stoop, but they were still upright, because she was so good and religious. Then I told how she was used to sleep by herself in a lone chamber of the great lone house ; and how she believed that an apparition of two infants was to be seen at midnight gliding up and down the great staircase near where she slept, but she said "those innocents would do her no harm and how frightened I used to be, though in those days," I had my maid to sleep with me, because I was never half so good or religious as she—and yet I never saw the infants. Here John expanded all his eyebrows and tried to look courageous. Then I told how good she was to all her grandchildren, having us to the great house in the holidays, where I in particular used to spend many hours by myseif ; in gazing upon the busts of the Twelve Caesars, that had been Emperors of Rome, till the old marble heads would seem to live again, or I to be turned into marble with them ; how I never could be tired with roaming about that huge mansion, with its vast empty rooms with their worn-out hangings, fluttering tapestry, and carved oaken panels, with the gilding almost rubbed out—sometimes in the spacious old-fashioned gardens which I had almost to myself, unless when now and then a solitary gardening man would cross me—and how the nectarines and peaches hung upon the walls, without my ever offering to pluck them, because they were forbidden fruit, unless now and then—and because I had more pleasure in strolling about among the old melancholy looking yew trees, or the firs, and picking up the red berries, and the fir appeals, which were good for nothing but to look at—or in lying about the fresh grass, with all the fine garden smells around me—or hasking in the orangery, till I could almost fancy myself ripening too along with the oranges and the limes in that grateful warmth or in watching the dace that darted to and fro in the fish-pond, at the bottom of the garden, with here and there a great sulky pike hanging midway down the water in silent state, as if it mocked at their impertinent friskings—I had more pleasure in these busy-idle diversions than in all the sweet flavours of peaches, nectarines, orangss, and such like common naits of children. Here John slyly deposited back upon the plate a bunch of grapes, which, not unobserved by Alice, he

had meditated dividing with her, and both seemed willing to relinquish them for the psesent as irrelevant. Then in somewhat a more heightened tone, I told how, though their great-grandmother Field loved all her grand-children, yet in an especial manner she might be said to love their uncle John L, because he was so handsome and spirited a youth, and a king to the rest of us ; and, instead of moping about in solitary corners, like some of us, he would mount the most mettlesome horse he could get, when but an imp no bigger than themselves, and make it carry him half over the country in a morning, and join the hunters when there were any out—and yet he loved the old great house and gardens too, but had too much spirit to be always spent up within their boundaries—and how their uncle grew to man's estate as brave as he was handsome ; to the admiration of everybody, but of their great-grandmother Field most especially ; and how he used to carry me upon his back when I was n lame-footed boy—for he was a good bit older than me—many a mile when I could not walk for pain ; and how in after life he became lame-footed too, and I did not always (I fear) make allowance enough for him when he was impatient, and in pain, nor remember sufficiently how considerate he had been to me when I was lame-footed ; and how when he died, though he had not been dead an hour, It seemed as if he had died a great while ago, sucn a distance there is betwixt life and death ; any how I bore his death, as I thought, pretty well at first, but after it haunted and haunted me ; and though I did not cry or take it to heart as some do, and as I think he would have done if I had died, yet I missed him all day long, and knew not till then how much I had loved him. I missed his kindness, and I missed his crossness, and wishes him to be alive again to be quarrelling with him (for we quarrelled sometimes), rather than not have him again, and was as uneasy without him as he, their goor uncle, must have been when the doctor took off his limb. Here the children fell a-crying, and asked if their little mourning which they had on was not for Uncle John, and they looked up and prayed me not to go on about their uncle, but to tell them some stories about their pretty dead mother. Then I told how for seven lone years, in hope sometimes, sometimes in despair, yet persisting ever, I courted the fair Alice W—n, and, as much as children could understand, I explained to them what coyness, aad difficulty, and denial meant in maidens—when suddenly, turning to Alice, the soul of the first Alice looked out at her eyes with such a reality of

representment, that I became in doubt which of them stood there before me, or whose that bright hair was ; and while I stood gazing both the children gradually grew fainter to my vlew, receding, and still recedidg, till nothing at last but two mournful features were seen in the ntesmost distance, which, without speech, strangely impressed upon me the effects of speech : "We are not of Alice, nor of thee, nor are we children at all. The children of Alice call Bartrum father. We are nothing ; less than nothing, and dreams. We are only what might have been, and must wait upon the tedious shores of Lethe millions of ages before we have existence and a name"—and immediately awaking, I found myself quietly seated in my bachelor armchair, where I had fallen asleep, with faithful Bridget unchanged by my side —but Jhon L. (or James Elia) was gone for ever.

205. THE BEST FORM OF RECREATION

"Variety is the spice of life." says Cowper. Continuous labour in any form makes life dull and monotonous. A student's life is more or less continuous labour : he plods at his books day and night and prepares for examinations. The carpenter works at the chisel and the hammer and earns his bread by the sweat of his brow ; the blacksmith goes to his smithy every day and beats iron into shape ; the clerk goes to office in the morning and keeps himself buried in files and ledgers till evening ; and the porter goes to the market-place, carrying loads from one place to another and earns his livelihood. The business man opens his shop and entertains customers of every variety from morning till evening and makes whatever pile he can. This is a random list of some of the ordinary vocations in Pakistan life. But whatever the vocation, every man wants some recreation.

Recreation or diversion is a necessity. Man's whole vocation is not merely to earn his bread. It is said that man does not live by bread alone ; he has to look to the things of the spirit. Even apart from the things of the spirit, one cannot chase the flying rupee all day long. It seems that man can earn money the better and pursue his vocation in life the more successfully if he steps aside for a while and takes part in some form of recreation.

Recreations are of different kinds. Some play cards, some *kabaddi*, some Tennis or Badminton and others football or cricket or hockey, volley-ball or basket ball. There are people, both young and old, who resort to long walks in the moraing or in the evening as a recreation ; it is in fact a common sight how men of every age frequent public parks in the morning or in the evening, soon form into small groups and walk, talking about politics, high as well as low, in a more or less irresponsible manner. Again, we have often seen city-bred boys playing cricket in the afternoon, each thinking himself to be another Fazal Mahmood or Hanif while village boys play *kabaddi*, perhaps the least expensive game the human mind has so far devised. In fact, different recreations appeal to different temperaments.

The best form of recreation is, in our view, a game of Tennis in the eveniag. There are certain obvious defects in Football or Hockey as recereation ; one cannot control oneself in such a game as that, there is too much of abandon in Football or Hockey. Again in Cricket, for exampie, there is a segregation of the sexes ; it is a recreation for the males. Tennis as a recreation has some special features to present. In the first place, it is an international game ; it is as international and representative in character as is the *United Nations' Organization*. As Sir Samuel Hoare says, "Never was there such an international game and never was there such a sociable game." Whether Tennis is played on "the Centre Court at Wimbledon" or on the mud-plastered court in the club on College grounds it draws men and women, boys and girls and is played with both enjoyment and enthusiasm.

The point about Tennis as a form of recreation which makes a special appeal to us is that it calls into play every inch of muscle and every ounce of strength and teaches the sense of time. And yet one can have control over one's physical energy ; one can play just a game or a set of games. There are people who condemn Tennis as mere "pet-ball" in which men merely thrust and parry balls without aim or plan. This attack is of course frankly unfair.

Physical energy is not self-sufficient ; it is always controllrd by the inner powers of the mind. Most people forget this fact and come to grief. Recreatian brings into play those inner powers of the mind which make one work with great efficiency during the hours of busl-

ness. Just think of the top-spin drive in Tennis. It is a drive made with the object of hitting the ball fairly hard and yet not sending it out of court behind the opponent's baseline. Then there are the backhand and forehand styles of drive. For what at any rate, after, coming back from office, to play a game or two of Tennis is an ideal form of recreation ; it is also the best form of diversion for students. Recreation is not the idling away of time : it is not a vacuum in life. It is on the other hand a diversion when one does not talk shop, forgets the worries of life and enjoys oneself in an activity in which there is a release of the best powers of energy. The whole game of Lawn Tennis consists of attack and defence, stroke and counterstroke. As Mr. Burrow puts it, "the openiag stroke of every rally is the service, and this ought to be the opening of the attack." And then follow the volleys—the defensive volley, the smash volley and the lob-volley—of different styles. The person who always plays Tennis as recreation gathers a kind of creative energy which he can well apply to the more serious business of life with the greatest of ease and elegance.

206. PATRIOTISM IS THE LAST REFUGE OF A SCOUNDREL

This statement of Dr. Samuel Johnson is a half-truth, told in the form of an epigram. If patriotism is the first urge of the best, it is sometimes the last resort of the worst people of the world. If a history of patriotism were written, it would be found to be essentially a Romen virtue. '*Pro patria mori*'—is a Latin phrase from Horace, the famous Latin poet ; it means to die for one's fatherland. Bertrand Russell in an eassy, while tracing the origin of Western civilization, observes that the ancient Romans were the first to develop the conception of loyalty to the state and self-sacrifice for the country's cause.

It is, however, a mistake to think that patriotism was the monopoly of the ancient Romans. In ancient times, Darius the great of Persia, fired by the ideal of patriotism, led huge hordes against the Greeks in revenge for their interference in Asia Minor in the fifth century B.C. Alexander of Macedon also was inspired by the lofty ideal of patriotism when he undertook world conquest in the fourth century B.C, In later times, Indo-Pak history records the heroic deeds of the Rajputs, the Muslims, all inspired by intense love of

the country; The Rajputs under Rana Sanga of Bengal the Muslims under Tipu Sultan and Siraj-ud-Daula fought and died for their motherland. These are of course some of the most notable examples of patriotism of the primary urge of the leaders of nations.

In the first great European War of 1914—18, there arose an English poet, Rupert Brooke, who died, covered with glory, in the Battle of Gallipoli. Rupert Brooke has written some beautiful War sonnets which are widely read. In one of the sonnets, he describes the fallen heroes of the Great World War as restoring to England the long forgotten ideals of Honour and Piety. Rupert Brooke, indeed, speaks very highly of patriotism as the noblest aspiration of man.

But Johnson's epigram is not a mere jugglery of words. In recent times, whole nations and peoples have been misled by politicians and statesmen of the meanest type. Hitler, for instance, rose from the humble position of a soldier to that of the Fuehrer (or leader) of the nation. Himself intoxicated by the ideal of racial superiority of the Germans, he instilled that ideal into the mind of every German man and woman and boy and organized a supremely powerful party known as the Nazis. The Nazis or the National Socialist Party of which Hitler was the accredited leader, as we all know, attacked Poland in 1939 and later involved the rest of the world in the Second World War. Many competent critics of international politics and history adjudge Hitler to be a low specimen of humanity who resorted to patriotism as a means first for personal advancement and then for the nation's supposed good, for the German nation was for him nothing but his own shadow lengthened out a million-fold on the wall of European history.

Mussolini of modern Italy is just another convincing example of a 'scoundrel' practising politics apparently for national but, in reality for deeply personal ends. Son of Alessandro, a blacksmith—"a heavy man with strong, large, fleshy hands"—Mussolini, after many changes of fortune, rose to power after World War of 1914—18, and organized, after Hitler, the Furer of Germany, a powerful party and a movement, known as the Fascists and Fascism. Drawing his inspiration freely from the Roman imperialism of ancient times, he dreamed of an Italian Empire with far-flung colontes in Africa and elsewhere.

Both Hitler and Mussolini were dictators ; both were blindly led by the possessive instinct ; the one stood for the ideal of racial superiority the other for territorial greed ; and both are now gone out of the picture of international politics.

Shakespeare teaches this lesson in his political play, *Julius Caesar*. In this play, he dramatizes the conflict between republicanism and dictatorship in ancient Rome in the days of Caesar. Caesar was the dictator and Brutus the leader of the conspiracy against Ceasar. Though Brutus was a selfless idealist, Cassius another member of the conspiracy, was always inspired by personal hatred and malice against Caesar. If Brutus was "the noblest Roman of them all", Cassius was truly the scoundrel for whom patriotism was the last refuge.

207. CONCEPT OF COMMUNISM

Communism has many implications. In practice, few text-books or reference books agree in defining it. At the same time politicians are inclined to over-simplify and concentrate on one of its many implications as a definition. Communism, generally, may be defined as the system of society in which property, particularly real property and the means of production, is held in common. This, with the implication of "from each according to his ability and to each according to his needs" is the classic definition. However, as communism developed in Russia the first apparent need was a need for planning production, rather than for the total state ownership on land and the means of production. So, in a definition of communism today, state planning and the means of enforcing conformity to the plan are of the first importance.

The theory of communism was first created by two German philosophers of the mid-nineteenth century, Karl marx and Friedrich Engels. In formulating their idealogy, they borrowed various ideas from other philosophers, particularly Hegel, Adam Smith and Ricardo. Among these various proponents of socialism at the time, Marx and Engels were distinguished by their great emphasis on production of material goods. In this respest the two men were very close to certain modern capitalist economists. They were, however, true socialists, believing in eqaal distribution of wealth, and having little faith iu the private property system.

The philosophy of Marx and Engels is fundamentally a reinterpretation of world economic history. In their view, the history of mankind could be roughly divided into successive major periods. First, there was the prehistoric era, in which man barely eked out an existence. This was followed by the slave state period exemplified by the Roman Empire, the age of feudalism and serfdom ; and finally, the modern period of capitalism with the Industrial Revolution. In turn, each period achieved a higher degree of production than its predecessors. Thus temporary setbacks and minor exceptions, the history of mankind represents slow but continual progress in increasing the production of the material goods man needs for existence.

However, according to Marx and Engels, once the prehistoric period passed, each economic system had class groups of exploiters and exploited, and this prevented equal distribution of wealth. Thus they maintained, the exploiting class in Rome was the patricians ; in medieval times, the feudal lords, and under capitalism, the bourgeoisie. Each of these exploiting groups had held its power by possessing or controlling groups had held its power by possessing or controlling the means of production, such as arable land, commercial forests, industrial machinery, factories.

Marx and Engels believed that with the advance of capitalism and the rise of the Industriai Revolution, mankind had finally neared a stage in which it could almost produce sufficient material goods for full satisfaction of its needs. But to them, the system of captalism itself had great faults, which prevented an equal distribution of material goods. For example, capitalism suffered periodic depressions, during which such means of productions as factories would stand idle, though there was need for their products. Furthermore, the means of production were still in the hands of an alleged exploiter class, the bourgeoisie. Meanwhile, the class of industrial workers, who actually operated the means of production had a very low standard of living, and could not afford to buy an adequate amount of products of their own factories.

The remedy for this situation of relative abundance of goods but unequal distribution, according to Marx and Engels, was to change capitalism to socialism. To effect this change, Marx and Engels believed that the class most exploited under capitalism, the industrial

proletariat, would rule the state and establish complete socialism. When socialism (public control of both production and distribution of goods) had been fully established so that each individual's needs were satisfied, the state authority would gradually wither away and be replaced by voluntary co-operation of the entire populace, all adult members of which would be engaged in some form of productive work.

Engels and Marx held various other views elaborating upon and confirming the above theories. According to their economic history, each great historical era (slave-state, feudlism and capitalism), had first represented progress over the preceding civilisation. But in their later stages, each of these forms of economic society had declined, no longer could or would continue increasing production, and was finally replaced by a new and more progressive way of life. This change was brought about by a new class seizing control of the means of production. Thus, the feudal nobles seized the production from the Roman patricians, and later lost power to the capitalist bourgeoisie. According to such reasoning, the capitalist system would also decline, and must be replaced by a new society. Thus, socialism could logically replace capitalism, and the means of production pass from the hands of the bourgeoisie to those of the proletariat.

Another argument of Marx and Engels was the wastefulness of class struggle, which in their opinion had always existed. Thus, in the slave-state, the patricians and plebains had quarrelled ; during feudalism, the nobility and the serfs and under capitalism the industrial proletariat and the bourgeoisie. Both philosophers considered that such struggles hampered production and thus prevented the output of material goods needed by society. In their view, a socialist state would eliminate these difficulties by abolishing classes, thus turning the entire populace into a proletariat means of production,

Another feature of Marxism, as the teachings of Engels and Marx came to be called, was international solidarity of the working classes. According to both men, quarrels between states were allegedly quarrels between their ruling classes, that is, the bourgeoisie of each country. Marx and Engels claimed that the real enemy of a proletariat is the bourgeoisie, not a foreign nation. Thus, by this reasoning, the proletariat of the world should unite against the world bourge-

oisie. In fact, Marx actually started a First International of this purpose.

In recent times the meaning of the word communism has been narrowed down to that interpretation of Marxian doctrine proposed by Lenin when he came to power in Russia as a result of the revolution in November, 1917, and on the basis of which he and his followers tried to transform society in Russia. Communism in that sense is only one of the possible interpretations of Marxian socialism and leading socialists from the beginning have attacked Lenin's theory and its realisation in Russia. While socialism put its faith in an evolutionary development and in democratic means of attaining the liberation of all men from economic servitude, communism regarded revolution and an ensuing dictatorship of the proletariat as a necessary period of transition to the future free and equalitarian society in which everyone would contribute to the common good according to his abilities and would receive according to his needs. According to communist theory, the social revolution—accomplished in the interests of the proletariat and, after the abolition of class society, of all men—must be conducted by the "proletariat's advance guard,' the communist party, because the people as a whole and even large parts of the proletariat, educated in the pre-socialist era in the bourgeoisie concepts of life, are unable to grasp and to realise the new order immediately. As the instrument of this participation they accepted the workers', soldiers', and peasants' councils (the Russian word for council is *soviet*) which had been formed during the Russian revolution in 1905. In these soviets only the working classes were represented, not the "capitalists" or "exploiters"; the mode of election was carefully regulated that only deputies belonging to or approved by the party were chosen. But communism, differing in that respect from fascism, regards dictatorship as a transitional institution, and full democracy as the goal. It believes that true democracy cannot be realised in capitalistic society on account of the economic exploitation imposed upon the economically weaker elements of society, and that they generally accepted form of parliamentary democracy only veils the control of society by capitalists. While fascism believes in the unalterable and beneficial inequality of men and races and appeals the instincts of man which have their origins in the past, communism believes in the equality of all men and races, and its outlook is based on reason as a common element in all men and as a guide for the construction of the future.

Economic and political measures predominate in the Communist programme as long as the unfavourable environment persists. If the privileges of social life are to be made available equally to all who share the burdens of that life, society must be made the owner of the instrumentalities of labour. The socialist system of distribution and ownership is so completely in opposition to the capitalist system of alloting privileges unequally, without any relation to differences in effort, that the transfer of control from capitalists to socialists has to be by a process that is abrupt and violent; there can be no gradual and voluntary combination of the opposing groups nor any merging of their policies by a process of concession and compromise. A catastrophic social revolution is the first step in the achievement of communism. The next, and longer, step is the concentrated and coercive rule made necessary, on the one hand, by the counter-efforts of a minority bent on regaining their privileges of the old order, and, on the other hand, by the inertia of a majority inexperienced and undisciplined in the ways of the new order.

It is chiefly in this emphasis upon the impossibility of a free and democratic socialist government—resting on the consent of the governed and recognising no private rights against itself—that Russian Communists may be said to differ from the orthodox Marxians in the western states. Many writers, of widely varying social doctrines, hold that rule by a minority, forcibly guiding an incompetent and inert majority and denying any claims of particular interests against the collective interest, is the mark of every community that attempts to act in an organic way. The Communists qualify this general doctrine of aristocratic and authoritarian collectivism by the specification that every coercive political rule over a community is inevitably by and for the immediate benefit of some class within the community. Political authority is never an expression of social solidarity; where there is solidarity the authority is not needed. The state is always the organisation of a class controlled by the most intelligent, energetic, and class-conscious minority within the class. The Communist state, its spokesmen contend, is, however, unique that it represents the largest class within the community and is a definite preparation for a future classless and stateless society. Meanwhile, it governs frankly in the interest of one class against that of another. In this policy it is always raising up a hitherto submerged group and bringing down a privileged group. The Communist policy, therefore, in contradistinction to the policy of capitalism, progressively

diminishes rather than accentuates the difference between the two classes and thereby gradually merges them into a single community. Indeed, the Communist programme is intended to destroy eventually every group that insists on remaining a class. Thus proletarian class rule is an intermediate, transitional, stage of society between capitalist class rule and the classless commonwealth of the future. And when classes disappear, coercive social rule disappears. The communists, following Marx, hold that under socialism the state "withers away", For them, as for most other schools of political doctrine, freedom is the ultimate goal. They believe that state power, which is the embodiment of class rule, vanishes in proportion to the vanishing of classes. The proletariat only needs the state temporarily.

208. WAR IN THE DESERT (June 1967)

The Israelies launched an aggression against all her Arab neighbours—Egypt, Syria and Jordan on June 5, 1967. The War continued for six days. The guns roared in the vast desert of Middle East. The Arab soldiers fought bravely to defend their sacred homeland but they collapsed. Israel was not alone but was backed by big powers like America and Britain. The Arabs were defeated and Israelies captured about four times more area than her own country. This thing was confessed even by President Nasser in a broadcast. He said "We can't hide the fact that we have suffered a grave setback." He himself shouldered the full responsibility for this temporary setback and resigned from the Presidentship. But it was not President Nasser's fault. On the other hand it was due to the Anglo-American help that helped Israel to gain the upper hand.

Israel captured very important places within Syria, Jordan and Egypt. The Sacred City of Jerusalem is occupied by the Israelies. The matter was taken to the Security Council. The Russians who are blamed for letting down the Arabs, had tried their best to get Israel withdraw from the areas captured by her during the War. Russia and her East European allies are doing outside and within the U.N. to force Israel to vacate the territories captured by her and return to the Armistice Line of 1949. But Israel paid little attention towards these things. The U.N. has disappointed the Arabs completely. It is all due to America and Britain who helped Israel indirectly but the Russians attitude remained cautious. The Israeli Government policy

"is not to withdraw troops from any territory held at present until a peace settlement is reached." It was declared by the Israeli Minister for Labour.

Egyptian Government served notice to the U. N. Commander Gen. Bull. that "any Israeli attempt to place vessels of any type in the Suez Canal would be regarded by the UAR as an attempt to cross the canal and as a result, a voilation of the cease-fire.

The settlement denounced Israeli expansionist designs. It said Israel wished to demonstrate that the June 8 cease-fire line "passed through the middle of the Canal making vessels to patrol along the coast of the east bank." The UAR gunners along the Suez Canal were under orders to-day to fire on Israeli boats if any attempt was made to navigate them in the waters of the canal.

Cairo's warning to Israel followed reports of an Israeli plan to navigate, the eastern side of the canal, where the canal bank is held by Israeli forces. Observers said the positions adopted by the two sides could lead to new outbreak of fighting.

The Pakistan resolution on Jersusalem was accepted by the UNO partly because the Christians and had also wanted it. Pakistan's objective was three fold, to save the first Qibla of 600 million Muslims and other holy places from the sacrilege of Jewish marauders (who had way back in 1948 planned to demolish the famous Al-Aqsa Mosque and and raise a synagogue on its ruins) ; secondly, to vindicate the principle that international frontiers can't be altered by resort to aggression and thirdly, to make the Assembly session on the Middle East fruitful and productive. Nevertheless, before the ink could dry on the Jerusalem resolution, Israel's Foreign Minister declared that his Government would not respond to the U.N. call. This blatant intransigence poses a direct challenge to the Security Council. If a specific paragraph in the original Pakistan resolution urging the Council to take necessary measures to implement the U.N. mandate on the Holy City has been dropped, it should not be taken to mean that the Council has no duty left but to sit helplessly and watch the unfolding events. The reference to the Security Council has been deleted and tha resolution watered down to let the Council determine its own course of action—and this has been done in difference to the wishes of France and Britain. It would be nothing short of a catastrophe

if the Security Council continues to disregard world opinion and fails to secure Israel's withdrawal from the Holy City. The insistence by the U.S. that any withdrawal by Israel must be linked to a "non-belligerency agreement, with Arab neighbours" amounts to giving overt support to an aggressor and making a mockery of the principles on which the U.N. has been founded. The U N. will be doomed unless its powerful members respect world opinion and make good their solemn obligations under the Charter.

The proposed conference of the Foreign Ministers of the Arab Nations will take place in Khartoum. The conference was proposed at the little Summit of five leaders of the Arab states in Cairo. The meeting would deal with the role each Arab nation would take in the campaign to liquidate the traces of Israel aggression. Other items on the agenda would include revision of relations with nations that aided Israel plans for joint Arab action about oil, withdrawal of Arab funds from American and British banks, elimination of foreign military bases and a decision on whether an Arab summit is necessary.

Israel's declared expansionist policy of building a Jewish empire from the Nile to the Euphrates with exclusive Jewish population has resulted in large scale exodus of Arabs from the western bank of the Jordan River. They are spilling over Lebanon, Syria, and Egypt but the main burdan falls on Jordan—the tiny Arab kingdom which is fearing the problem with courage. Ten refugee camps have been set up in various parts of the kingdom. About 4844 men, women and children from Nablus, Ramallah and Jerusalem were living in tents and were provided three meals a day. The total expenditure on their food alone is 1500 dollars a month. The camp is surrounded by desert under a cloudless sky. Hot winds blowing sand into the tents make life difficult in day time. The Israeli Government and people forced these unfortunate people from their homes in which they had been living for generations. Now, they have no work to do, no certainty about future. They are living on charity like one million people who were turned out of Palestine 19 years ago. The number of refugees is swelling daily without any immediate prospect of their future well-being.

The fourth coming Arab Foreign Ministers Conference will discuss the nine-point programme agreed at the meeting of the five Arab

heads of States held in Cairo. The nine points will form a basis for the agenda of the Arab Foreign Minister Conference. The foremost amongst the points will be the elimination of the aftermath of Israeli aggression and the co-ordination of Arab potentials.

A joint communique issued at the end of the talks attented by the leaders of Pakistan, Iran and Turky held at Ramsar (Iran) reiterated their firm opposition to the measures taken by Israel to change the status of Jeruselem.

The Communique said that they expressed deep concern at the aggravation of tension in the Middle East and continuation of threat to peace and stability in the area.

They declared that acquisition of territory by the use of force is contrary to the provision of U. N. Charter. In this context, they reaffirmed that the withdrawal of Israeli forces from Arab territories is essential for the establishment of just and lasting peace in the Middle East. They reaffirmed their belief that the effectiveness of U. N. as an instrument for maintenance of international peace can be ensured only by a strict observance of the purposes and princples of the Charter.

AMPLIFICATION

An amplification is an antithesis of what is known as a precis or substance. In it an idea or thought embodied by some statement. It comes or set in the examination to Judge the capacity of an examinee in enlarging that idea. It is mostly in the form of a short passage, a proverb, a witty remark or a couple of poetic lines.

Every passage has an inner meaning or lesson which it means to get out of the mental development of the examinees. *Firstly* we should read the given passage with utmost care for several times. *Secondly* we should understand it and the analyse and develop the idea which the passages aims to convey.

The following points should be borne in mind when you are going to amplify an idea :—

1. Read the passage carefully.
2. Do not prolong your amplification. It should not go beyond 30 or 40 lines or as many as are required in the question paper.
3. Explain your effort and illustrate it with examples.
4. Language should be simple and correct English should not be lost right of.
5. No comment or contradiction should be made.

209. THE WORLD IS MOVED MORE BY IDEAS THAN MEN.

1. What is abiding, universal and unrealisable has a greater appeal for man than what is fleeting, narrow and more or less easily reached. This is so because there is an element in man which ever seeks to rise above limitation and search after things ideal and permanent. The call of perfection has an irresistible charm for humanity.

2 It is for this reason that ideas influence man more truly and deeply than personalities. A personality, however great, has limitations. He shares the defects and short-comings of his age and is circumscribed by his environments. No so however is an idea ; it shines for all times in unclouded glory.

3. That men are more deeply moved by ideas than by personalities may seem paradoxical when we find the innate tendency of hero-worship in man. But a little reflection will show that when we worship heroes we really pay our respects not to the person but to the ideas which they embody and preach. In fact they are ultimately adored and worshipped not as human beings but as living embodiments of some great ideals or truths.

4. So true is this when we lose sight of this fact, hero-worship degenerates into base idolatry and the end of it is missed. It is then that the evils of hero-worship come to our view.

5. That we attach greater values to ideas than to men is proved by the fact that the greatness of a literature or religion is determined not by the number of men writing or professing it but by the amount of ideas or truth contained in it.—Examples.

6. Well known illustrations from the different departments of human existence will prove the truth of the assertion that the world is moved more by ideas than men.

(a)In the field of science man who come with new ideas are often ridiculed or stoned to death, but ideas triumph in the long run. A Copernicus might have been insulted or Galileo stoned to death but their ideas now sway the world.

(*b*) In the field of politics ideas have achieved wonders. Voltaire, Diderot, Rousseau died but the seed of liberty, equality and fraternity which they sowed, grew up into the great French Revolution. Karl Marx will be forgotten but not his socialism. The authors of the League of Nations will be swept away but the idea has come to stay

(*c*) In the field of religion the humble outcast who taught men in one obscure corner of the world to return love for injuries was crucified, but his teaching now sways the hearts of one.

7. Examples of this nature may be multiplied. All these testify to the power of ideas. Hence is the necessity of giving men ideas. He is the true benefactor who gives ideas to the world.

210. PROSPERITY BRINGS FRIENDS, ADVERSITY TRIES THEM.

1. There is a school of moralists who say that man is by nature selfish and whatever he does, he does from egoistic motives. An enlightened self-interest guides the whole course of his action. This may not be the whole truth, but certainly it is a great truth. Quaid-i-Azam advises us to save our self even at the cost of our wealth.

2. It is natural therefore for common men to go to those who are likely to satisfy most the selfish ends of these persons. They court the favour of prosperous men and pose as their friends and well-wishers. Various are the insinuating arts by which these men gain the heart of the wealthy people. Sometimes as courtiers and flatterers, sometimes as friends and occasionally, as mentors and advisers, these crafty men approach them. At times however sincere well-wishers also come to them.

3. They hope to satisfy their selfish ends through these patrons. Their wealth, their rank, position, power and influence stand them in good stead. They try to utilise these in all possible ways, secretly and at times openly.

4. Prosperity often blinds people, so these rich men fail to detect the true nature of these friends. Filled with pride, arrogance, foolishness and thoughtlessness they shut their eyes and ears against good

counsel and the whisperings of conscience and place implicit faith on these butterfly friends.

5. But there are ups and downs in human fortune. When fortune leaves the prosperous men, these friends begin to appear in their true character. When no hope of gain remains they desert them or turn out to be their open enemies.—Examples.

6. Prosperity blinds its favourites but adversity discovers their virtue. With fortune go their pride and foolishness and they learn to judge men and affairs. Shakespeare has spoken of the sweet uses of adversity and this is one of them.

7. False friends fly, but those who are true remain, for friendship is based on love and true love asks for no recompense, no gain. It finds its reward in loving and sacrificing itself at the altar of love. Hence adversity is a touch-stone of friendship.

8. (Conclusion)—hence the necessity of chosing true friends in times of prosperity. This one can do if he do not succumb to the vices of prosperity.

211. PROSPERITY DOTH BEST DISCOVER VICE; BUT ADVERSITY DOTH BEST DISCOVER VIRTUE.

1. 'Security is mortal's chiefest enemy' says Shakespeare. In times of prosperity man thinks himself most secure; therefore it is in this condition that the evil things which are inimical to life confound him. His vices appear and drown his merits.

2. Man is thoughtless and careless when he thinks that life flows on smoothly with him and there is no danger ahead. Discretion, reason, forethought and circumspection which warn people against dangers forsake prosperous man and he rushes headlong to his ruin. Butterfly-friends flock round him to hasten his fall.

3. Pride fills the heart of the prosperous man; he thinks himself as a superior being and looks down upon his fellow-beings. This is the most common and offensive trait in a wealthy man's character and nothing alienates more people's sympathy from him than pride and arrogance.

4. With pride comes obstinacy—a perverse clinging to one's

opinion or action even when it is found to be wrong. This obstinacy is extolled as consistency by the flatterers who flock round him.

5. Prosperity dazzles man with temptation to which a man of fortune generally succumbs. Various and novel means of gratifying his senses gradually corrupt and harden his soul and in the intoxication of wealth and power he snaps his fingers at morality. Decency is banished and the voice of conscience is stifled.

6. Accustomed to the satisfaction of the unbridled desires, he grows selfish and feels himself highly wronged if he is asked to make the least concession to his fellow-being. The world is there to ponder to his desires, thinks the prosperous man. That is why these men are often so cruel, hard-hearted and callous towards suffering humanity.

7. Just as want of physical exercise weakens the limbs so want of mental exercise paralyses the mental faculties of the rich man. He loses self-confidence, reason and strength of mind and ultimately becomes a moral wreck. These are some of the baneful effects of prosperity on the average man.

8. But if prosperity discovers vice, adversity checks and corrects them. Surrounded on all sides by dangers and difficulties and ruin often staring him in the face, the man pressed down by adversity remains always alert, thoughtful and cautious. He knows that the least false step will mean destruction and therefore he thinks thrice before doing anything.

9. Always pressed down by adverse circumstances he learns sobriety, humility and modesty. He has got nothing to be proud of and much to be ashamed of. But sometimes this humility is carried to an undesirable extreme and ends in servility. He feels the want of a moral back-bone. This is the tragic side of poverty.

10. Partly because the opportunities for temptation are wanting and partly because of moral scruples, a poor man is not so shamelessly and so widely immoral as prosperous man. But in case of extreme poverty the percentage of immoral persons is again higher, for extremes are always bad.

11. Adversity like calamity, is a mighty leveller and the man who suffers knows the value of sympathy. He is far less selfish than

the rich man. He knows fully well that the only chance of his standing against the grinding oppression of the upper class is by mutual help and co-operation.

12. Lastly adversity is a training ground for men. They learn those valuable qualities which go to make a real man. Self-confidence, reason, strength of character are in them, they know how to stand and where to stand. The greatest men of the world have risen from adversity. They are tested by this ordeal of fire.

13. For all these reasons adversity has been praised by men of all ages. Shakespeare says "sweet are the uses of adversity", Dr. Johnson is of opinion that "slow riseth worth by poverty depressed". Prosperity throws us off our guard whereas adversity makes us cautious, strong and thoughtful.

212. LOOK BEFORE YOU LEAP.

1. Life is full of pitfalls, so it is necessary to be always cautious and careful in our action. Nothing should be done rashly and in an impulsive way. Deliberation should precede action.

2. Failure to recognise this fact often lands men into difficulty and not only prevents them from carrying out their end, but at times mar the whole career. In our every day experience we find innumerable instances of pious purpose wrecked on the rock of thoughtlessness and indiscretion. It is better to deliberate than to repent.

3. If we care to know and enquire into the history of the great deeds dared and done we find that at the root of them there lie a close observation, a cool calculation of the pros and cons of actions and a foresight and deliberation. These combined with energy and perseverance lead men to success. Prudence is a great thing in life.

4. We often attribute success to genius, but genius has been spoken of as the infinite capacity for taking pains. These pains include both physical and mental exertions. To plan cooly an action, to find out the ways and means of doing it and its ultimate consequences are as much necessary as physical exertion and resources.

5. But deliberation and calculation essential as they are for all successful action must not be pushed too far. We must not allow actions to be 'sickled over with a pale cast of thought' as Hamlet

was supposed to have done it. There must be proportion and balance.

6. But of the two evils of over-caution and rashness, the former is less dangerous. The one is the evil of omission, the other of commission; the one produces inaction, but the other leads to destruction—Illustrations.

7. (*Conclusion*)—From what has been said it will be sufficiently clear how necessary is deliberation in life. Man is endowed with reason and it is expected that in all his actions he should be guided by it and not by impulse and sentimental considerations. Of course there are momentous crises in life when prudence is scattered to the wind and the greatness of man lies in sacrificing it; but such moments are rare and cannot form the ordinary rule of conduct.

213. SMOOTH RUNS THE WATER WHERE THE BROOK IS DEEP.

1. Between the world of nature and the world of man there is at times a close affinity, which leads poets and philosophers to draw frequent analogies from nature. It is seen in nature that where the water is shallow, it is more or less noisy and turbulent. The fume and fret are all to be seen near the shore, but in the mid-ocean the water is calm as a slumbering child.

2. So it is thought that men with no depth, of culture and character often make too much noise, parade their merit, frisk and fret, are easily agitated or upset and are a source of annoyance to all.

3. Their little knowledge prevents them from realising their own limitation and the profoundity of others and fills them with heat and pride. No wonder is there that they would be so troublesome. When their foolishness is within reasonable bounds they only excite ridicule or good-humoured contempt, but when they transgress the bounds, they run the risk of being snubbed, insulted and punished.

4. But a man with some depth of character and learning is always sober and tranquil. So consistently tranquil he is that often from this sober exterior we can judge his character.

5. This sobriety and tranquility are due to various reasons. In

the first place the education he has received has given some fixity to his character. Determination, perseverance, foresight and prudence are some of the qualities he has imbibed with his education and these give steadiness to his character. This steadiness is reflected in his outward calm and sober behaviour.

6. His education has mellowed his character. Far from being puffed up with learning he realises how little he knows and how vast is the realm of the unknown. This fills him with humility and makes him sober.

7. Education has also given him power to rise above petty considerations of life and control his passions. He can place himself outside the vortex of ordinary life and see the great game as a spectator and not as a player. Consequently there is more tranquility in him than in other people. His passions being under control he is not so easily upset. Viewing life from a detached point of view he sees more of it, without being at every step affected by it.

8. (*Conclusion*)—For all these reasons wise men are compared to deep waters and are sober and tranquil.

214. THE PEN IS MIGHTIER THAN THE SWORD.

1. Spectacular things draw popular attention more than slow and silent events. This is why the achievements of soldiers are often regarded as mightier than those of scientists, poets and philosophers.

2. The falsity of this popular view is shown by a closer analysis of the two kinds of achievements. The achievements of soldiers are more or less short-lived, painful and destructive, while those of writers are universal, joyful and constructive. In an age when might was right the sword was perhaps more powerful than the pen, but with the advance of civilisation the table has been turned.

3. The soldier wins victory for his country at the cost of weaker nations, the writers write for all men.

4. Physical power is confined, limited and often of doubtful efficacy; the power of the mind is limitless and slowly permeates humanity.

5. What the soldier gains he gains through pain and suffering.

Famine, starvation, arson, pillage and plunder mark his ways. What the writer produces he does through joy because joy lies at the root of all creation.

6. The achievements of soldiers kill thousand, burn cities and destroy a nation. They let loose the dogs of war; but the achievement of poets, philosophers and scientists bring food, nourishment and life to humanity and pave the way to their mental and spiritual welfare.

7. One is short-lived, its glamour fades away in the course of a few years, the other lives through ages, shining more and more brightly as years roll on.

8. (*Conclusion*).—For these and various other reasons mind rules the body, the world is moved more by ideas than by men and the pen is superior to the sword.

215. HE THAT HATH LEARNT TO OBEY WILL KNOW HOW TO COMMAND

1. Complaints, sometimes low and sometimes loud, against orders or commands are very frequent. At times they are unjustified, but very often they are reasonable. These complaints arise from the fact that orders are often irresponsible.

2. Circumstanced as we are in this world, some must obey and some must command. All cannot be masters, nor all servants. Even in the most perfect democratic state some must order and some carry it out.

3. This being so, it is desirable that these orders should as far as possible, be reasonable and responsible. They should be so if they are given after proper consideration of time, place, capacity and resources of those who are ordered.

4. Now these considerations are often absent with men who are always in the habit of commanding. The greatest difficulty for a man is to place himself in another's position, to sympathise sincerely with his difficulties. The world would have been a much better place to live in if men had learnt this great lesson of placing themselves in others' position.

5. This can only be learnt truly through personal experience. Men who are accustomed to obey, know all the difficulties about time, place, capacity and resources, Bought wit is the best. Examples.

6. So when these men to rise to command they can appreciate all the difficulties which they as followers had once to face. Hence they will think thrice before issuing an irresponsible or unreasonable command. Self-discipline must precede other-discipline.

7. Emperor Marcus Aurelius was so implicity obeyed because he had learnt to obey. Napoleon as a mere lieutenent in the French army learnt well the lesson of obedience, therefore his commands as the Emperer of Franco were so willingly carried out. Mr. Ford of America or Sir Sikander Hayat Khan of the Punjab has the unstinted obedience of his officers, because they rose from the ranks and knew how to order. Hence it is seen that the leaders who have risen from the ranks are more popular with their followers than upstart masters.

8. (*Conclusion.*)—Profiting by personal experience those masters who had once learnt to obey know how to issue responsible commands. With such masters and commanders complaints will be less and less.

216. TWO MEN STOOD LOOKING THROUGH THE BARS, ONE SAW THE MUD, THE OTHER SAW THE STARS.

1. Perception depends upon two things, there is the outside object —the world of nature and there is the perceiving mind. Now when the outside objects remain more or less the same, there is yet a difference in perception. What is the cause ?

2. The cause lies in the fact that there is difference in the mental faculties. Minds differ as rivers differ, says Macaulay. The mental faculties to a great extent colour our preception. So where one sees the serpent, the other sees a rope and the third a twig.

3. What is true of our perception of the material world is also true of the moral world. According to the conditions of our mind we see. From the same place one sees what is noble and lofty and the other what is low and base—one accepts the good thing and the other the bad—one sees the stars above, the other the mud below.—Examples.

4. But as good is the ultimate aim of all life, it is necessary to keep this mind which colours our perception in a pure and healthy state, The mind is the eye of the body and when this mind is jaundiced there

is unnatural vision—our likings, taste, outlook and action are perverted. The conditions of the mind are revealed through these. "Tell me what you like and I shall tell you what you are", says Ruskin.

5. Mind can be kept in a healthy state by proper training. The training is to be had through education, culture, good tradition, good company and through noble opportunities. Great care should be taken to profit by these factors.

6. Without this nobility of mind man is no better than a beast. He forfeits his title and suffers spiritually. He may gain some material advantages as the cost of his soul like Goethe's 'Faust', but what does a man profit if he gains the whole world and loses his soul ?

7. (*Conclusion.*)—Hence the paramount necessity of culture and good company in order to profit by the good things of the world and shun the evil ones.

217. MENTAL CULTURE AND ITS NEED AT THE PRESENT DAY

1. The need of all ages and of all countries is the need of men. Other things like money and material resources are easily found but not men to guide and carry out a work. This is what Carlyle meant when he said that the fuel was often found ready but not the spark which would set fire to it.

2. And the men whom the world stands so much in need of are men with mental refinement—men with ideas, intelligence, character and energy. They ultimately count in life. At the root of all achievements stands two things, a mind to conceive and a character to execute the plan with patience and perseverance. These two things are the products of mental culture. Hence culture is necessary at all times.

2. But at the present day its need is all the greater. The present age is an age of keen economic competition,—bread-problem has become the most important question of the day. Men are sacrificing liberal education for vocational training and the universities of the world are turning out mere mechanics and artisans than scholars. But in order that these men may have a more scientific training in their respective subjects and a broader outlook and in order that their

tastes and amusements—the pastimes of their leisure hours—may be healthy, it is necessary for them to have some mental culture. The amusements and the diversions of artisans will not be so low and vitiated when their minds are improved.

4. The present age is also an age of sick hurry. Soundness is at a discount and superficiality reigns supreme. Men pick up their learning from newspapers, periodicals and indexes of books and go on smattering about many things about which they have no real knowledge. But little knowledge is a dangerous thing and the only way to escape from this danger is to have mental refinement.

5. Politics has come to absorb men's attention. Even the children at school dabble in politics. But in order to understand politics and to have a rational and not mere sentimental views and in order they may not be used as mere pawns by designing men in their political games, it is necessary to have mental culture. This culture will enable them to take their true part in the political struggle of the day.

6. In this age when the social life is so complex and delicate, and the need of reformation so crying, nothing short of real mental culture can solve the social problem and enable men to take their proper place in society.

7. The modern age is crying for equality and liberty in all spheres—liberty of press, liberty of speech, of conscience, liberty to love and so on. But equality and liberty are based on a proper appreciation of rights and responsibilities and these presuppose mental culture.

8. Lastly, this is an age of democracy when people are aspiring to rule themselves. But rule without responsibility is a myth. They must educate themselves before they can hope to rule. Democracy is a failure,—it is so charming as an ideal and so disappointing as a practical solution,—because men are lacking in culture.

9. (*Conclusion.*)—Hence the paramount importance of mental culture at the present day, if men were to take their proper place in the social and political life of their country.

218. THE MAN WHO HESITATES IS LOST

1. Art is long, time is short, is an oft-quoted line and it enshrines the sad but universal experience of mankind. The duties of life are so heavy and various that life piled on life is but too little for their

faithful performance. Even the most economical use of time is hardly sufficient to discharge the obligations of life.

2. This being so, nothing but a firm decision, a capacity to choose rightly and choose in time will carry us through life. We must take time by the forelock, otherwise failure stares us in the face. It is a great thing to know how to strike while the iron is hot.

3. Hesitation indicates weakness of character and want of Mental alertness. In existence in which character is the crown and glory of life, this weakness is fatal.

4. It gradually takes away self-confidence, and when a man loses confidence in his own capacity he is a moral wreck. Great men of all ages agree in having an inordinate amount of self-confidence ; it is the secret of their success.

5. It takes away from a man the trust and confidence of his fellow-beings. This is a practical world and it has no patience with would-have-beens.

6. Examples of men who were lost on account of hesitation.—Brutus's hesitation to kill Antony with Caesar killed the chances of republicanism ; Marshal Ney's hestitation to occupy Quatras Bras cost Napoléon his throne.

7. (*Conclusion.*)—Hence the importance of acting in proper time and deciding quickly and once for all.

219. GOODNESS IS GREATER THAN GREATNESS

1. By greatness is here meant not so much moral greatness as greatness of position and rank. Practically the essay means it is better to to be good than to be big. Goodness is superior to greatness for several reasons.

2. It is open for all men to be good, but all cannot be great. One is within the reach of human efforts, the other has besides human endeavour, an element of luck or chance.

3. Goodness is one of the cardinal virtues of man without which he is not fully entitled to call himself man. Greatness of rank or less an accidental affair. One is an inseparable and the other a separable accident of men.

4. Goodness has a greater inclination and scope for serving humanity than greatness. It often becomes difficult for great men to place themselves in others' position, so they cannot realise the pains and suffering of others to an extent which will draw true and active sympathy for the poor and the miserable. But a good man can do it easily.

5. Greatness is more affected by time than goodness. Things and persons once great are now clearly swept out of memory, but goodness abides. A good name outlives great riches and rank.

6. (*Conclusion.*)—For these and other reasons goodness is spoken of as greater than greatness. The want of all times is the want of good men. Greatness of rank or status is sometimes possible without goodness, but for moral greatness it is essential.

220. SELF-DENIAL

1. Man is by nature selfish. Whatever he does it with the primary intention of satisfying his self. So there is a school of moralists who say that behind all actions of man,—even the most selfless or altruistic ones,—there is present the idea of pleasing his self. The innate selfishness of man comes out in critical emergencies, in moments of great dangers.

2. Yet history is replete with instances of great self-sacrifice which lead us perhaps to conclude that self-denial is an instinct in man. The naked truth however is that man is by nature selfish and it is heredity, tradition, culture and emulation which make him forget his self. Every man is an inheritor of the past experiences of his forefathers and these come to him in the shape of instinct. So when a parent sacrifices himself for his children, he is but reproducing what his ancestors did for their posterity. Besides instinct, the other powerful factors which prompt men to subordinate his self to the interest of others, are tradition or opinions and customs handed down to the race, culture or education and emulation or praiseworthy imitation of what is good and noble in others. These lead a man to sacrifice himself for others in the different spheres of life.

3. The first field of his sacrifice is the family. Self-denial is the mortar which binds together the different units. As a father, mother. brother, sister, son and daughter, etc., each is required to subordinate

his or her self to the common interest of the family. It is the training ground for this great virtue. Hence it is said that charity begins at home.

4. Then comes the larger arena in the form of society. A society is a complex organisation in which the different conflicting parts are adjusted together into a harmonious whole. This delicate and highly useful mechanism—the triumph of human ingenuity—is based on the broad principle that each must do what is required of him. It is the recognition of responsibility which lies at the base of social organism. Liberty is not inconsistent with it, because liberty is not licence, it is the privilege of exercising our rights so far as they are consistent with the exercise of the rights of the other members of the society.

5. Then we get a still broader field in the shape of our country. Patriotism, political liberty and all kinds of political rights and obligations are based on this self-sacrifice. The rise from the love of one's country to the love of the world is but a process of development.

6. Two other considerations besides instinct, generally lead men to sacrifice their self. One is prudence or calculated wisdom. I sacrifice for you with the hope that you too will sacrifice for me in return. This is a mean kind of self-denial, but very common.

7. The other consideration is love. All genuine and noble sacrifice is made through love. "Love is given that self might be annulled" says Wordsworth. Behind a parent's sacrifice, a patriot's gives and a martyrs' stake is this unbounded love for their children, country and religion. This alone makes impossible possible and raises man to the supreme height.

8. And as it is given to everyone to love, so the capacity for sacrifice is shared by the rich and the poor, the high and the low. Examples.

9. (*Conclusion.*)—From what has been said it is easy to find out the importance of it in all spheres of life. It raises man from the selfish brute to a divine soul. Hence the necessity of practising it.

221. IT IS MORE BLESSED TO GIVE THAN TO RECEIVE

1. Every man is born with an innate self-respect. This may be throttled by evil practices, but is never killed. Even among the wotsr

villains there is present a kind of peculiar pride in their own possessions. Whatever enhances this self-respect pleases man, whatever paralyses it, is unpleasent to him. Circumstances may at times compel him to wound this pride, but he is never at ease when it is so humbled.

2. Now whenever a man receives anything even from his near and dear ones, there is an attendant feeling of uneasiness, if not, of humiliation ; his self-respect is wounded. The habit of receiving gifts not only displeases others, but the God in man also is offended. This is why begging is condemned in all times.

3. By receiving gifts or by begging one can satisfy his wants ; and wants are invariably born either of avarice or thoughtlessness. But by charity one satisfies the noble craving of one's heart, which is love. As love is superior to passions like greed or avarice, so giving is always better than receiving.

4. Charity ennables man by widening his sympathy and teaching him to love his fellow-beings. Begging on the other hand, cripples his power by taking away all initiative and self-confidence from him. This is why beggars never prosper, whereas the names of charitable Persons adorn the pages of history. Andrew Carnegie and Noble live for all times, but the men who received help from them have been cleanly swept away from human memory.

5. This intrinsic joy of charity surpasses the temporary satisfaction of receiving. The giver and beggar never look with the same eye, says Victor Hugo.

6. For all these reasons it has been said that it is more blessed to give than to receive. But giving or charity must be of the proper kind inorder that it may be superior to receiving. What is given for ostentation or with the secret intention of getting a return or to avoid worry or embarrassment, is no charity and is worse than receiving.

7. The cardinal features of true charity are four: (*i*) the heart must join with the hand which gives ; (*ii*) the left hand must not know what your right hand does ; (*iii*) it must take into consideration time, place and object ; (*iv*) It must be absolutely selfless.

8. (*Conclusion.*)—When charity fulfils all these considerations it is spoken of as more blessed than receiving. Such charity never fails, and it has been said, "In charity there is no excess".

222. THE FRUITS OF LABOUR ARE SWEETER THAN GIFTS OF FORTUNE

1. 'In the sweat of thy face thou shalt earn they bread' was the divine judgedment pronounced on the fallen man. And this judgement has ever since determined the character of man. He is never really satisfied with any thing which he has not earned with the labour of his head or hand. There may be a temporary elation at some windfall, but no abiding joy can be had from anything which is not earned.

2. There is a sense of ownership regarding things which are earned with labour, but the things which are got through luck are in the nature of unexpected gifts and one cannot feel the same degree of ownership in them. It seems that we are mere trustees and not owners of the gifts of fortune. This is why it is seen sometimes that what is got through fortune is bequeathed to some charitable cause.

3. This gifts of fortune are more or less uncertain and precarious in their nature, we go on hoping for them but hope deferred maketh the heart sick. Things earned have not that risky nature about them.

4. Honest joy—the joy of having paid for what we enjoy—accompanies all earnings, but in the gifts of fortune there is no doubt an amount of joy, but its nature is of the kind which one feels in getting a thing by fluke or in tricking one. No real satisfaction is there, because we feel that we have got what we do not deserve and have thereby deprived more deserving men.

5. The sense of levelling—of sympathy and equality and fellow-feeling—which is present in those who work for their bread is absent in those who live by the gifts of fortune.

6. Lucky men—minions of fortune—are often warning in true artistic sense, for art is man's joy in labour. They never labour and never get this joy. The inartistic nature of these people will be evident even by a cursory look at their house, furniture, decoration and dress.

7. *Laborare est Orare, Work is prayer.* We all pray to God by working as labourers in His vineyard and fulfilling His great command that in the sweat of our face we shall earn our bread. Men who prosper through luck are deprived of this form of prayer.

8. (*Conclusion.*)—It is for all these reasons that the fruits of labour are sweeter than gifts of fortune. Man should feel it a proud privilege to work and feel the dignity of labour. Truly has Scott said "Labour is the condition which God has imposed on us in every station of life".

223. MANNER MAKETH THE MAN

1. Manner is the external symbol of man's inner nature and invariably indicates his character. His likes, his tastes, feelings, temper and the environment in which he moves are all indicated by his manners.

2. Good manner should be distinguished from mere artificial rules of politeness—etiquette—which have got no great value. Yet etiquette should not be sneered at, because it often acts as a substitute for good manners. But substitutes can never claim the merit or original things.

3. Good manners rise from the sense of courtesy and courtesy is the product of two noble qualities, sincerity and kindliness.

4. All genuine courtesy rises from sincerity of heart. "It must be the outcome of the heart or it will make no lasting impression ; for no amount of polish can dispense with truthfulness. The natural character must be allowed to appear, freed from its angularities and asperities. Without genuineness and individuality human life would lose much of its freshness, much that makes it interesting."

5. "True courtesy is kind. It seeks to contribute to the happiness of others, and to refrain from anything that may annoy or injure them. It is greatful as well as kind, and readily acknowledges kind acts or kind intentions."

6. Good manners teach men to be considerate towards the failings and foibles of others. They will not do anything which may offend, wound or injure another person.

7. A man of good manners is also humble and modest. He does not parade his learning, nor boasts of his rank and achievements. "He exhibits his character in performing rather than in boasting, in doing rather than in talking".

8. The criterion by which good manners are judged is the ease or

perfect spontaneity with which they clothe people. There is nothing got up in men of real good manners. Everything is perfectly free, easy and spontaneous about them.

9. Education, environment, company and tradition help in the formation of good manners. It is within the reach of every man. A man may not have the means to educate himself, but there is no justification for his having no good manners.

10. By neglecting good manners and learning bad manners a man not only offends others, but brings ruin upon himself. It is frequently seen that a less qualified but amiable person gets the better of a more qualified but ill-mannered rival. Of course there may be men of bad manners with good heart, but he will be more agreeable and successful if he try to learn manners.

11. (*Conclusion.*)—Good manners being so important should be learnt by us. They reveal the inner man and their presence or absence makes or mars our career.

224. MORAL COURAGE

1. The life of man in this world is a continuous struggle. This struggle taxes the whole man—his body and mind. Just as physical strength and fitness are required for the physical side of this struggle, so mental strength and fitness are required for the other side. The two must act together for a complete victory. This combination of mental strength and fitness is what we understand by moral courage.

2. It is the backbone of character. There have been men of great genius whose lives are wrecked for want of this moral courage. (Cp. Byron, Rousseau.) It is the pivot on which life turns and when this is gone passions rage in their wild fury.

3. Moral courage depends upon three factors : A pure heart or a clear conscience which perceives the duties of life and the rightness and wrongness of our course. This perception is essentially necessary for good conduct.

4. *Secondly*, a strong will to choose the right path. It is the moveing power which liberates energy in the right direction. Merely to perceive what is right is not enough ; the perception must be followed

by an active will to do what is right. Right willing is as much necessary as right thinking.

5. *Thirdly*, a sufficiently strong faith in one's principles. This faith will enable him to rise above petty fears and pains, above losses and gains, above false scruples.

6. Examples of moral courage in the student-life, in the life of grown up men, in great commanders and leaders of men.

7. But moral courage is not obstinacy which is wanting in reason, whereas moral courage is based on a reasoned perception of what is right ;—examples.

8. Hence its value and importance in our everyday life.

225. SCHOOL-FRIENDSHIPS

1. School-friendships are as old as the school-teaching itself. In the West the credit of transferring the traditional teaching of the home, the shop and the social surrounding to school-master-teaching properly so called belongs to Greece and in Greece itself we read of one of the earliests instance of school-friendship. Boys at an impressionable age are thrown together into one another's company for a certain number of hours and it is but natural that they shall choose some of them as their intimate companions.

2. This friendship has its origin either in some passing fascination which one boy exercises over the other or in the admiration for superior talent or in the participation of some common danger or misfortune.

3. It is more or less romantic in character. The innate romance which is in the heart of every man, fed by the reading of romances and novels, finds it earliest expression in this boyish attachment. Where there is co-education this friendship takes the form of calf-love which however seldom ends in marriage. School-friendship is noted for the exuberance of sentiment, emotional abandon and sacrifice.

4. It has its dark and bright sides. It often causes serious distraction and has been the cause of the intellectual and moral ruin of some boys. But it develops the imagination and other emotional faculties, and teaches them self-sacrifice ; and the joy with which their hearts

are filled makes the school-life brighter and more cheerful and adds interest to the dull routine-work. Many a dull boy has been inspired by the superior examples of the talented friends and profited hugely.

5. Great care should therefore be taken in the choice of friends, because on them depends to some extent our weal or woe. It has been said.

'Tis thus that on the choice of friends
Our good or evil name depends. (*Gay*.)

6. But this friendship which seems so beautiful and permanent in the halcyon days of early youth, generally does not survive the wear and tear of time. Many a warm friend has turned into a cold stranger in after life. This is due mainly to three reasons. Very little is known of the likes and the dislikes, tastes and temperament, character and conduct of each other when two boys enter into friendship with each other. In after life they are found to be poles apart. *Secondly*, they have very little experience of the world. When they begin to feel the cramping effect of worldly prudence and become narrow and selfish, the emotional exuberance on which school-friendships are based, wither away. *Thirdly*, there is perhaps no biological necessity of such friendship and it withers away in time. This is probably the reason why school-friendship has not yet found its poet.

226. RESTRAINT

1. Man comes into this world with some passions and feelings. These are a part and parcel of his animal nature and point out his affinity with the lower animals.

2. But in him there is also an innate desire to rise above the animal in him. It is this which is at the root of all his greatness. In the satisfaction of this desire he meets with a great obstacle in the form of his inborn passions and propensities. Here begins his struggle with his passions.

3. He is also a social being, in the midst of a society. But life in society is a life of checks and counter-checks, of give and take. Unchartered liberty has no place in social life.. He must consider for others if he wants that others should consider for him.

4. Man also finds by personal experience that unbridled passions only end in misery and vexation. They may give him momentary thrill or exhilaration, but they invariably end in pain and suffering.

5. So his innate desire to rise above the animal in him, his prudence as a social being and his own personal bitter experience all tell him to curb his passions and feelings and to restrain himself. This is why restraint is praised by all.

6. Now this restraint takes three forms, physical, intellectual and moral, from the fact that man is a combination of body, mind and soul. The development of men depends upon the harmonious balancing or control of all these three factors.

7. The child, the lunatic and men under sway of inordinate passion require *physical restraint*, because in all these cases the mind which controls the body is in a deranged state. Sometimes sane men also are put under physical restraint by the will of an authority under the sway of passion (as, for example, a cruel government restraining men by police or military force). In any case there is the loss of reason, due to natural or abnormal cause,—it may be in us, or in others.

8. Mind also requires restraint to think and ponder and gain equilibrium. Presence of mind is nothing but an adequate control of mind. Poets, philosophers, scientists and thinkers as well as men of action must possess this intellectual restraint or concentration of mind if they want to do anything useful.

9. Then there is the moral restraint or the conquest of passions and feelings. In the East self-restraint has been highly spoken of, because it alone can lead men to a life of contemplation and joy. The absence of self-restraint has wrecked many lives inspite of other brilliant qualities. (e.g. Byron).

10. There are various ways of learning how to restrain ourselves. Tradition, good company, examples, and education teach us to control ourselves. Perpetual vigilance is the price of self-control.

11. Conclusion.—Restraint being so important in life, it should be practised from very early age. Once our faculties are hardened the task becomes difficult.

227. ROME WAS NOT BUILT IN A DAY.

1. Greece held the torch of enlightenment to ancient Europe and this Greece was conquered by Rome. Not content with extending her sovereignity over Europe, she went to conquer the East and founded the greatest empire of the ancient world.

2. But this vast empire was not the work of a day. This history of Rome is the history of a slow and steady development of a small city to a mighty kingdom. The students of the Roman history know how one of the twin brothers Romulous founded this city on seven hills, how it went on conquering the neighbouring Italian tribes which were later on welded up into a nation and how after the settlement of their domestic problems, it went out to conquer countries.

3. What was true of Rome is true of all great works—works of enduring value. They are never done in a moment but advanced by gradual stages. As in nature, so with men all noble achievements proceed without haste, without rest. Raw haste is fatal to greatness.

4. There must be plan and fore-thought beforehand. A calm and sober calculation of the available resources, of the difficulties to be faced and the way in which they are to be triumphed over, a tolerably clear perception of the end to be reached—all these things must be present in the mind of a man (or a nation) before he can hope to do any work of enduring value.

5. This idea is to be realised through patience and perseverance. Here it is that many fail. To the majority of people life is a story of of many beginnings but few ends. They lack the great virtue of perseverance, of manfully struggling with difficulties and conquering them in the end.

6. Patience and perseverance greatly depend upon two things. First, there must be the strength of character which has been described as crown and glory of life. No great things have ever been achieved by men of weak character—illustrations.

7. *Secondly*, there must be faith and hope ;—faith in one's power, in one's mission, in a word faith in one's self. Holy Prophet (sm.)

said that a grain of faith could even move mountains. The miraculous power offaith is seen in martyrs and even to-day in the case of faith-cure. And this faith must be backed by hope or optimism so necessary in a world where darkness prevails.

8. It is only when there is a happy combination of all these things, and when works are done steadily and methodically that one can achieve great things.—Illustrations.

228. DO AT ROME AS ROMANS DO

1. The plain meaning of this saying is that when one goes to a foreign country he should try to adopt the manners, customs, fashion, thoughts and other ways of life of that country.

2. Because these manners and customs &c. are often determined by the peculiar ethnic characteristics of a people and the physical nature and conditions of a country. Seldom they are the expressions of mere freaks or whimsicalities.

3. A few illustrations will corroborate the truth of the statement. The mode and materials of dress are determined by the climatic conditions of a country. In cold countries the people use broad-cloths and cover themselves as completely as possible; but in a tropical country it is absolutely useless and harmful to do it. Therefore the greater part of the body remains exposed. In Nepal they wrap their abdomen with a piece of cloth to protect themselves from cold and avoid hill-diarrhoea. The time of eating and the nature of food are also similarly determined. Philosophical speculations mark the nature of certain tropical people who have enough of liesure and food, while scientific speculations characterise those whose life is a struggle against the adverse forces of nature.

4. If one refuses to follow the prevailing manners and modes he is singled out for ridicule or undesirable attention and gets cheap notoriety or feels very uncomfortable.

5. There is also the chance of being deprived of the sympathy of the people among whom one lives. If he is bent on preserving his national peculiarity, the people cannot be blamed if they continue to regard him as a stranger and refuse to allow their sympathy to flow towards him.

6. It also reveals a certain kinds of haughtiness—a sense of race-superiority and a certain insular narrowness.

7. Refusal to follow the prevailing manners may cause illness and even danger to life.

8. But however desirable it may be to do at Rome as the Romans do, nothing should be done which will wound self-respect. A slavish adoption of other people's manners against the dictates of conscience and deregatory to the just and legitimate national honour should always be condemned. Whatever is done, should be done willingly and reasonably and not to please or flatter other people or under compulsion.

229. THE FORCE OF EXAMPLE

1. Man lives to learn. Various are the ways through which he is continually learning. He learns by practical experience, he learns by example of these learning by example seems to be the easiest and most impressive. What appeals to the eye and the ear is easily understood and remembered.

2. Man is a born imitator. He is more or less impressed by the speech, ways, manners, guestures, practice and thoughts of men around him. He is in one sense always imitating or following the examples of others with whom he comes into contact.

3. But this imitation is for the most part unconscious and spontaneous. Slowly and silently impressions are made without his knowledge, but they at last possess his character and have far-reaching effects. This is true of both good and bad impressions. Hence the need of placing good examples before young persons.

4. Though unconscious imitation is always going on and though it influences his character, yet the full force of example is obtained only when it is consciously and deliberately followed. Then he can choose and select and thereby save his mental energy from being diverted to any and every kind of imitation. Moreover what is deliberately followed is always more intensive than what comes spontaneously. When we choose a thing we do it according to our taste and bent of mind and this helps us to profit more by examples.

5. A certain seriousness of mind, a certain capacity for appreciation and some amount of culture and perseverance are necessary to profit

by good examples.

6. Unfortunately there are some men who are so mean and ungenerous that they fail to appreciate anything high and noble. 'The mean admires what is mean as the toad admires nothing but a toad'. In Dickens' novel Barnaby Rudge it is said of Dennis the Langman that he could admire nothing but a man's neck. The attitude of *nil admirari* is a menace to society. On such men good examples are thrown away because you cannot make a silk-purse out of a sow's ear.

7. The examples which we deliberately follow should be noble and noble examples are set by good men. Hence the necessity of being in the company of great souls.

8. But it is not always possible to be in the company of good men. The next best thing is to profit by reading their biographies.

9. The necessity of placing good examples before young men is very great. Examples are better than precepts and they impress plastic minds easily and powerfully. Truly has Burke said "Example is the school of mankind and they will learn from no other".

230. THEY NEVER FAIL WHO FALL IN A GREAT CAUSE

1. There is something in man which will not allow him to rest content with meat and drink, but will prompt him to yearn after that which he has not got. This aspiration for something higher and nobler is the essence of human life. In every man there is this aspiration or ideal but the higher the man the nobler is the ideal.

2. The ideal will always remain unrealised, yet the divine discontent in man always goads him to strive after the ideal. Life is an endless search after it. But not only is the ideal unattainable, its path is also beset with dangers and difficulties. Ridicule, insult and mishaps dog their course. So many who go out in search of it drop down on the way, never to reach the promised land. Many are called but few chosen.

3. Are we to think that those who fall on the way in their attempt to realise a noble cause are lost? Is their energy wasted? Nothing

would be more tragic for men than to think so. Men would grovel in the dust and will never care to look up if they are convinced that in case of their failure, everything is lost. Fortunately it is not so.

4. Physical science teaches us that no energy is ever lost—it is only turned into a different form. That being so, human energy which is spent in striving after an ideal cannot be lost.

5. Credit lies in *striving* and not in attaining. The real criterion by which a man should be judged is the nature of the endeavour he puts forth and not the amount of success he gains. His sincerity, zeal etc., these should be the object of moral judgement and not the accident of success.

6. The experience which men get from failures stand them in good stead. For this reason failures have been called the pillars of success. They have immense value for his future career.

7. No doubt the world, which credits what is done, is cold to all that might have been. But the world's judgement is not the final judgement on man's action. Limited as his faculties are, how much correctly can a man judge? But God who sees all judges the real worth of men ; and in divine judgement stress is laid on

> All that I could not be
> All that men ignored in me.

8. For these reasons it is well said that they never fail who fall in a great cause. What they gain by failure is often so rich that life would have been imperfect without it.

231. WHAT'S ONE MAN'S POISON, IS ANOTHER'S MEAT AND DRINK

1. Not two faces in this world are exactly similar, no two minds think exactly alike. 'Minds differ as rivers differ', says Macaulay. In constitution, in temperament, in physical powers of endurance and assimilation men differ from one another.

2. This difference is partly natural and partly acquired. We are born with some and some are got through the traditions in the midst of which we are born, through education, culture and environment.

3. When there is so much difference between one man and another, what wonder there is that what is injurious to one would be beneficial to another and *vice-versa.* This difference of results is sometimes due to natural constitution. It is seen that milk which is so very nutritious to one baby is positively harmful to another. One man thrives on fruit, another's stomach is too delicate for it.

4. It also depends upon tradition. To many a Hindu beef will often prove very injurious to health, just as ham will be to a Muslim. It is nothing but tradition which does it. Tradition moulds mind and mind rules the body. Therefore what is taken against tradition affects the body.

5. Similarly, the agreeable or disagreeable character of a food will depend upon our habit and environment. Tea, wine, tinned food are of this nature, they will affect injuriously or otherwise according to our physical and social environment.

6. But this habit is applicable not only to food,. it is not less true of other forms of enjoyment. The agreeable or disagreeable nature of these will depend upon our tastes and character—things which are the product of heredity, tradition, culture and environment. A pig wallowing in the mud is said to be as happy as a philosopher engaged in philosophical speculations. The mean people thrive on low and coarse enjoyments which are positively harmful to the good. Different pleasures will suit different characters. "Tell me what you *like* and I will tell you what you *are.*"

7. From all these it seems to be proved that there is no such thing as absolute good or absolute evil,—they are only relatively so. What is go to one is evil to another, what is condemned in one age is extolled in another. All these are no doubt true, to some extent, but if it had been absolutely true, real moral judgement would have been impossible. No doubt moral judgement depends to some extent on age and environment, but there is also such a thing as a final standard of good and evil in reference to which all moral judgements are to be framed. This shows that there are things which are good for all men, just as there are things which are universally evil. There are some absolute foods and some absolute poisons, e. g., hydrosenic acid.

8. (Conclusion) —But their numbers are very few. In the majority of cases whether a thing will prove food or poison to us depends upon

our tradition, habit, culture and environment. As these differ with men so what is meat to one man will be poison to another.

232. CUT YOUR COAT ACCORDING TO YOUR CLOTH

1. The successful performance of a deed depends upon two things. *First*, one's physical and mental capacities and *secondly*, material resources. When actions are undertaken after a full consideration of these capacities and resources, there is a reasonable hope of success.

2. Wise and great men—men who have dared and done—are distinguished from the ordinary people by the possession of a singular power of discrimination. They know their mind, their strength and capacity and they can consequently choose and select. Where ordinary people fumble and grope in darkness and confusion, these see their way and come out successful.

3. Of course it is always desirable that a man should aim high,—the greatness of man lies in that. But even in this attempt to shoot high there must be a sense of promotion, otherwise his will be 'the desire of the moth for the star' or of the dwarf to reach the moon, as Kalidasa says.

4. A failure to recognise this principle lands us into difficulty in all the spheres of life. Economically it brings financial ruin. What would be the fate of a person who earns £1 a month and spends £2 ? To a worldly man this aspect of the principle appeals most.

5. But in the moral and intellectual planes a reluctance to follow this principle often ends in moral and intellectual bankruptcy. And this has far reaching consequences.

6. Failure stares a man in the face who takes up a work without fully calculating the means at his command. This failure fills him with self-reproach and envy ; and if it is repeated many times it ends in the fatal loss of self-confidence and at last in cynicism.

7. But he suffers not only within himself, he suffers also in the hands of the world. He is often ridiculed and distrusted as a man who talks big. He is discredited and sometimes openly flouted and insulted. All these fill him with intense pain and bitterness.

8. For all these reasons there has been an insistence on a proper

calculation of our means and resources before undertaking a work. The successful man of action is distinguished from an adventurer by this qualification.

233. HANDSOME IS THAT HANDSOME DOES

1. What is handsome fascinates all sorts of men at all times. The saint and the savage alike are charmed by what is beautiful and graceful. So great is the admiration for beauty in this world that some have gone so far as to say that what is handsome or beautiful is also good. In Shakespeare's *Tempest* Miranda, charmed with the graceful dignity of Ferdinand exclaims, 'Nothing foul can exist in such a fair exterior'.

2. But though we all love and admire what is handsome, yet we are not all agreed on what constitutes handsomeness. Many think that those who put on fine dress, speak fine language, indulge in fine manners and have blue blood in their veins are handsome. Others hold that those who are graceful or good looking in their appearances are alone handsome. But it is nothing but delusion to confine handsomeness to such ephemeral physical or material things.

3. Many think that those who cherish pious thoughts and beautiful sentiments are handsome, though they never try to translate their thoughts into action. But this world is a hard practical world and life a serious struggle. Therefore theoretical piety, however sincere it may be, will benefit nobody. They will wither away in time.

4. What is handsome is good and what is good is abiding. But our dress, our language, manners, rank physical beauty and lofty sentiments pass away with death. Therefore they are not abiding.

5. But our deeds survive us and deeply influence those whom we leave behind. Fame or infame is our lot according as our deeds are noble or ignoble. These noble deeds are more or less abiding.

6. Therefore really handsome is he whose deeds are handsome. We are really admirable when we are morally handsome—handsome in our character and conduct, of which our actions are but the outward expressions.

7. The worth of a man is therefore rightly judged by his deeds attempted and done. For the average man this is the only criterion. Not in wealth, rank or physical beauty, but in our action that our

greatness lies. That is why we are advised to 'act, act in the living present, heart within and God overhead'. This is the only way in which a man of the world can discharge the heavy obligations with which he has come here.

8. We live in deeds and not in years and the success or failure of a life can be determined by taking into account the character and amount of deeds done. 'One hour of glorious life is worth an age without a name', sings the poet and no nobler truth could have been uttered.

9. Hence if we want to make our life noble, dignified and handsome we must do noble deeds, heart within and God overhead, striving strenuously but in a perfectly detached manner, should be the ideal of work.

234. LIFE IS REAL ! LIFE IS EARNEST, AND THE GRAVE IS NOT ITS GOAL.

1. There are men who think that this is the first and the last of life, that we had not been before nor shall we be hereafter. They take this life to be a pretty long opportunity for enjoyment and choose 'the primrose path of dalliance'. When everything is our with death, why worry, why not eat, drink and be merry, they say. Others take a cheap pseudo-philosophical view of life and regard it as a huge delusion.

2. Very often however their dream of life is rudely shattered and they have to say with Byron,

> I slept and dreamt that life was beauty,
> I woke and found that life was duty.

They have to confess in the end that far from life being a scene of pleasure or a hollow dream, it is intensely serious and profound and more real than their many realities.

3. We come into this world with some obligations or *Rinas* and the purpose of life is to discharge these to the fullest extent of our capacity. Debts to our ancestors, to our family, to our neighbour, to our country, to the world at large and to our maker constitute the sum total of the obligations we have to discharge. In fact our whole life is a loan and the success or failure of it depends upon our paying or

refusal to pay this loan, And this loan is so heavy that life piled on life is scarcely sufficient to pay it.

4. Obstructions, difficulties and dangers meet us as at every step and he who can triumph over these can only fulfil his mission. These require constant attention, care, vigilance, foresight and strength of body and mind. None but those who are sincere and earnest can hope to bring forth these qualities in the struggle of life.

5. Science has taught us that the story of life is a grim tale of the survival of the fittest, where the weak go to the wall and the strong alone survive. But this fitness is the outcome of a strenuous effort—of lifelong devotion and care.

6. All sincere and great men have recognised the truth of these remarks. It is only the weak, the coward and the hypocrite who refuse to face the grim facts of life. It is they who choose to think of life as an empty dream—a scene of pleasure, a delusion. It is a misreading of Pakistani philosophy to think that it teaches us to ignore the present life as a mere delusion.

7. Death is not be-all and end-all of life. There is a projection of life's energy beyond the grave. The general desire for immortality is an indication that with death all is not over with man. The nature of life beyond death will depend upon the nature and character of life lived here.

8. So this life is all important thing. Men should take it seriously and try to fulfil the duties of life. In this way alone can the meaning and purpose of our existence be fully realised. It is not for dreaming away, not for pleasure that this great opportunity called life is given to man, its purpose is to realise ourselves by work—heart within and God overhead.

235. BETTER TO WEAR OUT THAN TO RUST OUT

1. In the Parable of the Talents we read that the conduct of the servants who used the talents given by their master was approved of, while the servant who did not use the money but hid it in the ground was severely censured. The lesson taught in the parable is applicable to our general conduct.

2. We are born with certain powers, capacities and faculties. In the course of time we develop our inborn capacities and acquire new

powers. Man is thus a sum-total of inherited and acquired powers.

3. The question is : whether these powers and faculties are to be used or whether they should be allowed to rust without use. These are not ever-lasting, they must decay some day or other. But should they be allowed to decay through natural wear and tear or should they decay unused, unknown, undeveloped ? A true soldier would think it dishonourable to allow his sword to rust in its scabbard. Should men—soldiers of God in the field of life—think otherwise ?

4. Human powers and faculties are given for use. Hence their purpose is misunderstood if they are not used. A miser is blamed for hoarding money ; no better credit should be given to a man who allows his faculties to die in inaction. We praise men who die in harness but have nothing but pity and contempt for the idler.

5. It is in and through actions that life is realised. A man who does hot use his faculties can never perform the duties of life. He thus proves himself unfit to enjoy the privileges of life and is ungrateful to God who has endowed him with those powers and faculties.

6. All other evils born of idleness and inaction overpower the man. Sloth, lust, pride, envy, fear and want of self-confidence surround him and the man becomes a moral wreck. Therefore to all great workers nothing is more deplorable than 'to rust and not to shine in use'.

236. FAST BIND, FAST FIND

1. Life is one long tale of suffering, misfortune, difficulties and dangers. A few of these mishaps are so inscrutable and mysterious that they defy explanation and are put down to bad luck. But the majority of them are of our making, for which none but ourselves is responsibie. What we glibly describe as fate is but the resultant of our own actions.

2. Our errors, inattention, incapacity, frivolity, idleness, hesitation, and thoughtlessness are responsible for most of our sufferings and misfortunes. This is why a man has been called the architect of his own fortune. He makes or mars his fortune.

3. In the great game of chess called life, our opponents are always ready to take advantages of our inattention and checkmate us. Hence

is the great necessity of being always on the alert, if we are to win in the end. Care and circumspection are essential.

4. Every error is fatal. We can never be exactly where we were. In the struggle of life adverse forces will drive us to the wall. Time and tide will wait for none and will wash us down to greater depths of error.

5. Indiscretion often spells disaster. He must choose the right path and at the right moment. There is no room for hesitation, far less for indiscretion in life.

6. He who can guard against these fatal pitfalls of life can alone hope to win. Those who are careful, exact and correct in their judgement avoid the common dangers of life and succeed in the end. They by their conduct and character prove the truth of the proverb, fast bind, fast find.

237. READING MAKETH A FULL MAN, CONFERENCE A READY MAN, AND WRITING AN EXACT MAN

1. The aim of education is to draw out or develop our faculties. Reading is one of the means by which we educate ourselves ; hence reading has the same aim as education, namely development of our faculties.

2. Man is born imperfect and by life-long endeavour he tries to perfect himself. Reading the thoughts of great men fill him with nobility and inspiration, and acquaintance with current history, science and literature fits him for the struggle of life. The wider the reading the greater the grasp over truth and the privilege of developing himself. This is why there is so much insistence on reading. Ignorance is dark and it is in darkness that fear, superstition and evil passions have their sway. With the light of knowledge this darkness is dispelled and man is freed from these evil things, This is why it is said that reading maketh a full man.

3. But mere reading makes a man theoretical. A bookish man is frequently condemned. He cannot often judge the truth or falsity of what he has read in the light of his own intellect. All the possible sides of a problem are not presented. His bias and prejudice stand in the way of true appraisement. The practical application of the lessons he has read is lost on him—they remain more or less detach-

ed. All these defects are cured if he discusses with other men. The different sides are presented, and the pros and cons are weighed. He is asked to defend or refute and this increases his debating and critical powers. The practical bearing of his reading on life is pointed out. The intellect and judgement of many are often a safer guide than individual acumen. Thus conversation with other man turns our bookish knowledge into real and practical knowledge. This is why conference makes us a ready or practical man a good debater, a good critic, a thorough man of the world.

4. But all our reading and conversation will not make us exact if we do not reduce our reading into writing. They will remain hazy, ill-defined and diffused in our mind.

5, It is only when we try to reduce our thoughts into writing that we come to feel how diffused our thoughts are. Writing is meant not only to clear up our own thoughts, but to make it intelligible to others. The difficulty of literature is not to write, but to write what we mean. This requires precision, reason, a correct ear and a sense of proportion. Because these are much more difficult than mere reading. It is one thing to understand a topic ourselves and another thing to make people understand it. For all these reasons Bacon says, that writing makes an exact man.

6. In order to derive the full benefit from our reading all these processes must be combined. Bacon says, "Read not to contradict and confute ; nor to believe and take for granted ; nor to find talk and discourse ; but to weigh and consider," But inorder that we may weigh and consider, it is necessary to discuss with others. That will clear up our thoughts. But even then they are not exact as long as they are not put down in writing. This alone gives us precision, proportion and exactitude.

238. SPEECH IS SILVERN, SILENCE IS GOLDEN

1. A gold is superior to silver, so silence is more valuable than speech. This may seem strange and paradoxical when we remember what speech has done for mankind. Human progress owes much to speech. Man's superiority over other created beings is largely due to his capacity for expressing all kinds of thoughts and emotions.

2. How is it then that speech which is so divine and mysterious is thought of as inferior? The perversity of man will corrupt the highest entity, not excepting even truth. Therefore there is no wonder that speech would be misused by men. It is the misuse of speech and not speech itself which is condemned in the proverb given above.

3. The most glaring example of misuse is verbosity. We often talk too much and talking too much frequently means talking without sense. An empty vessel sounds much. It is said,

> Words are like leaves ; and where they most abound
> Much fruit of sense beneath is rarely found.

4. A senseless talker or a blabber is often ridiculed and insulted. No one puts any faith in a man who talks much. They often tell lies, make big promises and delude people by false hopes.

5. Often talking glibly they land into difficulties. Hasty and thoughtless speech has been the ruin of many a man. This is why we have been asked to guard against vain talks.

6. Life's energy is limited and if the major portion is spent in talk, very little is left for work. Great men of action have been men of little speech.

7. For all these reasons speech is condemned and silence praised. A silent man can weigh his ideas, can judge the pros and cons and the consequence of his speech. Because he speaks with care and speaks rarely, therefore his speech is weighty and impressive and men trust him. His energies are not frittered away but reserved for better things.

8. But this proverb is but a half truth and is therefore not applicable to all situations. What do we think of a man who refused to say anything when one word from his lips will save a benighted traveller? It is the light of circumstances that we must judge the value of this proverb.

239. HONOUR AND SHAME FROM NO CONDITION RISE : ACT, WELL YOUR PART, THERE ALL THE HONOUR LIES.

1. A desire for honour,—of glory or fame resides in the heart of all men. Fame has been spoken of as the last infirmity of noble minds,

there is such a thing as a code of honour even among thieves and robbers. This innate love of honour prompts men to avoid what is shameful. Thus even when they do shameful deeds they do not want te be expressed to shame. But wherein do lie this honour and shame.

2. The popular view is that they belong to particular stations of life, to particular professions and occupations. There is some truth behind this popular idea. There are some professions which are in themselves mean, *e.g.*, that of a hangman or of a secret spy. But generally speaking honour and shame do not attach themselves to particular conditions of life.

3. Manual labour is often regarded as dishonourable. Those who work with their hands are regarded as inferior to those who work with their brain. There is some justification in it, but to regard it as dishonourable is the height of folly. That labour which nourishes and sustains mankind by providing food and drink, which builds houses and constructs highways will not be thought dishonourable by any sane man.

4. The world is a vast mechanism and there are different kinds of work. Each work is important in its own way. The peasant in the field is no less important than the minister in his chair. Each workes in his own station is carrying out in his own way the divine plan. Thi is why Browning says,

> All service ranks the same with God
> . . . . . . God's puppets at best
> Are we ; there is no first nor last.

5. Our actual experience says that there are honourable and dishonourable men in all stations and occupations. Among those who do scavenging works there are honest, truthful and honourable men, while among teachers there are many scheming. dishonourable liars. The robber who met Alexander the Great was not less honourable than the great Macedonian conqueror.

6. All these will go to show that honour and shame do not attach themselves to particular conditions of life. Stations and occupations are non-moral things, it is the men who occupy these that give them moral or immoral tone. So it is men who are ultimately responsible for a particular station or occupation being called honourable or otherwise.

7. But men reveal themselves through their character and character is the resultant of actions. So what counts in the long run is the action of man. It is *what* we do and *how* we do that makes us honourable or dishonourable. It can make or mar us. It is through our actions that,

> Virtue itself turns vice, being misapplied
> And vice sometimes by action dignified.

8. Actions being so important in life, it is necessary for every man to act justly, impartially, sincerely and wisely. This will bring him honour and fill him with glory, just as actions of opposite kinds will bring shame and disgrace to him. Not to stations of life, not to particular occupations or professions honour attaches itself, but to the deeds of men. Hence the wise advice of Pope "Act well your part, there all honour lies."

240. WORDS ARE LIKE LEAVES; AND WHERE THEY MOST ABOUND MUCH FRUIT OF SENSE BENEATH IS RARELY FOUND

1. There is such a thing as moral economy in nature. When one thing is in excess, the other is in deficit. When the brain is rich, the brawn is poor, when the leaves of a tree are too many, there is very little fruit in it. When energy is spent immoderately in one way it is bound to fall short in another way.

2. It is for this reason that we find that those who talk much talk little sense. As empty vessel sounds much and it is the want or emptiness of reason and sense and not its fullness that makes man garrulous. Words are given to express our thoughts but in the case of those who talk much, words convey very thought.

3. Those who are wise and thoughtful, those who are real men o action talk little.

4. The amount of energy given to a man is fixed and limited. Wise men know that life is a bundle of deeds which they have got to perform. So they conserve their energy for action and do not fritter it away in tall, empty talks. Life is real, life is earnest and there is nothing more unreal than mere talk for the sake of talking.

5. Moreover nothing is more complex and mysterious than human life. There is always a conflict of motive behind every action. For

these reasons it is very difficult to form correct judgement on men and affairs. It takes time and demands careful attention. This is why Christ said, "Judge not," this is why Shakespeare says. "Give every man thine ear, but few thy voice." Judgement being so very difficult, a thoughtful man never speeks glibly and at random.

6. Human transaction are based on words. Very few people care to put down in writing what they say in their mouth. The majority of actions is done on verbal promises and assurances. I say, "I will go there," and taking me at my word you invite people to meet me and make arrangements for my reception. This is the way in which things are generally done here. Great is the responsibility of words, great is the honour attached to it. Hence all honest men are shy of words, because their mind, word and action are one.

7. But the fools,—men devoid of reason—talk gliby and their garrulity only brings on them contempt. The want of reason is made up by their talks. At times they want to deceive men by tall talks, but they are soon found out.

8. For all these reasons, garrulity is condemned by all sensible men ; and a man who talks much often talks little sense.

241. A THING OF BEAUTY IS A JOY FOR EVER

1. Beauty has a perennial charm for men of all ages and all countries. The ancient Greeks admired and worshipped *to kalon* and the modern poets like Keats sing

> Beauty is truth, truth beauty,—that is all
> Ye know on earth, and all ye need to know.

The child sees the moon with no less eagerness than the grown-up man. What is charming is a source of universal joy.

2. The reason why beauty has such an appeal to men is perhaps due to this, that symmetry and proportion which constitute harmony, is the essence of beauty and this harmony is also in the human nature. So when a man admires beauty, he is but admiring what is within him. Cp. Dryden :

> From harmony, from harmony,
> The universal frame began.
> *   *   *   *
> The diapason closing full in man.

3. But the term beauty is often loosely used to denote what is temporarily pleasing to the eye as well as to what is abidingly charming to the sense and the soul. The latter of course is true beauty.

4. It is only the last kind of beauty that is a joy for ever. Mere sensuous beauty gives us temporary delight. but can not give eternal. joy. The Greeks who were ardent lovers of beauty always understood beauty in this sense. This is proved by the simple fact that *to kalon* was used both to denote beauty and moral nobility. In fact they took beauty in a wider and deeper sense, carrying with it the ideas of eternal law and of divine justice.

5. In this noble sense beauty becomes one with truth and goodness. The beauty is not only a thing of joy, but beauty is truth and truth beauty.

6. When man truly realises the oneness of these three apparently different aspects, then his hsart is filled with a joy transcending all earthly happiness. He feels within him true joy at the realisation of that beauty who is at the same time the reality of all realities. He feels joy also in the material objects because the divine bliss is present behind all the joys connected with the diverse object of the world.

7 It is only when beauty is regarded in this way that it is truly ennobling and is a source of ever-lasting joy.

242. WELL BEGUN IS HALF-DONE.

1. Every work has a beginning, middle and end. It is only when we have done these three parts that we may be said to have completed our work. Word remains half-finished or half-done when either the second or the third part remains undone.

2. Now it is a common experience of life that the most difficult thing is to begin a work. Once begun it is somehow pushed to the end, it may not be in a satisfactory manner. The difficulty arises out of two things.

3. Our energy at the time of beginning an action remains more or less dormant and it is gradually awakened with action. *Secondly*, this dormant energy is not always capable of fighting with those obstacles which stand in the way of taking up a work.

4. But no such difficulty is felt if a working plan is framed in the

mind beforehand and the necessary energy is called up in time. Where there is a forethought, where there is a plan and the necessary marshalling of energy a work is said to be well begun.

5. Many men are ruined for want of these things. We often hear of lives of many beginnings but few ends. This happens because there has been no forethought, no calculation, no plan at the time of beginning a work and consequently no marshalling of energy.

6. The truth of the statement is illustrated in many spheres of life. The first charge in a war often decides the issue, the proper beginning in childhood determines the career of a grown-up man.

7. As the beginning plays such an important part, it has been said that a work well begun is as good as done. Physical and mental faculties must be properly harnessed and pros and cons properly calculated, before we should begin a work. Then and then we may count on a smooth ending.

243. ROLLING STONE GATHERS NO MOSS

1. Change is the order of nature. We are placed in the midst of a nature which is continually changing. There is also an inborn hankering for change in man. Our sensations and feelings depend on it. Hence variety is spoken of as the spice of life.

2. But essentially necessary as change is for life, too much of it is harmful. Virtue lies in moderation and extremes are always injurious. A pebble which is continually driven upwards and downwards by current, finds no time to gather moss and soon wears out ; so a man continually changing his position in life seldom comes to good.

3. The reason for this is obvious. Good things in life come slowly "without haste, without rest," this is nature's law. It takes time to achieve glory or prosperity. But a man who is continually changing his situations can never succeed in a world where progress and prosperity are matters of steady growth.

4. Moreover, success requires concentration of thought and energy. But this is impossible if we are always shifting from place to place. Different situations require different adjustments and too many and too frequent changes prevent concentration of thought and energy.

5. When there are too frequent changes these sap our energy and

paralyse our faculties. Our physical and mental faculties thus over-exercised become exhausted and lose all their capacity for work. Therefore has Matthew Arnold said,

> What wears out the life of mortal men ?
> " Tis that from change to change their being rolls.

6. From this it must not be concluded that change is bad or harmful. On the contrary change often gives a fresh lease of life and a man prospers by it. Only to cases of extreme and very frequent changes this warning is applicable.

244. THE CHOICE OF A PROFESSION

1. The choice of profession has now become much more difficult than it was three or four decades back. The increase in population, the overcrowding of the learned professions like law and medicine and the ever-growing competition of the age has made it a difficult thing to choose and select.

2. There was a time when the choice was determined by caste, heredity, prejudices or customs. Within a limited sphere it worked excellently well and ensured the efficiency of the professions.

3. But with the rise of industrialism this was changed. A large number of people is now thrown out of employment and the native crafts have died in their hopeless competition with mill-made manufactures.

4. The depopulation of villages by the ravages of malaria and other fell diseases and the seduction of labourers for working the mills have made living by agriculture difficult.

5. So a large number of people overcrowd the towns and seek service. But the scope for government and private services is limited. These are overcrowded and it is now very difficult to secure a suitable job. The communal question always increased the difficulty.

6. The learned professions like law, medicine, engineering have now ceased to be paying. Men now engaged in these professions find it difficult to make two ends meet. All sorts of meanness and dishonesty have cropped up and these learned callings are not now as honourable as they had been before.

7. For all these difficulties a cry for vocational education has risen. New avenues of earning must be opened and men scientifically trained should join these lines. These are fresh fields and have prospects. On trade and commerce lies to some extent the economic salvation of the people.

8. But in Pakistan agriculture cannot be neglected. Still nearly eighty per cent of the people follow it. But they follow it in an old unproductive fashion. There should be scientific training in agriculture, men must follow it on improved lines.

9. Of course it is not possible for all to take to one profession. According to his taste and capacity let each man decide ; but greater attention should be laid on trade and agriculture.

245. TRADE FOLLOWS THE FLAG

1. The conquest of a country by a nation secures market for its trade and commerce. Every country has its own trade and commerce and it will oppose in all possible ways the introduction of foreign merchandise in that country. The only way of finding a permanent market in that country is by conquering it and killing its native trade and commerce either by physical force or by ruthless competition.

2. This gospel of trade is being vigorously followed by the Western nations who roamed and are still roaming through the world in search of new countries to conquer, so that their trade may flourish.

3. Examples.—The English came to India to trade ; in the court of the great Mughals they were received as mere traders. But with the break up of the Mughal empire and during the unsettled state of the country they found hindrance to their trading operations. So in order to secure a monopoly of trade, they conquered the country, and it is this conquest that has made them the rich nation they are now.

4. Spain conquered South America and found a great market for trade. She became a great power in Europe by her new discoveries and conquests.

5. These examples will rather go to show that it is for trade that the countries were conquered. It is the case of the flag following

the trade rather than trade following the flag. Of course it must be acknowledged that trade received its impetus after conquest, and in that sense trade followed the flag.

6. Modern industrialism with its large scale and almost unlimited production has given a dangerous impetus to the trading-desire and therefore to the desire for conquest. These manufactures are too heavy to be consumed by the country of production, hence some market must be found out for them at any cost.

7. But the countries of the world have been practically conquered and divided by the Western nations. So very few countries remain to be snatched away from the non-Europeans. Therefore they are are now fighting among themselves.

8. And where fighting is not possible they are adopting ruthless competition to find market for trade. But competition is not the law of life, it is the law of death, says Mr. Ramsay MacDonald. It alienates people and increases ill feeling. Competition is a sort of civil conquest.

246. THE VOICE OF THE PEOPLE IS THE VOICE OF GOD

1. The modern age is an age of democracy or the government of the people by the people and for the people. Hitherto people have allowed themselves to be governed either by physical force or by tacit consent; but now there is an awakening of the mass. The representative system through which democracy is worked is often defective and abuses its power.

2. So the people now want to manage really their own business. They want to substitute active participation for indolent acquiescence in the government of the country. They want to make their power felt and to declare that they are the real masters of a country.

3. This claim or power is expressed in the form of public opinion which takes the form of franchise or vote and has become a tremendous force in modern times. It is expressed through the press, the platfrom, through educational institutions and political parties.

4. But though public opinion or the voice of the people has become powerful now a days, yet it is far from realising the Roman ideal expressed in the voice of the people is the voice of God.

5. Now a days in the name of public opinion all sorts of tyranny, oppression and wrong are practised. This is why the ideal of democarcy is so charming and the fact is so deplorable. The people are now too ignorant, too indolent, too much wanting in sobriety to think and express themselves rightly.

6. Democracy is essentially a challenge to the individual and it is only when individuals really become serious, sober intelligent and active, that public opinion will be worth its name.

7. It is the sober and enlightened public opinion based on reason and aiming at the welfare of the community as a whole that is the voice of God. The confused babel of tongues, filled with passion, hatred, envy and self-interest which now goes by the name of public opinion is the voice of devil.

8. Democracy will be a real thing when public opinion becomes the voice of God.

247. THE USE OF FORESTS

1. Pakistan is a land of forests. From the foot of the Himalayas they extend throughout the length and breadth of this vast peninsula. About 4·5 per cent of the total area of Pakistan (East and West) is covered by forests. The Pakistan forest tracts have been divided into five zones, the *Wet* with a rainfall of over 75 inches, the *Moist* with a rainfall of over 50 inches, the *Intermediate*, with a rainfall over 30 inches and the *Dry* with a rainfall under that amount, along the river banks.

2. The growth of forests is influenced by climate, by aspect, by the composition of the soil and by the depth of the permanent water supply.

3. Various are the uses of forests. In the first place they have an aesthetic use. A vast range of forest extending as far as the eye can go, with trees arranged in tiers, dark-green and majestic, is a noble sight—a thing of beauty and therefore a source of joy for ever. We cannot but admire the ancient *Rishis* or *Faqirs* whose goal of life was pure bliss or joy, for choosing forests as their abode.

4. But apart from aesthetic joy forests have some practicai uses. Forests attract rain and so influence climate. The influence of forests on the climate of a country and the fertility of the soil is of special inerest in Pakistan. As forests are dependent for existence on water

supplied by prècipitation, by percolation and by innundation, so they are locally responsible for the storage of rainfall-water in the soil and also for the supply by transpiration from the foliage, of moisture to the air.

5. And this storage of rainfall-water prevents destructive floods. The spongy soil of the forest absorbs a good portion of rainfall and allows the rest to flow down regularly to the plains.

6. The grazing which forests annually afford to countless herds assumes a special value in years of drought; it renders material assistance in saving from starvation the cattle upon which the agriculture of the country depends.

7. They afford to the villagers who inhabit their vicinity a ready supply of materials for house-building and thatching, of fued and of minor forest products. They also supply leaves for use as manures for the cultivator's field.

8. They supply valuable timbers like sal, teak, ironwood, sandal, sissu, ebony, red sanders, rosewood etc., and is a source of revenue of the state.

9. Forests being so important, a well-organised forest service is maintained by the government to protect forests from the ravages of man, cattle and fire.

10. The importance of the Pakistani forests from an economical point of view must primarily depend on the demand for their yield in Pakistan. Increased prosperity among the rural population and the establishment of new industries will result in an increase in the use of forest-products and hence in forest-revenue.

248. RICH MEN : ARE THEY A BENEFIT OR A DANGER TO THE COMMUNITY?

1. The peculiar tendency of the present age is to make the rich richer and the poor poorer. So we have got a large number of rich men or millionaires in every country. There are a few in England, some in South Africa and a good many in the United States of America.

2. The question whether they advance or hinder the progress of the community they live in ultimately depends upon their individual character. Yet some generalisations are possible.

3. Nothing is an unmixed evil or good in this world ; so rich men help and hinder social welfare, but it seems that the amount of evil they do is greater than the amount of good.

4. Rich men own capital and they invest this capital in industries no doubt to increase their own wealth, but others indirectly profit by their investment and the cause of industry gains.

5. They are a national asset and increase the credit and prestige of the nation.

6. At time they are liberal in their benefaction for public purposes. Andrew Carnegie has liberally contributed for Scotch universities and for public libraries of England and America. Cecil Rhodes founded a large number of scholarships for the British Empire, United States and Germany and the Rothchilds have been very liberal in public benefactions.

7. But when all is said and done, it must be said that wealth is more evenly distributed when capital for industries is raised by a large number of investors of moderate means or by workmen themselves, than when it is invested by some rich men. The general community is ultimately more benefited in the former manner.

8. Combination of great capitalists can wreck smaller enterprises and establish a monopoly. Experience has taught how *trust* can inflict great hardship on consumers by raising prices.

9. Man employed in capitalist-owned concerns are reduced to servitude and lose all initiative and energy. There is no scope for original views and independent action.

10. The ideal state is that in which wealth is evenly distributed, and rich men are the greatest obstacles in the way.

249. HOLIDAYS

1. Holidays were originally holy days or days set apart for holy thoughts or higher contemplation, as opposed to working days when

men were busy with worldly thoughts and cares. In course of time holidays became days of recreation.

2. In every community there are some holidays—days of leisure and rest. The greater the joy in a community, the larger the number of holidays.

3. These holidays are a physical and psychological necessity. Our body requires rest and our mind wants leisure. "All work and no play makes Jack a dull boy". In modern life specially which is a feverish pursuit after wealth, name and fame, the holiday is a great necessity.

4. After rest, work is better done, wheras a dull monotonous round of work without any break takes away all joy and zest from it. When these factors are wanting, work can never be done well, Man is not a machine.

5. Holidays enable us to reconsider our position, to find out our errors, to plain and devise in a more efficient way.

6. These are the days of interchange of social amenities—we meet friends, talk and dine with them. All these strengthen the social tie. As a social being, man profits immensely by holidays.

7. It has been said that joy lengthens life and sorrow shortens it. If it is so then holidays by giving us new joys help us to live and to be at peace with the world.

8. But in order that holidays may prove a source of joy, its contrast with the working days must be felt. In other words, he alone is entitied to holidays who works. An idle man has no claim to them and holidays bring no appreciable change in his life.

250. SOME EPOCH-MAKING DISCOVERIES AND INVENTIONS.

1. What the world is to-day is largely due to some great discoveries and inventions of science which have enabled man to know the mysteries of nature and life. And as knowledge is power it has made man very powerful. Principal among these discoveries are :

2. *Printing*.—It was known from very early times in China. But Europe found it out only in 15th century. The credit belonged to Johan Gutenberg of Germany. But printing was introduced into

England by William Caxton in 1476. He studied the printing methods of Germany and Brussels where for some time past wood-blocks had been superseded by the much more convenient method of movable types. The first English printed books were *Recuyell of the History of Troy* and a treatise on *The Game and Play of Chess*. Since then printing has been making rapid progress and as a result of improvements made from time to time it is considered nothing wonderful to print as many as 22,000 sheets of newspaper within an hour. The inconveniences of composing have been removed by Lino-type machine.

3. *Steam Power*.—Steam had been used to drive engines more than two thousand years ago by Heron of Alexandria. But Heron's machine was only a toy, and the first successful engine put to practical use was invented by Captain Savery in 1698. But it was not till the time of James Watt that real impetus was given to it. Watt approached the question of perfecting the steam-engine as a scientific problem and transformed a rude and imperfect steam-engine into an efficient and powerful working instrument. No invention has had a greater influence upon material progress than Watt's engine.

4. *Electric Telegraphy*.—Electric telegraphy of every type depends upon the work of many men of science. Volta, an Italian discovered in 1800 his voltaic pile by means of which a continuous current of electricity can be produced. In 1819 Oersted, a professor at the University of Copenhagen discovered the principle of relationship between electricity and magnetism. It is upon this discovery that the system of electric telegraphy was based. Joseph Henry in the United States, Ampere in France and Faraday in England worked upon Oersted's experiment and produced marvellous results.

5. *Mariner's Compass*.—A sort of mariner's compass was used six hundred years before Lord Kelvin's invention by European navigators, and by the Chinese even before that. But it was unsatisfactory and was affected by the rolling of the ship and during gun-fire. Lord Kelvin noted the defects and set himself to devise that compass which made his name famous to every nautical man.

6. *Vaccination*.—One of the greatest inventions that have lessoned human suffering is vaccination. There was a time when small-pox raged virulently in Europe as the German saying "from small-pox and love few men remain free" indicates. It is Edward Jenner's great

invention that saved Europe. It is said that he took his cue from a young milk-maid who referring to the small-pox epidemic said, "I cannot take that disease for I have had cow-pox." At first Jenner was ridiculed but he went on with his experiments. Great was Napoleon's admiration for him! "Ah" said the Emperor, "Jenner, we can refuse nothing to that man."

7. *Anti-septic Surgery.*—About fifty years before Lister's epoch-making achievement, the slightest surgical operation was attended with great danger, on account of mortification of the tissues and blood-poisoning. Lister found out that the cause of these was the presence of bacteria. To prevent this he developed a system of careful disinfection of every-thing which came into direct and indirect contact with a wound. He invented also an anti-septic dressing. Great was the success of this method and at present there is scarcely a hospital in the civilised world where the principles of anti-septic surgery are not adopted.

8. These along with Pasteur's contribution have greatly alleviated human sufferings. There are other notable achievements like the invention of the gun-powder, of aeroplane and other things too numerous to mention. These discoveries and inventions have made man happy, strong and powerful.

251. THE LOVE OF BOOKS.

1. The aim of education is to create a taste for reading, so that when we leave our universities we may go on cultivating that taste which we have acquired within their four walls.

2. Where this taste is not created, a student may pass very brilliantly his examinations, but he is not educated. He has crammed to pass, but education has made no abiding impression on his mind. This is the reason why some brilliant students do nothing but vegetate when their university-career is over.

3. But really educated men have got a love of books. Of course all cannot be expected to love the same kind of books. Our love of books will depend on our natural taste and education. This enables us to choose right books and profit by them.

4. This taste for reading increases our knowledge and widens our mental horizen. The more we read the vaster seems the store-house

of knowledge and the consciousness that the emporium of knowledge is so great and we know so little, makes us humble. So it fills man with wisdom and humility born of it.

5. It is a never-failing source of comfort and solace to men in solitude, in misery and distress. When the world abandons us our love of books remains with us as a ministering angel.

6. It gives us the joy of being abreast of the time. The world is progressing by leaps and bounds and nothing is more tragic than to keep ourselves stationary and refuse to march on the roads of knowledge. Of course many are the road and it is not possible for one to travel through all ; but yet it is a source of joy that we have taken one road.

7. Lastly it enables us to benefit humanity by extending the bounds of knowledge and bringing peace and power to men, for knowledge alone brings peace, knowledge alone is power.

252. THE STUDY OF HISTORY

1. Man is a born historian, in as much as he is not the product of to-day but is a sum-total of past experience, inheritance and tradition. "A talent for history may be said to be born with us as our chief inheritance", says Carlyle. Behind the child's love for myths and folk-lore and the grown-up man's joy in epic, this inborn love of history is revealed.

2. Love of history, being ingrained in our nature, the study of history is always fascinating. It is principally a record of the past and nothing charms us more than the past. We speak of the golden past and look longingly on the days that are no more. Hence that branch of knowledge which rebuilds the past for us is always a source of pleasure and instruction.

3. But in order to utilise fully our innate love of history, it is necessary to study it properly. There is a method of studying history. History must not be read as a collection of dry facts and dates, but as a living representation of the past. But in order that we may visualise the past we must bring a creative imagination with us in our reading of history.

4. When it is read in this way it helps us in many ways. It destroys our narrowness and provincialism and broadens our outlook

and widens our sympathy. An acquaintance with the histories of nations enables us to realise the affinity of men throughout the world.

5. It serves as a guide to life. The lessons of the past which are recorded in the pages of history teach us to avoid the pitfalls of life, individual and national and to follow the path of success. "Errors of predecessors are landmarks to posterity."

6. The study of history gives a proper perspective to our correct appreciation of the present, because the present has grown out of the past. Present thoughts, ideas, customs and institutions can never be properly understood without reference to the past.

7. The accumulated wisdom of ages which history enshrines in its pages ennobles man and makes him wise and quickens his imagination.

8. Truth is stranger than fiction and history which records these truths is always a pleasing study and a source of pure joy.

QUOTATIONS FOR ALL OCCASIONS

Ability :—Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. *Walpole.*

The highest of ability consists in a thorough knowledge of the real value of things, and of the genius of the age we live in.

Rochefoucauld.

Behind an able man there are always other able men.

Chinese Proverb.

Absence :—Absence like death, sets a seal on the image of those we have loved ; we cannot realise the intervening changes which time may have effected. *Goldsmith.*

Ye flowers ! that droop, forsaken by the spring ;
Ye birds ! that, left by summer, cease to sing,
Ye trees ! that fade, when autumn heats remove,
Say, is not absence death to those who love ? *Pope.*

Abstinence :—The whole duty of man is embraced in the two principles of abstinence and patience : temperance in prosperity, and courage in adversity. *Seneca.*

Temperance and labour are the two best physicians of man, labour sharpens the appetite, and temperance prevents him from indulging to excess. *Rousseau.*

Acquaintance :—Suddenly acquaintance brings repentence.

Thomas Fuller.

Action :—Not alone to know, but to act according to thy knowledge, is thy destination,—proclaims the voice of my inmost soul. Not for indolent contemplation and study of thyself nor for brooding over emotions of piety,—no, for action was existence given thee ; thy actions, and thy actions alone determine thy worth. *Fichte.*

Acton :—He even never helps the men who will not act.

Sophocles.

Idlers cannot even find time to be idle, or the industrious to be at leisure. We must be always doing or suffering. *Zimmerman.*

Admiration :—We always love those who admire us, but we do not always love those whom we admire. *Rochefoucauld.*

Adversity :—Adversity is the trial af principle. Without it, a man hardly knows whether he is honest or not. *Feilding.*

Prosperity is no just scale adversity is the only balance to weigh friends. *Plutarch.*

Advice :—The worst men often give the best advice. *Bailey.*

Men give away nothing so liberally as their advice. *Rochefoucauld.*

Those who school others often should school themselves.

Affection :—Loving souls are like paupers. They live on what is given them. *Madame Swetchine.*

Age :—They say women and music should never be dated. *Goldsmith.*

We do not count a man's years until he has nothing else to count. *Emerson.*

In youth the days are short and the years long, in old age the years are short and the days long. *Pairm*

Amdassador :—An ambassador is an honest man sent to lie abroad for the commonwealth. *Sir H. Wotton.*

Ambition :—Like dogs in a wheel, birds in a cage, or squirrels in a chain, ambitious men still climb and climb, with great labour and incessant anxiety but never reach the top. *Burton.*

Ambition is like love, impatient both of delays and rivals. *Denham.*

Apothegms :—The genius, wit, and spirit of a nation are discovered by their proverbs. *Bacon.*

Appearances :—A miser grows rich by seeming poor an extravagant man grows poor by seeming rich. *Shenstone.*

She looks as if better wouldn't meet her mouth.

Art :—Art is a jealous mistress, and if a man have a genius for painting poetry, music, architecture or philosophy, he makes a bad husband, and an ill provider, and should be wise in season, and not fetter himself with duties which will embitter his days, and spoil him for his proper work. *Emerson.*

What is art ? Nature concentrated. *Balzac.*

The whole world without art and dress would be but one great wilderness. *Butler.*

The perfection of art is to conceal art. *Quintilian.*

The artist belong to his work, not the work to the artist. *Novalis.*

I think sculpture and painting have an effect to teach us manners and abolish hurry. *Emerson.*

The highest art is artlessness. *F. A. Durivage.*

Art is long and time is fleeting. *Longfellow.*

Authors :—Authors, like coins, grow dear as they grow old. *Pope.*

The most original modern authors are not so because they know what is new, but simply because they know how to put what they have to say as if it had never had been said before. *Goethe.*

Beauty :—Beauty itself is but the sensible image of the Infinite. *Bancroft.*

A thing of beauty is a joy for ever. *Keats.*

Beauty is truth, truth beauty......that is all ye know on earth, and all ye need to know. *Keats.*

If the nose of Cleopatra had been a little shorter, it would have changed the history of the world. *Pascal.*

The essence of the beautiful is unity in variety. *Mendelssohn.*

Heat cannot be separated from fire or beauty from the eternal. *Dante.*

Beauty draws up with a single hair. *Pope.*

Beauty is a short-lived tyranny. *Socrates.*

Bigotry :—Show me the man who would go to heaven alone if he could, and in that man I will show you one who will never be admitted into heaven. *Feltham.*

Books :—Choose an author as you choose a friend. *Roscommon.*

Brevity :—Genuine good taste consists in saying much in a few words, in choosing among our thoughts, in having some order and arrangement in what we relate, in speaking with composure. *Fenelon.*

Chance :—Chance is but the Pseudonym of God for those particular cases which he does not choose to subscribe openly with his own sign manual. *Coleridge*

Cheerfulness :—The habit of looking on the best of every event is worth more than a thousand pounds a year. *Johnson.*

An ounce of cheerfulness is worth a pound of sadnesgs to serve God with. *Fuller.*

Children :—I hardly know so melancholy advance reflection as that parents are necessarily the sole directors of the managment, penetration, or taste to perform the task. *Lord Greville.*

Many children, many cares ; no children, no felicity. *Richtes.*

Circumstances:—Circumstances ! I make circumstances. *Napoleon.*

Civilization :—The most civilized people are as near to barbarism as the most polished steel is to rust. Nations, like metals, have only a superficial brilliancy. *Rivarol.*

Clothes :—Clothes make the man. *Latin Proverb.*

Conduct :—Conduct is three-fourths of our life and is largest courcers.

Conscience : —The conscience is the inviolable asylum of the liberty of man. *Napoleon.*

Conscience is the chamber of justice. *Origen.*

Conscience is the sentinel of virtue. *Johnson.*

Conversation :—The less men think, the more they talk. *Montaigne.*

Conversation enriches the understanding, but solitude is the school of genius. *Gibbon.*

Country :—God made the country, and man made the town. *Cowper.*

Courage :—Courage with discipline is nearer beastliness than manhood. *Sir P. Sidney.*

Crown :—Uneasy lies the head that wears a crown. *Shakespeare*

Cruelty :—All cruelty springs from weakness. *Seneca.*

Custom :—Custom is the law of fools. *Vanbrugh.*

Danger :—The danger which is despised arrives the soonest. *Laberius.*

Death :—He who fears death has already lost the life he covets. *Cato.*

One may live as a conqueror, a king, or a magistrate, but he must die as a man. *Danial Webster.*

Defeat :—What is defeat ? Nothing but education, nothing but the first step to something better. *Wendell Phillips.*

Delay :—Delays have dangerous ends. *Shakespeare.*

Delicacy :—Delicacy is to the mind what fragrance is to the fruit. *Achilles Poincelot.*

Democracy :—If there were a people consisting of goods, they would be governed democratically. So perfect a government is not suitable to them. *Rousseau.*

The idea of bringing all men on an equality with each other has always been a pleasant dream : the law cannot equalise men in spite of nature. *Vauvenargues.*

This, then is a democracy, in my opinion, when the poor, getting the upper hand in the state, kill some and banish others, sharing equally among the remaining citizens the magistracies and high office, which are usually divided among them by lot. *Plato.*

Debt :—A small debt produces a debtor large one an enemy.
Publiks Spain.

Dependence :—The greatest man living may stand in need of the meanest, as much as the meanest does of him. *Fuller.*

Desire :—What we wish for in youth comes in heaps on us in old age.

Happy the man who early learns the wide chasm that lies between his wishes and his powers. *Goethe.*

It is better to desire than to enjoy, to love than to be loved.
Hazlitt.

Despotism :—A virtue is necessary in a republic and honour in a monarchy, fear is what is required in despotism. As for virture it is not at all necessary, and honour would be dangerous there.
Montesquieu.

Devil was the first democrat. *Byron.*

Diet :—One meal a day is enough for a lion, and it ought to suffice for a man. *Dr. George Fordyce.*

Difficulty :—The most difficult thing in life is to know yourself.
Thales

The greatest difficulties lie where we are not looking for them.
Goethe.

The best way diet of a difficulty is through it. *Abson.*

Dignity :—Dignity consists not in possessing honour but in deserving. *Aristotle.*

Doubt :—Human knowledge is the parent of doubt. *Lord Grevill.*

Man was not made to question, but adore. *Young.*

When you doubt, abstain. *Zorcaster.*

To be once in doubt is once to be resolved. *Shakespeare.*

I love sometimes to doubt, as well as know. *Dante.*

Dog :—A living dog is better than a dead lion. *Latin Proverb,*

Dreams :—Regard not dreams, since they are but the image of our hopes and fears. *Cato.*

Dress :—The only medicine which does woman more good than harm is dress. *Richter.*

Eat :—One should eat to live not live to eat. *Franklin.*

Economy :—Economy is of itself great revenue. *Cicero.*

Beware of little expenses ; a small leak will sink a great ship.
Franklin.

Face :—Man is read in his face. *Ben Jonson.*

Failure :—They never fail who die in a great cause. *Byron*

Fault :—A fault once denied is twice committed. *Fuller*

Impossibility :—Impossible !—it is not good French. *Napoleon*

Imprisonment :—Stone walls do not a prison make nor iron bars a cage ; minds innocent and quite take that for an hermitage ; If I have freedom in my love, and in my soul am free, angels alone that soar above enjoy such liberty. *Lovelace.*

Impudence :—A man has no more right to say an uncivil thing than to act one ; no more right to say a rude thing to another than to knock him down. *Johnson.*

Impulse :—Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we apt to think them. *Hare.*

Inconstancy :—Infidelity, like death, admits of no degrees. *Madam de Lafayette*

We pardon infidelities, but we do not forget them. *Madam de Lafayette*

Indecision :—When a man has not a good reason for doing a a thing he has one good reason for letting it alone. *Rev. Thomass Scott.*

Individuality :—The worth of a state, in the long run, is the worth of the individuals composing it. *J. S. Mill.*

Every great man is a unique. The scipionism of Scipio is precisely that part he could not borrow. *Emerson.*

Industry :—Diligence is the mother of good luck. *Franklin.*

The more we do, the more we can do ; the more busy we are, the more leisure we have. *Hazlitt.*

The end of labour is to gain leisure. *Aristotle.*

Hell itself must yield to industry. *Ben Jonson.*

Journalism :—A Journalist is a grumbler, a censurer, a giver of advice, a regent of sovereigns, a tutor of nations. For hostile newspapers are more to be feared than a thousand bayonets. *Napoleon.*

Judgement ;—The world is an excellent Judge in general, but a very bad one in particular. *Lord Greville*

Wise judges are we of each other. *Richelieu*

The judgement of the world stands upon matter of fortune.

Justice :—Justice is the first virtue of those who command, and stops the complaints of those who obey. *Diderot*

The integrity of the heart, when it is strengthened by reason, is the principal source of justice and with an honest man thinks nearly always justly. *Rousseau.*

Justice consists in doing no injury to man; decency, in giving them no offence. *Cicero.*

He who goes no further than bare justice stops at the beginning of virtue. *Blair.*

Kindness :—Kindness gives birth to kindness. *Sophocles.*

Kindness nobler ever than revenge. *Sakespeare.*

Kind hearts are more than coronets, and simple faith than Norman blood. *Tennyson.*

Knavery :—The craftiest wiles are too short and ragged a cloak to cover a bad heart. *Lavater.*

Knowledge :—If you have knowledge, let others light their candles at it. *Fuller.*

The essence of knowledge is, having it, to apply it; not having it to confess your ignorance. *Confucius.*

Knowledge is power. *Bacon.*

Knowledge comes but wisdom lingers. *Tennyson.*

Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age, and if we do not plant it while young, it will give us no shade when we grow old. *Chesterfield.*

The desire of knowledge, like the thirst of riches, increases ever with the acquisition of it. *Sterne.*

Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven. *Shakespeare.*

Human knowledge is the parent of doubt. *Lord Greville.*

Knowledge without education is but armed injustice. *Horace.*

Charles V has said that a man who knew four languages was worth four men. *M. de Montlosier.*

Labour :—Labour rids us of three great evils,—irksomeness, vice, and poverty. *Voltaire,*

The labour we delight in physics pain. *Shakespeare.*

Learning is pleasurable, but doing is the height of enjoyment. *Novalis.*

Language :—A man who is ignorant of foreign languages is also ignorant of his own language. *Goethe.*

Language is the dress of thought. *Johnson.*

Laughter :—A laugh is worth a hundred groans in any market.

No man who has once heartily and wholly laughed can be altogether irreclaimably depraved. *Carlyle.*

Men show their character in nothing more clearly than by what they think laughable. *Goethe.*

Law :—A countryman between two lawyers, is like a fish between two cats. *Farnklin.*

Law is a bottomless pit ; it is a cormorant, a harpy that devours everything. *Arbuthnot.*

We are all slaves of the laws, to live free of power at last. *Cicero.*

Laws grind the poor, and rich men rule the law. *Goldsmith.*

It is impossible for men so much as to murder each other without statutes and maxims, and an idea of justice and honour. War has its laws as well as peace. *Hume.*

Reason is the life of the law ; nay, the common law itself is nothing else but reason. *Coke.*

As to lawyers,—their profession is supported by the indiscriminate defence of right and wrong. *Junius.*

Law should be like death, which spares no one. *Mantesquieu.*

Learning :—The most learned are often the most narrow-minded men. *Hazlitt.*

Learning is like mercury, one of the most powerful and excellent thing in the world in skilful hands ; in unskilful, the most mischievous. *Pope.*

A little learning is a dangerous thing. Drink deep, or taste not the Pierian spring : their shallow draughts intoxicate the brain, and drinking largely sobers us again. *Pope.*

The great art to learn much is to undertake a little at a time. *Locke.*

Leisure :—Leisure is time for doing something useful ; this leisure the diligent man will obtain, but the lazy man never ; so that, as poor Richard says, a life of leisure and a life of laziness are two things. *Franklin.*

Lending :—Loan oft loses both itself and friend. *Shakespeare.*

Liberality :—No communications can exhaust genius, no gifts impoverish charity. *Lavator.*

Liberty :—O Liberty ! Liberty ! how many crimes are committed in thy name. *Madame Roland.*

Personal Liberty is the paramount essential to human dignity and human happiness. *Bulwar Lytton.*

The tree of liberty only grows when watered by the blood of tyrants. *Bertrand Barere.*

O, give me liberty for even were paradise my prison, still I should long to leap the crystal walls. *Dryden.*

Licentiousness :—Headstrong liberty is lashed with woe. *Shakespeare.*

Life :—It matters not how a man dies, but how he lives. *Johnson.*

Life, however short, is made still shorter by waste of time. *Johnson.*

Life like a dome of many-coloured glass, stains the white radiance of enternity. *Shelley.*

To live long, it is necessary to live slowly. *Cicero.*

Life is as tedious as a twicetold tale vexing the dull ear of a drowsy man. *Shakespeare.*

Life is a comedy to him who thinks and a tragedy to him who feels. *Horace Walpole.*

Light :—Where there is much light, the shade is deepest. *Goethe.*

A drop of light is better to give or receive than an ocean of obscurities. *Joubert.*

Literature :—I never knew a man of letters ashamed of his profession. *Thackeray.*

It is the glorious doom of literature that the evil perishes and the good remains. *Bulwer Lyttou.*

Literature is the thought of thinking souls. *Carlyle.*

Logic :—Logic is the essence of touch, and truth is the most powerful tyrant; but tyrants hate the truth. *Kozlay.*

Love :—There is, but one kind of love, but there are a thousand different copies of it. *Rochefoucauld.*

How wayward is this foolish love, that, like a testy babe, will scratch the nurse, and presently, all humbled, kiss the rod. *Shakespeare.*

Luck :—I never knew an early rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits, and iron industry are impregnable to the assaults of all the ill-luck that fools ever dreamed of. *Addison.*

Luxury :—Luxury makes a man so soft, that it is hard to please him, and easy to trouble him; so that his pleasures at last become his burden, Luxury is a nice master, hard to be pleased.
Sir G. Mackenzie.

On the soft bed of luxury, most kingdoms have expired.
Young.

We read on the forehead of those who are surrounded by a foolish luxury, that Fortune sells what she is thought to give.
La Fontaine.

Majority :—The voice of the majority is no proof of justice.
Schiller.

It never troubles the wolf how many the sheep be. *Virgil.*

Man :—There are but three classes of man, the retrograde, the stationary, and the progressive. *Lavater.*

Men in general, are but great children. *Napoleon.*

No man is so great as man-kind. *Theodore Parker.*

Born to be ploughed with years, and sown with cares, and reaped by Death, lord of the human soil. *Byron.*

Mankind at large always resembles frivolous children; they are impatient of thought, and wish to be amused. *Emerson.*

Manners :—Grace is to the body what good sense is to the mind.
Rochefoucauld.

Civility costs nothing, and buys everything.
Mary Wortley Montague.

There is a nobility in the world of manners. *Schiller.*

A man's own manner and character is what best becomes him.
Cicero.

Martyrs :—For some not to be martyred is a martyrdom.
Donne.

It is the cause, and not the death, that makes the martyr.
Napoleon.

Master :—If thou art a master, be sometimes blind; if a servant, sometimes deaf. *Fuller.*

Mercy :—Blessed are the merciful, for they shall obtain mercy.
Bible.

Mind :—The pen is the tongue of the mind. *Crevantes.*

Moderation :—To live long, it is necessary to live slowly.
Cicero.

Money :—Money is a good servant, but a dangerous master.
Bouhours.

If you make money your god, it will plague you like the devil. *Fielding.*

A wise man should have money in his head, but not his heart. *Swift.*

Monuments ;—Monuments, like men, submit to fate. *Pope.*

Morality :—The health of a community is an almost unfailing index of its morals. *James Martineau.*

Mother :—Men are what their mothers made them. You may as well ask a loom which weaves huckaback, why it does not make cashmere, as expect poetry from this engineer, or a chemical discovery from this engineer, or a chemical discovery from that jobber. *Emerson.*

The future destiny of the child is always the work of the mother. *Napoleon.*

Music :—Let me have music dying, and I seek no more delight. *Keats.*

The effect of good music is not caused by its novelty. On the country strikes us more, the more familiar we are with it. *Goethe.*

I never merry when I hear sweet music. *Shakespeare.*

Nationality :—Nationality is the aggregeted individuality of the greatest men of the nation. *Kossuth.*

Nature :—Nature and wisdom always say the same. *Juvenal.*

The poetry of earth is never dead. *Keats.*

Necessity :—There is no virtue like necessity. *Shakespeare.*

Nothing is intolerable that is necessary. *Jeremy Taylor.*

News :—News as wholesome as the morning air. *Chapman.*

Ill news is winged with fate, and flies apace. *Dryden.*

Noise :—It is with narrow-souled people as with narrow necked bottles...the less they have in them, the more noise they make in pointing it out. *Pope.*

Occupation :—The price of excellence is labour, and time that of morality. *Fuseli.*

Opinion :—The mind revolts against certain opinions, as the stomach rejects certain foods. *Hazlitt.*

Opportunity :—Take all the swift advantage of the hours. *Shakespeare.*

Oppression :—The smallest worm will turn, being trodden on. *Shakespeare.*

There is no happiness for him who oppresses and persecutes ; no,

there can be no repose for him. For the sight of the unfortunate cry for vengeance to Heaven. *Pestalozzi.*

A desire to resist oppression is implanted in the nature of man, *Tacitus.*

Oratory :—Eloquence is vehement simplicity. *Cecil.*

Ornament :—All finery is a sign of littleness. *Lavator.*

Pain :—Pain pays the income of each precious thing. *Shakespeare.*

Long pains with use of bearing, are half eased. *Dryden.*

Pardon :—To err is human ; to forgive, divine ! *Pope.*

Parent :—A suspicious parent makes an artful child. *Haliburton.*

Passion :—The wise man is the master of his passions, the fool is their slave. *Publius Syrus.*

Past :—Study the past if you would divine the future. *Confucius.*

Patriotism :—Had I a dozen sons,—each in my love like,—I had rather have eleven die nobly for their country, than one voluptuously surfeit out of action. *Shakespeare.*

Persecution :—Persecution to persons in a high rank stands them in the stead of eminent virtue. *Cardinal de Retz.*

Whereas you see persecution, there is more than a probability that truth lies on the persecuted side. *Bishop Lamiter.*

Perverseness :—Perverseness is one of the primitive impulses of the human heart ; out of the indivisible primary faculties or sentiments which give direction to the character of man. *Edgar A. Poe.*

Philosophy :—The business of philosophy is to circumnavigate human nature. *Hare.*

Philosophy, if rightly defined, is naught but the love of wisdome. *Cicero.*

The discovery is what is true, and the practice of that which is good, are the two most important objects of philosophy. *Voltaire.*

Do not all charms fly at the mere touch of cold philosophy? *Keats.*

Physic-Physician :—Time is generally the best doctor. *Ovid.*

Pitty .—Pitty is the virtue of the law, and none but tyrants use it cruelly. *Shakespeare.*

Pity is skin to love. *Southern.*

Pleasure :—All pleasure must be bought at the price of pain. The difference between false pleasure and the true pleasure is put

thus ; for the true, the price is paid before you enjoy it ; for the false, after you enjoy it. *Sydney Smith.*

Poetry :—Poets utters great and wise things which they do not themselves understood. *Plato.*

Modern poets put a great deal of water in their ink. *Goethe.*

Politeness ;—Politeness may be regarded as the zero of friendship's thermometer. *De Boufflers.*

Poison :—The higher we rise, the more isolated we become ; and all elevations are cold. *De Boufflers.*

Posterity :—Posterity gives to every man his true value and proper honour. *Tacitus.*

Time will unveil all things to posterity, it is a chatterer, and speaks to those who do not question it. *Euripides.*

Poverty :—It is an ill thing to be ashamed of one's poverty, but much worse not to make use of lawful means to avoid it. *Thucydides.*

Power :—Power is so characteristically calm that calmness in itself has the aspect of power. And forbearance implies strength. *Bulwer Lytton.*

Praise :—It is not he who searches for praise who find it. *Rivarol.*

Praise undeserved is satire in disguise. *Pope.*

Prayer :—The shame that arise from praise which we do not deserve often makes us do things we should never otherwise have attempted. *Rochefoucauld.*

The praises of others may be of use in teaching us, not what we are, but what we ought to be. *Hare.*

C mmend a fool for his wit or a knave for his honesty, and they will receive you into their bosom. *Fieldings.*

There are reproaches which praise, and praises which slander. *Rochefoucauld.*

The greatest prayer is patience. *Buddha.*

The protection of God cannot, without sacrilege, be invoked but in behalf of justice and right. *Kossuth.*

In prayer it is better to have a heart without words than words without a heart. *Bunyan.*

He who lives well is the best preacher. *Cervantes.*

Prejudice :—Prejudice is the child of ignorance. *Hazlitt.*

Press:—A journalist is a grumbler, a censurer, a giver of advice, a regent of sovereigns, a tutor of nations Four hostile newspapers are more to be feared than a thousand bayonets. *Napoleon.*

Present :—The present moment is a powerful deity. *Goethe.*

Make use of time, if thou lovest eternity : know yesterday cannot be recalled, to morrow cannot be assured : to-day is only thine ; which if thou procrastinate thou losest ; which lost, is lost for ever. One to-day is worth two to-morrows. *Quarles.*

Pertension :—He who gives himself airs of importance exhibits the credentials of importance. *Lavater.*

We are only vulnerable and ridiculous through our pretensions. *Madam de Girardin.*

The more honesty a man has, the less he affects the air of a saint. *Lavater.*

Pride :—Dignity and pride are too near relationship for intermarriage. *Madam Deluzey.*

This life will admit of equality ; but surely that man who thinks he derives consequence and respect from keeping others at a distance is a base-minded as the coward who whuns the enemy from the fear of an attack. *Goethe.*

The infinitely little have a pride infinitely great. *Voltaire.*

Vanity is a confounded donkey, very apt to put his head between his legs, and chuck us over ; but pride is a fine horse, that will carry us over the ground, and enable us to distance our fellow-travellers. *Marryat.*

Principles :—He who knows right principles is not equal to him who loves him. *Confucius.*

Procrastination :—Never leave that till to-morrow which you can do to-day. *Franklin.*

Delays have dangerous ends. *Shakespeare.*

Progress :—What are the aims which are at the same time duties? They are the perfecting of ourselves the happiness of others. *Kant.*

The goal of yesterday will be the starting-point of to-morrow. *Carlyle.*

Promise :—It is easy to promise, and alas ! how easy to forget ! *Alfred de Musset.*

He who is the most slow in making a promise is the most faithful in the performance of it. *Rousseau.*

We promise according to our hopes, and perform according to our fears. *Rochefoucauld.*

Prosperity :—Greatness stands upon a precipice, and if prosperity carries a man never so little beyond his poise, it overbears and dashes him to pieces. *Sencea.*

He that dwells in prosperity will be sure to shrink in adversity. *Cotton.*

Prosperity is the touchstone of virtue ; for it is less difficult to bear misfortunes than to remain uncorrupted by pleasure. *Tacitus.*

Proverb :—The genius wit, and spirit of a nation are discovered by their proverbs. *Bacon.*

The wit of one man, and the wisdom of many. *Earl Russell.*

Providence :—We are to lead events, but not to follow th m. *Epictetus.*

Prudence :—Put armour on thin ears and thin eyes. *Shakespeare.*

I love prudence very little, if it is not moral. *Joubert.*

Public :—He who serves the public is a poor animal ; he worries himself to death, and no one thanks him for it. *Goeths.*

The public wishes itself to be managed like a woman ; one must say nothing to it except what it likes to hear. *Goethe.*

The public is wiser than the wisest critic. *Bancroft.*

Punctuality :—It is of no use running ; to set out betimes is the main point. *La Fontaine.*

Punishment :—There is no greater punishment than that of being abandoned to one's self. *Pasquier Quesnel.*

The punishment of criminals should be of use ; when a man is hanged he is good for nothing. *Voltaire.*

We do not correct the man we hang ; we correct others by him. *Montaigue.*

Quarrels ;—Quarrels would never last long if the fault was only on one side. *Rochefoucauld.*

In a false quarrel there is no true valour. *Shakespeare.*

Quotation :—With just enough of learning to misquote. *Byrou.*

Reading :—To read without reflecting is like eating without digest. *Burke.*

Read not to contradict and confute, nor to believe and take for granted, not to find talk and discourse ; but to weigh and consider. *Baoon*

Sentences are like sharp nails which force truth upon our memory. *Diderot.*

Read not books alone, but men, and amongst them chiefly thyself ; if thou find anything questionable there use the commentary of a severe friend, rather than the gloss of a sweet-lipped flatterer : there is more profit in a distasteful truth than deceitful sweetness. *Quarles.*

Reason :—Neither great poverty nor great riches will hear reason. *Fielding.*

Reason is progressive; instinct, stationery. Five thousand years have added no improvement to the hive of the bee, nor the house of the beaver. *Cotton.*

Human reason is like a drunken man on horseback set it up on one side, and it tumbles over on the other. *Luther.*

Reciprocity :—Life cannot subsist in society but by reciprocal concessions. *Johnson.*

Religion :—I am sorry to see how small a piece of religion will make cloak. *Sir William Waller.*

The religion of one age is the literary entertainment the next. *Emerson.*

The dispute about religion, and the practice of it, seldom go together. *Young.*

Where true religion has prevented one crime, false religions have afforded a pretext for a thousand. *Cotton.*

Renegade :—There is no malice like the malice of the renegade. *Macaulay.*

Repentance :—Our greatest glory consists not in never falling, but in rising every time we fall. *Goldsmith.*

Repose :—Too much rest itself becomes a pain. *Homer.*

Republic :—Republics, where high birth gives no right to the government of the state, are in that respect the most happy; for the people have less reason to envy an authority which they confer on whom they will, and which they can again take away when they choose. *Montesquieu.*

Reputation :—The way to gain a good reputation is to endeavour to be what you desire to appear. *Socrates.*

At every word a reputation dies. *Pope.*

Reserve :—Reserve is the truest expression of respect towards those who are its objects. *De Quincey.*

Resignation :—Resignation is a daily suicide. *Balzac.*

Resolution :—Experience teacheth us that resolution is sole help in need. *Shakespeare.*

Revolution :—Revolutions are like the most noxious dung-heaps, which bring into life the noblest vegetables. *Napoleon.*

We deplore the outrages which accompany revolutions. But the more violent the outrages, the more assured we feel that a revolution was necessary. *Macaulay.*

The working of revolutions misleads me no more; it is as necessary to our race as the waves to the stream, that it may not be a stagnant marsh. Ever renewed in its forms, the genius of humanity blossoms. *Herder.*

Riches :—A fortune is a great slavery. *Seneca.*

Riches for the most part are hurtful to them that possess them. *Plutarch.*

Ridicule :—Ridicule often cuts the Gordian knot more effectively and better than the severity of a satire.

Rogue :—Make yourself an honest man, and then you may be sure that there is one rascal less in the world. *Carlyle.*

Rumours :—The art of spreading rumours may be compared to the art of pinmaking. There is art of pinmaking. There is usually some truth, which I call the wire; as this passes from hand to hand, one gives it a polish, another a point, others make and put on the head, and at last the pin is completed. *Newton.*

Scandal :—At every word a reputation dies. *Pope.*

Secrecy :—Three may keep a secret,—if two of them are dead. *Franklin.*

A resolution that is communicated is no longer within thy power; thy intentions become now the plating of chance; he who would have his commands certainly carried out take man surprise. *Goethe.*

Two may keep counsel putting one away. *Shakespeare.*

Secrecy is the chastity of friendship. *Feremy Taylor.*

If you would wish another to keep you secret, keep it yourself. *Seneca*

Self-Conceit :—The less a man thinks or knows about his virtues the better we like him. *Emerson.*

Self-Control :—What is the best Government? That teaches us to govern ourselves. *Goethe.*

Self-Praise :—The more you speak of yourself, the more you are likely to lie. *Zimmerman.*

Sensuality :—Sin is the mother, and shame the daughter of lewdness. *Madame Deluzy.*

Sentiment :—Sentiment is the ripened fruit of fancy. *Pir. Sidney.*

Silence :—If a word be worth one shekel, silence is worth two. *Rabbi Ben Azai.*

Still people are dangerous. *La Fountain.*

Not every one who has the gift of speech understands the value of silence. *Lavater.*

Simplicity :—Simplicity of character is the natural result of profound thought. *Hazlitt.*

Simplicity is, of all things, the hardest to be copied. *Steele.*

Simplicity is a jewel rarely found. *Ovid.*

The expression of truth is simplicity. *Seneca.*

Sin :—There is no harder work in the world than sin. *Southe.*

Singularity :—Faithfulness and sincerity are the highest things. *Confucius.*

The more honesty a man has, the less he affects the air of a saint. The affection of sanctity is a blotch on the face of piety. *Lavater.*

Sincerity is an openness of heart; it is found in a very few people, and that which we see commonly is not it, but a subtle dissimulation, to gain the confidence of others. *Rechefoucauld.*

Slander :—The slander of some people is as great a recommendation as the praise of other. *Fielding.*

No sword bites so fiercely as an evil tongue. *Sir P. Sidney.*

Sloth :—Sloth like rust, consumes faster than labour wears, while the key often used is allways bright. *Franklin.*

Solitude :—Solitude shows us what we should be; society shows us what we are. *Cecil.*

Solitude cherishes great virtues, and destroys little ones. *Sydney Smith.*

Sorrow :—The sorrow which calls for help and comfort is not the greatest, nor does it come from the depths of the heart. *Wilhelm von Humboldt.*

Social sorrow loses half its pain. *Johnson.*

Soul :—Men possessing small souls are generally the authors of great evils. *Goethe.*

Speech :—Speech is a faculty given to man to conceal his thoughts. *Tolleyand.*

Station :—They that stand high have many blasts to shake them. *Shakespeare.*

Style :—A great writer possesses, so to speak, an individual and unchangeable style, which does not permit him easily to preserve the anonymous. *Voltaire.*

Proper words in proper places make the true definition of a style. *Swift.*

Sublimity :—From the sublime to the ridiculous there is but one step. *Napoleon.*

Success :—Nothing succeeds so well as success. *Talleyrand.*

The surest way not to fail is to determine to succeed. *Sheridan.*

Success consecrates the foulest crimes. *Seneca.*

Superstition :—Superstition is not, as has been destind, an excess of religious feeling, but a misdirection of it, exhausting of it on vanities of man's devising. *Whately.*

Suspicion :—A dull head thinks of no better way to show himself wise, than suspecting everything in his way. *Sir P. Sidney.*

Sympathy :—We are accustomed to see men deride what they do not understand, and snare at the good and beautiful because it lies beyond their sympathies. *Goethe.*

Nothing precludes sympathy so much as a perfect indifference to it. *Hazlitt.*

Talent :—Great talents have some admirers, but few friends. *Niebuhr.*

Between genius and talent there is the proportion of the whole to its part. *La Bouyere.*

Talking :—Those who have few affairs to attend to are great speakers. The less men think, the more they talk. *Montesquieu.*

I prefer the wisdom of the unlearned to the folly of the loquacious. *Cicero.*

Taste :—A man loves the meat in his youth that he cannot endure in his age. *Shakespeare.*

Taste is the mind's tact. *De Boufflers.*

Tattling :—Talkers are no good-doers. *Shakespeare.*

Taxes :—Kings ought to shear, not skin their sheep. *Herrick.*

Teaching :—The teacher is like the candle which lights others in consuming itself. *Ruffini.*

To sentence a man of true genius to the drudgery of a school is to put a race-horse in a mill. *Colton.*

Temptation :—How oft the sight of means to do ill deeds makes deeds ill done ! *Shakespeare.*

Thought :—Thought is the wind, knowledge the sail, mankind the vessel. *Hare.*

Our thoughts are ours, their ends none our own. *Shakespeare.*

Thinking nurseth thinking. *Sir P. Sidney.*

Thoughts are but dreams till their effects be tried. *Shakespeare.*

There is nothing either good or bad, but thinking makes it so. *Shakespeare.*

My thoughts are my own possession ; my acts may be limited by my country's laws. *G. Foster.*

Time :—We take no note of time but from its loss. *Young.*

Time——that black and narrow Isthmus between two countries. *Colton.*

The past and future are veiled : but the past wears the widow's veil, the future the virgin's. *Ricoter.*

The strong hours conquer us. *Schiller.*

Time is the chrysalis of eternity. *Richter.*

Title :—Titles are of no value to posterity ; the name of a man who has achieved great deeds imposes more respect than any or all epithets. *Voltaire.*

For it is not titles that reflect honour on men but men on their titles. *Metastasio.*

Toil :—Toil and pleasure, in their natures opposite, are yet linked together in a kind of necessary connection. *Livy.*

Tomb :—The earth, that is Nature's mother, is her tomb. *Shakespeare.*

The earth opens impartially her bossom to receive the biggar and the prince. *Horace.*

To-morrow :—To-morrow is a satire on to-day, and shows its weakness. *Young.*

Travel :—I think it not fit that every man should travel. It makes a wise man better and a fool worse. *Feltham*

The world is a great book, of which they that never stir from home read only a page. *St. Augustine.*

Treachery :—Men are oftener treacherous though weakness than design. *Rochefoucauld.*

Treason :—Treason doth never prosper ; what is the reason ? Why, if it prosper, none dare call it treason. *Sir John Harrington.*

The smallest hair throws its shadow. *Goethe.*

A grain of sand leads to the fall of a mountain when the moment has come for the mountain to fall. *Ernest Renan.*

Truth :—He who seeks the truth should be of no country. *Voltaire.*

Truth hath better deeds than words to grace it.

Tyranny :—Tyrants have always some slight shade of virtue ; they support the laws before destroying them. *Voltaire.*

Uncertainty :—All that lies betwixt the cradle and the grave is uncertain. *Seneca.*

Usurer :—A money-lender, he serves you in the present tense ; he lends you in the conditional mood ; keeps you in the sub-junctive ; and ruins you in the future. *Addison.*

Valour :—Valour is the contempt of death and pain. *Tacitus.*

Virtue :—If you can be well without health, you can be happy without virtue. *Burke.*

The first days of spring have less of beauty than the budding virtue of a young man. *Vauvenargues.*

Visits :—Fish and visitors smell in threê days. *Franklin.*

Visits are unsatiable devourers of time, and fit only for those who, if they did not visit, would do nothing. *Cowper.*

Wants :—The fewer our wants, the nearer we resemble the gods. *Socrates.*

Wickedness :—The sure way to wickedness is always through wickedness. *Seneca.*

The wicked are always surprised to find ability in the good. *Vauvenargues.*

Will :—People do not lack strength ; they lack will. *Victor Hugo.*

No one is a slave whose will is free. *Tyrius Maximus.*

Winter :—O wind ! if winter comes, can spring be far behind ? *Shelley.*

Wisdom :—The wisdom of one generation passes into the next. *Priestley.*

Wisdom is to the mind what health is to the body. *Rochefoucauld.*

The price of wisdom is above rubies *Bible.*

Wit :—Men are contented to be laughed at for their wit, but not for their folly. *Swift.*

There is many a men hath more hair than wit. *Shakespeare.*

Woman :—The world is the book of women. Whatever knowledge they may possess is more commonly acquired by observation than by reading. *Rousseau.*

The happiest women, like the happiest nations, have no history. *G. Eliot*

Women never truly command till they have given their promise to obey ; and they are never in more danger of being made slaves than when the men are at their feet. *Farquhar.*

Words :—Men suppose that their reason has command over their words ; still, it happened that words, in return, exercise authority on reason. *Bacon.*

World :—Once kick the world, and the world and you live together at a reasonable good understanding. *Swift.*

We may despise the world but we cannot do without it. *Baron Wessenberg.*

The world is but a large prison, out of which some are daily selected for execution. *Sir Walter Raleigh.*

Wrong :—There is no God dare wrong a worm. *Emerson.*

Youth :—The destiny of any action at any given time depends on the opinion of its youngmen under five-and-twenty. *Goethe.*

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253. 20 YEARS OF INDEPENDENCE (1947—1967)

(Adopted from Pakistan Times August 14, 1967.)

Twenty years may be a mere drop in the ocean of time, a brief moment in a nation's history, but in the two decades since Pakistan won freedom a new generation has grown up. It is therefore an appropriate occasion to take a backward look and see how well we have made use of the opportunities offered by independence.

It has been a curiously chequered history, with the graph of our fortunes fluctuating violently. The start was promising enough. First under the guidance of the Quaid-i-Azam and later under the leadership of Liaquat Ali Khan, Pakistan was able to overcome all initial odds and set itself up as a viable State. But then followed a prolonged period of political feuding when self-seeking politicians brought the country to the brink of disaster. It needed a great salvage operation by President Ayub to rescue the country and set the wheels of progress moving again. Since then, although there have been further ups and downs, as there must be in the lives of nations, Pakistan has been forging ahead with confident strides.

The high water-mark of our history has undoubtedly been the Revolution of October 1958. It not only saved the nation from impending ruin but laid the groundwork of its subsequent progress. Sanity has at last been restored to politics which until 1958 had been a seething sea threatening ever and again to engulf the country. The new Constitution, which the President describes in his autobiography as 'a home grown herb', has been fashioned to meet our present needs. It has given the country stability which, for a new State is an essential launching-pad of progress. There may be aspects of it that need revision or amendment, but its basic pillars have got to be preserved if the country is not to slip again into chaos. The all-round progress which Pakistan has recorded since 1958 is the fruit of this Constitution.

There has been a remarkable upsurge in the economic field. The successful unfolding of the Second Five-Year Plan and the encouraging start which the Third has taken, in spite of unexpected setbacks, provide concrete evidence of Pakistan's phenomenal progress. The industry is booming, GNP steadily rising and more and more employment opportunities being created. It is a matter of much pride that a country which was in sorry economic straits only a few years ago should now be quoted by foreign experts as a model among developing nations. However, many hurdles still remain to be crossed. The stage of self-reliance is still a long way off. We have yet to get going with basic heavy industry without which we cannot hope to achieve economic self-sufficiency or meet our defence needs. And a great deal still remains to be done to narrow the gulf between the rich and poor and disperse the fruits of development more equitably. Fortunately, the Government is fully alive to these problems and there are several indications of its determination to tackle them effectively.

Militarily, with a soldier at the helm, we are well cared for and strong enough to resist any aggressor. One shudders to think what would have happened to the armed forces if the political turmoil of the fifties had lasted a little longer. Would we have survived Septmber 1965? In his autobiography the President has described how difficult it was to get decisions from the ruling politicians even in regard to urgent military matters. President Ayub's military background is a guarantee that the defence of the country will not be allowed to suffer on any account.

Stability at home has also been reflected in foreign affairs. The whole complex pattern of foreign relations has been realistically remodelled. Until 1958 Pakistan was chained to the chariot-wheels of Washington and was such aroused the contempt and hostility of the other Power blocs. Today the picture is completely different. Relations with the United States have been rationalised and close ties of friendship and understanding forged with our two great neighbours, China and the Soviet Union. It is a far more balanced and independent foreign policy, tailored to fit our geopolitical situation and fully in accord with national sentiments. The cultivation of fraternal friendship with two like-minded Muslim nations is another landmark —an act of statesmanship whose full import will become more evident in the years ahead. Whatever critics may say, President Ayub's foreign policy has had the effect of outflanking India and has considerably strengthened Pakistan's posture in world affairs.

It is, on balance an encouraging picture. In spite of many setbacks, much has been accomplished. But a great deal still remains to be done, particularly in the field of education where the pace of progress is still slow; in agriculture, where production still trails a long way behind demand, necessitating huge imports; in administration, where corruption still thrives and public weal occupies a back seat; in Basic Democracies, where private gain still seems to take precedence over public good; above all, in the social and ideological field where there is still a great confusion of values. But these are small problems compared to the still unresolved problems of Kashmir. As a result of this festering sore, relations with India continue to be explosive, posing a persistent threat to Pakistan's security. There has already been a full-scale war. India, which looks upon Pakistan as a thorn in her side, may decide to strike again, encouraged perhaps by the impunity with which Israel. her ally in spirit, has just got away with its aggression. A grim struggle therefore looms ahead for which the entire nation must be ready. It is Pakistan's very survival that is at stake. To meet this mortal challenge it is imperative that the 110 million people of Pakistan should unite under the tested leadership of President Ayub who has steered the ship of State so skilfully for a whole decade. It is imperative that each one of us should learn to put the nation above self as we did so gloriously in 1947 and again in September 1965. It is imperative that regional and parochial differences should be submerged in a broad national consensus.